

MATTHEW 19

NLET

JESUS HEALS MANY

ON THE OTHER SIDE OF THE JORDAN RIVER

1 And, it came about *that* when the Jesus completed the words – *that is* these, He moved *elsewhere* from the *region* of Galilee. And, He came to the boundary of the *region* of Judea on the other side of the Jordan River.

2 And, throngs – many of *them* – followed Him.

And, He healed them there.

JESUS IS TEMPTED BY THE PHARISEES

WITH A QUESTION ABOUT DIVORCE

3 And, the ¹ Pharisees approached Him, tempting Him and saying to Him², “Does it turn out for a man to divorce the wife *that is* his in accord with every single fault?”

4 Now, the Jesus, responding, said to them³, “Have you not read that the One Who from *the* beginning made⁴ a male and a female made them?”

5 And, He said, ‘For this reason a man shall leave behind the father *that is* his⁵ and the mother. And, he shall be glued⁶ to the woman⁷ *that is* his. And, the two shall be – in regard to body – one, ⁶with the result that no longer are they two. Rather, *they are* a body, just one.

So then, let a man not separate what the God has yoked together.

7 They say to Him, “So then, why did Moses⁸ enjoy us to give a document of divorce and to divorce her?”

8 He says to them, “Moses⁹, over and against the hard-heartedness *that is* yours, left *it* to you to divorce the wives *that are* yours. But, from *the* beginning it did not lastingly come to be this way.

9 Now, I say to you that whoever might divorce the wife *that is* his – NOT because of sexual immorality – and might marry another commits adultery.

And, the woman who has been lastingly released, having married, suffers adultery.¹⁰”

JESUS RESPONDS TO THE ANXIETY OF HIS DISCIPLES

CONCERNING HIS TEACHING ABOUT MARRIAGE

10 The disciples *that were* His¹¹ are saying to Him, “If in this way the responsibility of the the man with the woman is, it does NOT confer benefit to marry.”

11 Now, the Jesus said to them, “Not every man is able to accommodate the statement – *that is*, this one. Rather, to those it has been lastingly given.

12 For, *there* are eunuchs who from the womb of a mother were born in this way. And, *there* are eunuchs who were castrated by the people. And, *there* are eunuchs who castrated themselves because of the Kingdom of the Heavens.

Let the one who is able to accommodate it accommodate *it*.

JESUS CONFIRMS THE PLACE OF INFANTS IN HIS KINGDOM

13 Then, a *number* of little children¹² was brought to¹³ Him in order that He might place the Hands upon them and might offer prayer.

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of two manuscripts (B and D) the NU omits it.

² 95% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to Him’ here.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to them’ here.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘made’ here. On the basis of one manuscript (B) the NU has ‘created’.

⁵ 50% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is his’ here.

⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall be glued’ here instead of ‘shall be joined’.

⁷ 20% of the Greek manuscripts, including the best line of transmission (f35), have a prepositional phrase ‘to the woman’ here instead of a dative noun phrase which can mean the same thing.

⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Moseses’.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Moseses’.

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), include the sentence ‘And, the woman who has been lastingly released, having married, suffers adultery (or, ‘adulterates herself’?)’ here. On the basis of two manuscripts (X, and D) the NU omits the whole sentence.

¹¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were his’ here. On the basis of two manuscripts (X, and B) the NU omits it.

¹² ‘little children’ – in a parallel account of this incident in Luke 18:15-17 Luke uses the Greek word *βρέφη* (transliterated as ‘brephei’) which includes both unborn babies and nursing infants.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘was brought to’ (a singular passive verb) here instead of ‘were brought to’ (a plural passive verb).

Now, the disciples rebuked them.

14 Now, the Jesus said, "Permit the little children; and, stop hindering them from coming to Me.

For, the Kingdom of the Heavens consists of the ones such as these."

15 And, having laid the Hands upon them, He went away from there.

JESUS EXPLAINS TO A WEALTHY YOUNG MAN

HOW GOOD HE MUST BE,

IF HE SEEKS TO HAVE ETERNAL LIFE

ON THE BASIS OF HIS OWN GOODNESS

16 And, look! One someone¹⁴, having come forward to speak to Him, said¹⁵, "Teacher – *that is*, good Teacher, what good *thing* should I do in order that I have¹⁶ life – *that is*, eternal life?"

17 Now, the Jesus said to him, "Why do you say *that I am 'good'*?¹⁷ No one *is 'good'* except One – *that is*, the God.¹⁸

Now, if you desire to enter into the Life¹⁹, keep the Injunctions."

18 He says to Him, "Which *ones*?"

Now, the Jesus said, "The *following set*:

- **'You shall not murder.'**²⁰
- **'You shall not commit adultery.'**²¹
- **'You shall not steal.'**²²
- **'You shall not bear false witness.'**²³
- 19 **'Honor the father and the mother.'**²⁴ And,
- **'You shall love the neighbor *that is yours as yourself*.'**²⁵

20 The young man says to him, "I have held fast to all these for myself²⁶. What am I still lacking?"

21 The Jesus was saying to him, 'If you desire to be perfect, go. Sell the *things that YOU* are possessing. And, give *the proceeds* to the²⁷ beggarly poor *ones*. And, you shall have treasure in Heaven. And, come! Keep on following Me.

22 Now, the young man, having heard the declaration, went away, being distressed. For, he was one who was having possessions – *that is*, many of *them*.

23 Now, the Jesus said to the disciples *that were* His, "Assuredly I say to you that with difficulty a wealthy *man*²⁸ shall enter into the Kingdom of the Heavens.

24 Now, again I say to you, *it is easier that* a camel go through²⁹ a hole of a needle than *that* a wealthy *man* enter into the Kingdom of the God.

JESUS TEACHES HIS DISCIPLES

HOW IT IS POSSIBLE FOR PEOPLE TO BE SAVED

25 Now, having heard *this*, the disciples *that were* His³⁰ were being exceedingly driven out of their senses *by a sudden shock*, saying, "Who, then, is able to be saved?"

26 Now, looking at them *in the face*, He said to them, "In the hands of people this is IMPOSSIBLE!

Now, in the hands of God all things *are possible*."

JESUS ASSURES THE TWELVE APOSTLES OF THEIR

GLORIOUS SITUATION WHEN HE COMES AGAIN

27 Then, responding, the Peter said to Him, "Look! We, *for our part*, let go of all! And, we have followed You. What, then, shall be for us?"

28 Now, the Jesus said to them, "Assuredly I say to you that you, *for your parts*, the ones who have followed

¹⁴ 25% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite pronoun translated as 'someone' here.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'to Him, said' here instead of 'said to Him'.

¹⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'I have' (a present indicative verb) here. On the basis of 0.5% the NU has 'might I have' (an aorist subjunctive verb)

¹⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Why do you say that I am 'good'" here. On the basis of 0.9% the NU has 'Why do you ask me concerning 'the good'.

¹⁸ 99.1% of the Greek manuscripts, including the best line of transmission (f35), have 'No one is good except one – *that is*, the God' here. On the basis of 0.3% the NU has 'One is the good One'.

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'to enter into the Life' here instead of 'into the Life to enter'.

²⁰ A reference to Exodus 20:13

²¹ A reference to Exodus 20:14

²² A reference to Exodus 20:15

²³ A reference to Exodus 20:16

²⁴ A reference to Exodus 20:12

²⁵ A reference to Leviticus 19:18

²⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'I have held fast to ... for myself' (an aorist, middle voice verb) here. On the basis of 0.5% the NU has 'I have held fast to ...' (an aorist, active voice verb)

²⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here. On the basis of two manuscripts (B and D) the NU omits it.

²⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'with difficulty a wealthy man' here instead 'a wealthy man with difficulty'.

²⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'go through' here instead of 'go into'.

³⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were his' here.

Me in connection with the Regeneration³¹, whenever the Son of the Man should sit upon a throne of a glory *that is* His, you shall be made to sit for yourselves³² – even you, *for your parts!* – upon twelve thrones, judging the twelve tribes of the *descendants* of Israel!”

JESUS ASSURES ALL OF THE DISCIPLES THAT ARE HIS
OF HIS LAVISH PROVISION FOR THEM
IN THIS LIFE AND IN THE NEXT LIFE

29 And, all who³³ have let go of

- houses, or
- brothers, or
- sisters, or
- father, or
- mother, or
- spouse,³⁴ or
- children, or
- lands

for the sake of the Name *that is* Mine shall receive a hundred times as much. And, he shall inherit life – *that is*, eternal *life*.

30 Now, many *people* – *that is*, first *people* – shall be last *people*. And, many last *people* shall be first *people*.”

³¹ ‘Regeneration’ – Paul uses the same Greek word in Titus 3:5.

³² 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘you shall be made to sit for yourselves’ (a future, middle voice verb) here instead of ‘you shall sit for yourselves’ (the future, middle voice of a different verb).

³³ 90% of the Greek manuscripts, including the best line of

transmission (f35), have ‘who’ here instead of ‘anyone who’.

³⁴ 66% of the Greek manuscripts, including the best line of transmission (f35), include ‘or spouse’ here. On the basis of one manuscript (B) the NU omits it. The remaining manuscripts have other variations.