

Chapter 9

JESUS FORETELLS

THE COMING OF THE KINGDOM OF GOD WITH POWER

1 And, He was saying to them, “Assuredly, I say to you that *there* are some of the ones who have lastingly stood here who shall by no means taste death until they might ever see the Kingdom of the God having lastingly come with power.”

JESUS IS TRANSFORMED

2 And, after six days the Jesus takes along the Peter, and the¹ Jacob², and the³ John. And, He leads them up on a mountain – a high one – by themselves alone.

And, He was transformed in front of them.

And, the outer garments *that were* His came to be –

- glistening,
- exceedingly white,
- like snow,⁴
- such as no launderer on the Earth⁵ is able to whiten.

4 And, Elijah was seen by them, together with Moses. And, they were speaking together with the Jesus.

5 And, responding, the Peter says to the Jesus, “Rabbi⁶, *it* is excellent *that* we are here!” and, “Let us make tents – three of them⁷:

- for You one, and
- for Moses one, and
- for Elijah one.”

6 For, he did not know what he should speak⁸. For,

they were suddenly and greatly fearful⁹.

7 And, a cloud came into being, over-shadowing them.

And, a Voice came¹⁰ from the cloud¹¹: “This *One* is the Son *that is* Mine, the Beloved *One*! Keep on listening HIM¹²!”

8 And, suddenly, having looked around, they no longer saw anyone – rather, the Jesus only with themselves.

9 Now,¹³ as they were coming down from¹⁴ the mountain, He was commanding them that to no one they might tell the things they had seen, until the Son of the Man should rise from among dead ones.

10 And, they seized upon the word, among themselves searching together what it is to “rise from among dead ones.”

JESUS ANSWERS A QUESTION ABOUT THE COMING OF ELIJAH

11 And, they were asking Him, saying, “The scribes are saying that it is necessary for Elijah to come first.”

12 Now, the Jesus, responding, said¹⁵ to them, “‘Elijah’¹⁶, on the one hand, having come first, is restoring all things.

And, how has it been lastingly written as regards the Son of the Man, that He might suffer many things and might be scorned¹⁷?

13 On the other hand, I say to you that also an ‘Elijah’ has lastingly come. And, they did to him whatever they wanted¹⁸, just as it was lastingly written of him.”

JESUS CASTS A DEMON OUT OF A BELIEVING FATHER’S SON

¹ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here before Jacob’s name.

² ‘Jacob’ is clearly the English transliteration of the Greek name Ἰάκωβον here. For some reason translators usually have ‘James’.

³ 60% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here before John’s name.

⁴ 73.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘like snow’ here. 25.6% have a different but similar adverb with ‘snow’. On the basis of 1% the NU omits these words.

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include a Greek word meaning ‘in this way’ here.

⁶ ‘Rabbi’ – the transliteration of a Hebrew word meaning ‘revered teacher’.

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘tents – three of them’ here instead of ‘three tents’.

⁸ 87% of the Greek manuscripts, including the best line of transmission (f35), have ‘should speak’ here. 10% have a similar verb. On the basis of 3% the NU has ‘should respond’.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘they were suddenly and greatly fearful’ here instead of ‘they became suddenly and greatly fearful’.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘came’ here instead of ‘came into being’.

¹¹ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘cloud’ here instead of ‘cloud, saying,’.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), in Greek have the direct object of this imperative verb before the verb here, giving it emphasis.

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’.

¹⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘from’ here instead of ‘out of’.

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘responding, said’ here instead of ‘was saying’.

¹⁶ ‘Elijah’ – In Malachi 4:5 Malachi prophesied the coming of an ‘Elijah’-like person. John the Baptist was that person.

¹⁷ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be scorned’ (present passive subjunctive) here instead of ‘were wanting’.

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘wanted’ (aorist verb) here instead of

14 And, when He came¹⁹ to the disciples, He saw²⁰ a throng – a great one – around them and, Scribes disputing with them²¹.

15 And, immediately, all the throng, having seen²² Him, was being greatly astonished²³. And, running to Him, they were greeting Him.

16 And, He asked the Scribes²⁴, “Why are you disputing against them?”

17 And, one who responded to Him – one from among the throng²⁵, said²⁶, “Teacher, I brought the son *that is* mine, who has a spirit – *specifically, a mute one* – to You. 18 And, wherever²⁷ it seizes him, it violently convulses him. And, he foams *at the mouth*. And, he gnashes the teeth *that are* his²⁸. And, he becomes dried up.

And, I am speaking²⁹ to the disciples *that are* Yours, in order that they might cast it out. And, they were not strong *enough*.”

19 Now, the Jesus, responding to him³⁰, says, “O faithless generation! How long shall I be with you? How long shall I bear with you? Be bringing him to Me.”

20 And, they brought him to Him.

And, seeing³¹ Him, immediately the spirit³² tore him *seemingly to pieces*³³. And, having fallen on the ground, he was rolling, foaming *at the mouth*.

21 And, He asked the father *that was* his, “How long has it been lastingly happening to him like this?”

Now, the *father* said, “From³⁴ childhood.

22 And, many times he threw him both into fire and into water in order that he might destroy him.

Rather, if You are able to do³⁵ anything, help us, having felt compassion deep inside for us!”

23 Now, the Jesus said to him, “As for the expression: ‘if You are able to do’³⁶, ‘to keep on believing’³⁷, is *determinative*! All things are possible to the one who keeps on believing!”

24 And,³⁸ immediately, having cried out, the father of the child with tears³⁹ was saying, “I am believing, Lord⁴⁰ 41! Keep on helping the unbelief *that is* MINE!”

25 Now, the Jesus, seeing that the⁴² throng was running together, rebuked the spirit – *namely*, the unclean one, saying to it, “The spirit – *namely*, the unspeaking and deaf one,⁴³ I, for my part, order you:

‘were wanting’ (imperfect verb).

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘when He came’ here instead of ‘when they came’.

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘He saw’ here instead of ‘they saw’.

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘with them’ here instead of ‘against them’.

²² 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘having seen’ here instead of ‘ones who had seen’.

²³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘was being greatly astonished’ instead of ‘were being greatly astonished’.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Scribes’ here instead of ‘them’.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘one who responded, one from the throng’ instead of ‘one from the throng responded’.

²⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘said’ here.

²⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘wherever’ here instead of ‘where if ever’.

²⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun that is translated here as ‘that are his’ here.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘am speaking’ here instead of ‘spoke’.

³⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘to him’ here instead of ‘to them’.

³¹ 30% of the Greek manuscripts, including the best line of transmission (f35), have a neuter participle here, corresponding to the gender of ‘the spirit’.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘immediately the spirit’ here instead of ‘the spirit immediately’.

³³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘tore him to pieces’ here instead of ‘tore him altogether to pieces’.

³⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition translated as ‘from’ here. ‘from’ is already in the adverb translated as ‘from childhood’.

³⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘if You are able to do’ here instead of ‘if You might be able to do’.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘if You are able to do’ here instead of ‘if You might be able to do’.

³⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘to keep on believing’ here.

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

³⁹ 98.9% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘with tears’ here.

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘Lord’ here. The NU does not.

⁴¹ The word ‘Lord’ appears here without a definite article. As direct address it might well appear that way and simply mean ‘Lord’ or ‘Master’. However, often in the New Testament this unarticulated noun is the New Testament writers’ way of referring to Yahweh, the eternally existing God of the Old Testament. One wonders if this father had come to this realization!

⁴² 60% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴³ 95% of the Greek manuscripts, including the best line of

come out of him; and, no longer enter into him!"

26 Then, having cried out⁴⁴ and having torn him⁴⁵ seemingly to pieces⁴⁶, it came out.

And, he became as one dead, so that⁴⁷ many said, "He died!"

27 Now, the Jesus, having seized him, by the hand⁴⁸ lifted him up. And, he got up.

28 And, when He had entered into a house, the disciples *that were* His were asking Him privately⁴⁹, "We, for our part, were not enabled to cast it out. Why?"

29 And, He said to them, "This kind is not able to come out by anything except by prayer and fasting⁵⁰."

JESUS AGAIN FORETELLS HIS DEATH AND RISING

30 And, from there having gone out, they were passing through the *region of* Galilee. And, He was not wanting that anyone might come to be knowing⁵¹ it. 31 For, He was teaching the disciples *that were* His.

And, He was saying to them,

- "The Son of the Man is being given over into the hands of men.
- And, they shall kill Him.
- And, having been killed, He shall rise the third day⁵²."

32 Now, they were not understanding the saying. And, they were being afraid to ask Him.

JESUS TEACHES HIS DISCIPLES HOW TO BE GREAT

33 And, He came⁵³ to Capernaum⁵⁴.

And, when He was in the House, He was asking them, "On the road what was *it that* you were discussing among yourselves⁵⁵?"

34 Now, the *disciples* were remaining silent. For, on the road it was discussed among one another who was greater.

35 And, having sat down, He called the Twelve. And, He says to them, "If anyone wants to be first, he shall be last of all and a servant of all."

36 And, having taken a little child, He set him in *the* midst of them.

And, having taken him in His arms, He said to them, 37 "*The one* who, if ever⁵⁶ he might receive one of such little children in dependence on the Name *that is* Mine, receives Me. And, one, if ever⁵⁷ he might receive⁵⁸ Me, he receives not Me; rather, *he receives* the One Who commissioned Me."

JESUS ALLOWS OTHERS TO DO MIRACLES IN HIS NAME

38 Now,⁵⁹ the⁶⁰ John responded⁶¹ to Him, saying⁶²,

transmission (f35), have 'The spirit – namely, the unspeaking and deaf one' here instead of 'The unspeaking and deaf spirit'.

⁴⁴ 98.5% of the Greek manuscripts, including the best line of *transmission (f35), have 'having cried out' here. This is a neuter aorist participle, matching the gender of 'the spirit', instead of a masculine aorist participle.*

⁴⁵ 98.5% of the Greek manuscripts, including the best line of *transmission (f35), include 'him' here.*

⁴⁶ 98.5% of the Greek manuscripts, including the best line of *transmission (f35), have 'having torn him seemingly to pieces' here. This is a neuter aorist participle, matching the gender of the 'the spirit', instead of a masculine aorist participle.*

⁴⁷ 98.5% of the Greek manuscripts, including the best line of *transmission (f35), to not include a definite article before the word 'many' here.*

⁴⁸ 95% of the Greek manuscripts, including the best line of *transmission (f35), have 'him, by the hand' here instead of 'the hand that is his'.*

⁴⁹ 95% of the Greek manuscripts, including the best line of *transmission (f35), have 'were asking Him privately' here instead of 'privately were asking Him.'*

⁵⁰ 1651 Greek manuscripts. including the best line of *transmission (f35), include 'and fasting' here. Only four manuscripts do not. The NU follows the four.*

⁵¹ 99.5% of the Greek manuscripts, including the best line of *transmission (f35), have 'might be coming to know' here instead of 'might know'.*

⁵² 99% of the Greek manuscripts, including the best line of *transmission (f35), have 'the third day' here instead of 'after the*

third day'. The expression that the NU follows suggests the passage of three full days before Jesus arose. Plainly, this is not how it happened. Jews would understand 'the third day' could mean parts of three successive days, which it turned out be.

⁵³ 97% of the Greek manuscripts, including the best line of *transmission (f35), have 'He came' here instead of 'they came'.*

⁵⁴ 99% of the Greek manuscripts, including the best line of *transmission (f35), have the spelling 'Capernaum' here instead of 'Capharnaum'.*

⁵⁵ 99% of the Greek manuscripts, including the best line of *transmission (f35), include the prepositional phrase 'among yourselves' here.*

⁵⁶ 95% of the Greek manuscripts, including the best line of *transmission (f35), have 'if ever' here instead of 'ever'.*

⁵⁷ 98% of the Greek manuscripts, including the best line of *transmission (f35), have 'if ever' here instead of 'ever'.*

⁵⁸ 99% of the Greek manuscripts, including the best line of *transmission (f35), have 'might receive' here instead of 'receives'.*

⁵⁹ 97% of the Greek manuscripts, including the best line of *transmission (f35), include 'Now' here.*

⁶⁰ 45% of the Greek manuscripts, including the best line of *transmission (f35), include the definite article 'the' here.*

⁶¹ 97% of the Greek manuscripts, including the best line of *transmission (f35), have 'responded' here instead of 'said'.*

⁶² 97% of the Greek manuscripts, including the best line of *transmission (f35), include the participle 'saying' here. On the basis of 1% the NU omits it.*

“Teacher, we saw someone⁶³ casting out demons by⁶⁴ the Name *that is Yours* who is not following with us⁶⁵. And, we forbid⁶⁶ him; because, he does not follow⁶⁷ with us.”

39 Now, the Jesus said, “Stop forbidding him!

For, *there* is no one who does a miracle on account of the Name *that is Mine* and is able to quickly speak badly of Me.

40 For, *he* who is not against you⁶⁸ is for you⁶⁹.

41 For, whoever might give you a cup of water to drink in relation to My⁷⁰ Name – because you are from ‘Anointed One,’ assuredly, I say to you⁷¹ he shall by no means lose the reward *that is his*.

JESUS TEACHES WHAT WILL HAPPEN

TO THOSE WHO ENTRAP LITTLE ONES WHO BELIEVE TOWARD HIM

42 And who, if ever he might entrap *in a deathtrap* one of the little ones⁷² – *namely*, the ones who are believing toward Me, it is excellent for him if, rather, a millstone⁷³ is hung around the neck *that is his* and he is lastingly thrown into the Sea.

JESUS TEACHES HOW URGENT IT IS TO TAKE OUT OF ONE'S OWN

LIFE WHATEVER MIGHT ENTRAP HIM IN A DEATHTRAP

43 And, if ever the hand *that is yours* might be entrapping you *in a deathtrap*, cut it off. It is excellent for you to enter⁷⁴ into the Life maimed than, having the

two hands, to depart into the Gehenna⁷⁵, into the Fire – *namely*, the unquenchable *one* – 44 **where ‘the maggot *that is theirs* does not quit, and the fire is not quenched.’**^{76 77}

45 And, if ever the foot *that is yours* might be entrapping you *in a deathtrap*, cut it off. It is better for you to enter⁷⁸ the Life lame than, having two feet, to be cast into the Gehenna, – 46 **where ‘their maggot does not quit, and the fire is not quenched.’**⁷⁹

47 And, if ever the eye *that is yours* might be entrapping you *in a deathtrap*, pluck it out. It is better for you to enter⁸⁰ the Kingdom of the God one-eyed than, having two eyes, to be cast into the Gehenna, characterized by the Fire⁸¹ – 48 **where ‘the maggot’⁸² does not quit and the fire is not quenched.’**

JESUS TEACHES A PARABLE ABOUT BEING SALTED WITH FIRE

49 “For, everyone with fire shall be salted. And, every sacrifice⁸³ with salt shall be salted.⁸⁴ 50 The salt is EXCELLENT! Now, if ever the salt might become unsalty, with what shall you prepare it⁸⁵? Keep on having salt in yourselves.

JESUS EXHORTS THE DISCIPLES THAT ARE HIS

TO BE LIVING PEACEABLY WITH ONE ANOTHER

And, keep on living peaceably with one another.”

⁶³ 89% of the Greek manuscripts, including the best line of transmission (f35), have ‘someone’ instead of ‘one’.

⁶⁴ 89% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition that can be translated as ‘by’ here. The following noun is in the dative case which can convey the instrumental sense by itself.

⁶⁵ 98.4% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘who is not following with us’ here.

⁶⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘forbid’ here. On the basis of 1.7% the NU has ‘were forbidding’ or ‘tried to forbid’.

⁶⁷ 85.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘does not follow’ (present tense) here. On the basis of 1.7% the NU has ‘was not following’ (imperfect tense).

⁶⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘you’ here instead of ‘us’.

⁶⁹ 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘you’ here instead of ‘us’.

⁷⁰ 95.1% of the Greek manuscripts, including the best line of transmission (f35), include ‘My’ here.

⁷¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘to you’ here instead of ‘to you that’

⁷² 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘little ones’ here instead of ‘these little ones’.

⁷³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘millstone’ here instead of ‘a donkey-turned millstone’.

⁷⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘for you to enter’ here instead of ‘that you enter’.

⁷⁵ ‘Gehenna’ – Gehenna was a valley SE of Jerusalem which at one time was used for the despicable worship of Baal. Later it was turned into a dump for garbage and the corpses of animals and criminals, featuring continual fires and maggots – a fit image for the place prepared for the damned!

⁷⁶ A reference to Isaiah 66:24

⁷⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), include verse 44 here. The NU omits it.

⁷⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘for you to enter’ here instead of ‘that you enter’

⁷⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), include verse 46 here. The NU omits it.

⁸⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘for you to enter’ here instead of ‘that you enter’.

⁸¹ 97.3% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as ‘characterized by the Fire’ here.

⁸² 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘maggot’ here instead of ‘maggot that is theirs’.

⁸³ ‘sacrifice’ – This word is feminine in Greek.

⁸⁴ 88.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘And every sacrifice with salt will be salted’ here. On the basis of 7% the NU omits these words.

⁸⁵ ‘it’ – This pronoun is masculine in Greek.