

## Chapter 10

## JESUS TAUGHT THE CROWDS BEYOND THE RIVER

1 And, from there, having risen, He comes to the region of the Judea by the<sup>1</sup> other side of the Jordan.

And, throngs are again coming together to Him.

And, as He was lastingly accustomed, He was again teaching them.

## JESUS ANSWERED A QUESTION ABOUT DIVORCE

2 And, having come to Him, Pharisees asked<sup>2</sup> Him whether it is lawful for a man to divorce a wife – testing Him.

3 Now, the Jesus, responding, said to them, “What did Moses<sup>3</sup> command you?”

4 Now, the Pharisees said, “Moses<sup>4</sup> permitted a man to write a certificate of divorce and to divorce her.”

5 And, responding, the Jesus<sup>5</sup> said to them, “In consequence of the hard-heartedness *that is* yours he wrote for you the injunction – *namely*, this one.

6 Now, from the beginning of creation, the God<sup>6</sup> ‘made them male and female.’<sup>7</sup> 7 ‘For this reason a man shall leave the father *that is* his and mother and stick to the wife *that is* his as though glued together, 8 and the two shall be, in regard to flesh, one.’<sup>8</sup> As a result, they no longer are two; rather, “in regard to flesh, one.”<sup>9</sup>

9 So then, what God has yoked together, let a person not separate.”

10 And, in the house<sup>10</sup> again the Disciples *that*

were His<sup>11</sup> asked<sup>12</sup> Him about the same *matter*<sup>13</sup>.

11 And, He says to them, “*The one*, who if ever<sup>14</sup> he might divorce the wife *that is* his and might marry another, commits adultery against her. 12 And, if ever a woman might divorce<sup>15</sup> the husband *that is* hers and might be married to another<sup>16</sup>, she commits adultery.”

## JESUS PERMITTED LITTLE CHILDREN TO COME TO HIM

13 And, they were bringing little children to Him, in order that He might touch them.

Now, the disciples were rebuking the ones who were bringing *them*<sup>17</sup>.

14 Now, having seen *it*, the Jesus was indignant. And, He said to them, “Keep on permitting the little children to be coming to Me! Stop forbidding them! For, the Kingdom of the God consists of the ones such as these.

15 Assuredly, I say to you, *the one*, who if ever<sup>18</sup> he might not receive the Kingdom of God as a little child, shall by no means enter it.”

16 And, having taken them up in *His* arms, having laid the Hands on them, He kept on blessing them<sup>19</sup>.

## JESUS TAUGHT THAT NO ONE IS GOOD EXCEPT GOD ALONE

17 And, while He was going out on the road, someone<sup>20</sup>, having run toward Him and having knelt before Him, was asking Him, “Good Teacher, what shall I do in order that I might inherit eternal life?”

18 Now, the Jesus said to him, “Why are you calling

<sup>1</sup> 84.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘by the’ here instead of ‘and’.

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘asked’ here instead of ‘were asking’.

<sup>3</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

<sup>4</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

<sup>5</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, responding, the Jesus’ here instead of ‘Now, the Jesus’.

<sup>6</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘the God’ here.

<sup>7</sup> A reference to Genesis 1:27

<sup>8</sup> A reference to Genesis 2:24

<sup>9</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘flesh, one’ here instead of ‘one flesh’.

<sup>10</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the house’ here instead of ‘into the house’.

<sup>11</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘that were His’ here.

<sup>12</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘asked’ here instead of ‘were asking’.

<sup>13</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘the same matter’ here instead of ‘this’.

<sup>14</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

<sup>15</sup> 96.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘a woman might divorce’ here. On the basis of 0.6% the NU has ‘she herself, having divorced’.

<sup>16</sup> 95.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘and might be married to another’ here. On the basis of 0.4% the NU has ‘marry another’.

<sup>17</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘were rebuking the ones who were bring them’ instead of ‘rebuked them’.

<sup>18</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ instead of ‘ever’.

<sup>19</sup> 88.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘having laid the Hands on them, He kept on blessing them’ here. On the basis of 1.5% the NU has ‘He was fervently blessing, having laid the Hands on them’.

<sup>20</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘someone’ here. On the basis of 70% the NU has ‘one’.

Me 'good'? No one *is* 'good' except One – the God.

19 You know the Injunctions:

- 'Do not commit adultery,'
- 'Do not murder,'<sup>21</sup>
- 'Do not steal,'
- 'Do not bear false witness,'<sup>22</sup>
- 'Do not defraud,'
- 'Keep on honoring the father *that is yours and the mother.*'<sup>23</sup>

20 Now, the *man*, responding, said <sup>24</sup> to Him, "Teacher, I have guarded all these things from my youth."

21 Now, the Jesus, having looked *into his face*, loved him. And, He said to him, "One *thing* is lacking to you<sup>25</sup>."

- Go your way.
- Sell whatever you have. And,
- give to <sup>26</sup> *beggarly poor ones*. And, you shall have treasure in heaven. And,
- come on!
- Be following Me, taking up the Cross<sup>27</sup>."

22 Now, the *man*, having looked gloomy because of the Word, went away, being one who is aggrieved. For, he was one who had many possessions.

JESUS TAUGHT THAT ONLY GOD CAN SAVE PEOPLE

23 And, having looked around, the Jesus says to the Disciples *that were* His, "With such great difficulty shall the *ones* having the possessions enter into the Kingdom of the God!"

24 Now, the Disciples were being amazed because of the words *that were* His.

Now, the Jesus, again responding, says to them, "Children, with such great difficulty *it is that* those who

<sup>21</sup> 93.4% of the Greek manuscripts, including the best line of transmission (f35), have 'Do not commit adultery. Do not murder.' here instead of 'Do not murder. Do not commit adultery.'

<sup>22</sup> A reference to Exodus 20:13-16

<sup>23</sup> A reference to Exodus 20:12

<sup>24</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'responding, says' here instead of 'was saying'.

<sup>25</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'to you' (a dative pronoun) here instead of 'you' (an accusative pronoun).

<sup>26</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article (the) before 'beggarly poor ones' here.

<sup>27</sup> 96.1% of the Greek manuscripts, including the best line of transmission (f35), include 'taking up the Cross' here. On the basis of 1.4% the NU omits these words.

have lastingly trusted in riches<sup>28</sup> are entering into the Kingdom of the God! 25 For<sup>29</sup>, it is easier for a camel to enter<sup>30</sup> through an eye<sup>31</sup> of the<sup>32</sup> needle than for a rich *man* to enter into the Kingdom of the God."

26 Now, the *disciples* continued *to be* exceedingly astonished, being those who were saying among themselves, "And, who is able be saved?"

27 Now<sup>33</sup>, having looked into *their faces*, the Jesus says to them, "With people? Impossible! Rather, not *impossible* with God! For, all things are <sup>34</sup> possible with the God."

JESUS TAUGHT THE GREAT BENEFITS IN FOLLOWING HIM

28 Now,<sup>35</sup> the Peter began to be saying to Him, "Look! We, for our part, have lastingly left everything! And, we have followed<sup>36</sup> You!"

29 Now, responding,<sup>37</sup> the Jesus said<sup>38</sup>, "Assuredly, I say to you, *there* is no one who has left

- house, or
- brothers, or
- sisters, or
- father, or
- mother<sup>39</sup>, or
- wife<sup>40</sup>, or

<sup>28</sup> 92.1% of the Greek manuscripts, including the best line of transmission (f35), include the words 'those who have lastingly trusted in riches' here. On the basis of 5 manuscripts the NU omits these words.

<sup>29</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), include 'for' here.

<sup>30</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have 'to enter' here instead of 'go through'.

<sup>31</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), do not put a definite article before 'eye' here.

<sup>32</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' before 'needle' here.

<sup>33</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'Now' here.

<sup>34</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'are' in this sentence.

<sup>35</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'Now,' here.

<sup>36</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'have followed' here instead of 'have lastingly followed'.

<sup>37</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, responding.' Here. On the basis of 1% the NU omits these words.

<sup>38</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'said' here instead of 'was saying'.

<sup>39</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'father or mother' here instead of 'mother or father'.

<sup>40</sup> 98.1% of the Greek manuscripts, including the best line of transmission (f35), include 'or wife' here.

- children, or
- lands

for the sake of Me and for the sake<sup>41</sup> of the Excellent Announcement, 30 if ever he might not receive now in the critical time – *namely*, this *one* – a hundredfold

- houses, and
- brothers, and
- sisters, and
- fathers, and
- mothers<sup>42</sup>, and
- children, and
- lands,

along with persecutions, and in the Eon – *namely*, the one which is coming – eternal life!

31 Now many *who are* first *ones* shall be last *ones*, and last *ones*<sup>43</sup> shall be first *ones*.”

#### JESUS FORETOLD HIS DEATH AND RISING A THIRD TIME

32 Now, they were on the road, going up to Jerusalem. And, the Jesus was going before them. And, they were *continually* amazed. And,<sup>44</sup> ones who were following were afraid.

And, having again taken the Twelve aside, He began to speak to them the things that were about to happen to Him: 33 “Look! We are going up to Jerusalem!

- And, the Son of the Man shall be handed over to the Chief Priests and to the Scribes.
- And, they shall condemn Him to death.
- And, they shall hand Him over to the Ethnicities.
- 34 And, they shall mock Him.
- And, they shall scourge Him.
- And, they shall spit on Him<sup>45</sup>.
- And, they shall kill Him<sup>46</sup>.
- And, within the three days<sup>47</sup> He shall rise again.”

<sup>41</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include ‘for the sake of’ this second time.

<sup>42</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘fathers and mothers’ here instead of ‘mothers and fathers’.

<sup>43</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘last ones’ here instead of ‘the last ones’.

<sup>44</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here. On the basis of 2% the NU has ‘Now, the’.

<sup>45</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘they shall scourge Him. And they shall spit on Him’ here. On the basis of 2% the NU has ‘they shall spit on Him. And, they shall scourge Him’.

<sup>46</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘Him’ here.

<sup>47</sup> 99% of the Greek manuscripts, including the best line of

#### JESUS RESPONDED TO THE REQUEST OF THE SONS OF ZEBEDEE

35 And, Jacob<sup>48</sup> and John, the sons of Zebedee, approached Him, saying<sup>49</sup>, “Teacher, we want that what, if ever we might ask<sup>50</sup>, You might do *it* for us.”

36 Now, the Jesus said to them, “What do you wish *that* I do<sup>51</sup> for you?”

37 Now, the *sons* said to Him, “Grant to us that we might sit, one on Your right and the other on Your left, in the Glory *that is* Yours.”

38 Now, the Jesus said to them, “You do not know what you are asking for yourselves. Are you able to drink the Cup that I, for My part, am drinking and<sup>52</sup> be baptized with the Baptism with which I, for My part, am being baptized?”

39 Now, the *sons* said to Him, “We are able.”

Now, the Jesus said to them, “On the one hand<sup>53</sup>, you shall drink the cup that I, for My part, am drinking; and, *with* the baptism *with* which I, for My part, am being baptized you shall be baptized.

40 On the other hand, to sit on My right and<sup>54</sup> on My<sup>55</sup> left is not Mine to give. Rather, *it is for those* for whom it has been lastingly prepared.”

41 And, having heard *this*, the ten began to be greatly displeased with Jacob<sup>56</sup> and John.

#### JESUS TAUGHT HOW TO BECOME GREAT

42 Now, the Jesus, having called them to Himself<sup>57</sup>, says to them, “You know that those who are considered to be rulers over the Ethnicities are

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*transmission (f35), have ‘within the three days’ instead of ‘after three days’. In fact, the latter is historically inaccurate.*

<sup>48</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), include ‘my’ here.

<sup>49</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘to Him’ here.

<sup>50</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘You’ here.

<sup>51</sup> 90.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘that I do’ here. On the basis of 0.3% the NU has ‘Me that I might do’.

<sup>52</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

<sup>53</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle translated as, ‘on the one hand’ here. Its complement follows in verse 40.

<sup>54</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

<sup>55</sup> ‘Jacob’ is clearly the better transliteration of the Greek name Ἰακώβου here.

<sup>56</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), include ‘my’ here.

<sup>57</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Jesus, having called them to Himself’ here instead of ‘And, having called them to Himself, the Jesus’.

lording it over them, and the great ones *that* are theirs are exercising authority against them.

43 Now, NOT THUS shall it be<sup>58</sup> among you! Rather, *the one*, who if ever<sup>59</sup> he might want to become great among you, shall be your servant.

44 And, *the one*, who if ever<sup>60</sup> he might want to become<sup>61</sup> first among you, shall be a slave of all.

45 For, even the Son of the Man did not come to be served; rather, to serve and to give the Life *that is* His as a ransom in the place of many.”

JESUS HEALED A BLIND BEGGAR

46 And, they come to Jericho.

And, while He was coming out of Jericho with the disciples *that were* His and a great throng, a son<sup>62</sup> of Timaeus – Bartimaeus, the<sup>63</sup> blind *one* – was sitting by the road, begging<sup>64</sup>.

47 And, having heard, “It is Jesus<sup>65</sup>, the Natzoraios<sup>66</sup> 67!”, he began to cry out and to say, “The Son<sup>68</sup> of David!<sup>69</sup> Jesus, have mercy on me!”

48 And, many were warning him in order that he might be quiet.

<sup>58</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall it be’ here instead of ‘is’.

<sup>59</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

<sup>60</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

<sup>61</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘to become’ here instead of ‘to be’.

<sup>62</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not place a definite article before ‘son’ here.

<sup>63</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include a definite article before ‘blind one’ here.

<sup>64</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘was sitting by the road, begging’ here. On the basis of 0.5% the NU has ‘a beggar, was sitting by the road’.

<sup>65</sup> ‘Jesus’ is an Aramaic word which means ‘Yahweh saves’.

<sup>66</sup> ‘Natzoraios’ is a transliteration of Ναζωραῖος which appears in 98.5% of the Greek manuscripts. On the basis 1.1% the NU has Ναζαρηνός which is usually transliterated as ‘Nazarene’.

<sup>67</sup> ‘Natzoraios’ comes from the Hebrew word ‘netzer’ which means ‘Branch,’ one of many titles for the savior of mankind that God had promised to send in the Old Testament. Cf. Jeremiah 3:5.

<sup>68</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘The Son’ (a normal, declarative noun) with a definite article here instead of ‘Son’ (in Greek a vocative form, indicating direct address). Bartimaeus was declaring something here, not addressing Jesus.

<sup>69</sup> David was the second Jewish king, to whom God promised that one of his descendants would be the promised savior of mankind. Cf. Jeremiah 3:5.

Now, he was crying out all the more, “Son<sup>70</sup> of David, have mercy on me!”

49 And, having stood *still*, the Jesus commanded *that* he be called.

And, they are calling the blind man, saying to him:

➤ “Be of good cheer!” *and*

➤ “Rouse yourself<sup>71</sup>!” *and*

➤ “He is calling you!”

50 Now, throwing aside the outer garment *that was* his, having arisen<sup>72</sup>, he came toward the Jesus.

51 And, responding, the Jesus says<sup>73</sup> to him, “What do you want *that* I shall do for you?”

Now, the blind one said to Him, “Raboni<sup>74</sup>, that I shall see again.”

52 Now<sup>75</sup>, the Jesus said to him, “Go your way; the Faith *that is* yours has lastingly saved you.”

And, immediately he saw again!

And, he followed<sup>76</sup> the Jesus<sup>77</sup> on the road.

<sup>70</sup> ‘Son’ – Here the word ‘Son’ in Greek IS in a vocative form, the form of direct address.

<sup>71</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘rouse yourself’ here instead of ‘arise’

<sup>72</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘having arisen’ here instead of ‘having jumped up’.

<sup>73</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘says’ here instead of ‘said’.

<sup>74</sup> ‘Raboni’ – an English transliteration of the Greek transliteration of a Hebrew word meaning ‘my master’.

<sup>75</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here instead of ‘And’.

<sup>76</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘followed’ here instead of ‘was following’.

<sup>77</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus’ here instead of ‘Him’.