

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 10
f35

¹ Καὶ προσκαλεσάμενος τοὺς Δώδεκα
Μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν
πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ
καὶ
θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
μαλακίαν.

² Τῶν δὲ Δώδεκα Ἀποστόλων τὰ ὀνόματά
εἰσιν¹ ταῦτα·

πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ
Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ,²

Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ

Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

³ Φίλιππος καὶ

Βαρθολομαῖος,

Θωμᾶς καὶ

Ματθαῖος³ ὁ τελώνης,

Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ

Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος⁴,

⁴ Σίμων ὁ **Κανανίτης**⁵ καὶ

Ἰούδας ⁶ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

¹ 30% of the Greek manuscripts, including the best line of transmission (f35), have εἰσιν (the grammatically correct plural verb with a plural subject) instead of ἐστίν (a singular verb).

² 99.8% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction καὶ here. On the basis of one manuscript (B) the NU includes it.

³ 99.4% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ματθαῖος here instead of Μαθθαῖος.

⁴ 99.4% of the Greek manuscripts, including the best line of transmission (f35), have Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος here. On the basis of two manuscripts (X and B) the NU has Θαδδαῖος.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have Κανανίτης here instead of Καναναῖος.

⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ὁ here.

MATTHEW 10
NLET

JESUS GAVE THE TWELVE APOSTLES AUTHORITY

1 And, having called the Twelve Disciples *that were* His to Himself, He gave them authority

- over spirits – *that is*, unclean spirits – so as to cast them out and
- to heal every sickness and every weakness.

THE NAMES OF THE TWELVE APOSTLES

2 Now, the names of the Twelve Apostles were⁷ these:

- first, Simon, the one who is being called 'Peter'; and
- Andrew, the brother *that was* his;⁸
- Jacob⁹, the son of Zebedee; and
- John, the brother *that was* his;
- 3 Philip; and
- Bartholomew;
- Thomas; and
- Matthew¹⁰, the tax collector;
- Jacob¹¹, the son of Alphaeus; and
- Lebbaeus, the one who was being called by the surname 'Thaddaeus'¹²;
- 4 Simon, the Cananite¹³; and
- Judas¹⁴ Iscariot¹⁵, the *Apostle who* also handed Him over.

⁷ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'are' (the grammatically correct plural verb with a plural subject) instead of 'is' (a singular verb).

⁸ 99.8% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'and' here. On the basis of one manuscript (B) the NU includes it.

⁹ 'Jacob' is clearly a better transliteration of the Greek name Ἰάκωβος than 'James'.

¹⁰ 99.4% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Matthew' here instead of 'Maththew'.

¹¹ 'Jacob' is clearly a better transliteration of the Greek name Ἰάκωβος than 'James'.

¹² 99.4% of the Greek manuscripts, including the best line of transmission (f35), have 'Lebbaeus, the one was called by the surname Thaddeaus' here. On the basis of two manuscripts (X and B) the NU has 'Thaddeaus'.

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Cananite' (meaning 'a person from Cana in Galilee') here instead of 'Canaanite' (meaning 'a zealot for his homeland against the Roman occupation').

¹⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹⁵ 'Iscariot' – most likely designates this Judas as being a man from the city of Kerioth in Judea.

JESUS GAVE ORDERS TO THE TWELVE:

TO WHOM TO GO

⁵ Τούτους τοὺς Δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε. Καὶ εἰς πόλιν **Σαμαρειτῶν**¹⁶ μὴ εἰσέλθῃτε·

⁶ Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

⁷ Πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ Βασιλεία τῶν Οὐρανῶν.

⁸ Ἀσθενοῦντας θεραπεύετε.¹⁷

Λεπροὺς καθαρίζετε.

Δαιμόνια ἐκβάλλετε.

Δωρεὰν ἐλάβετε, δωρεὰν δότε.

⁹ Μὴ κτήσῃσθε

χρυσὸν

μηδὲ ἄργυρον

μηδὲ χαλκὸν

εἰς τὰς ζώνας ὑμῶν,

¹⁰ Μὴ πήραν εἰς ὁδὸν.

μηδὲ δύο χιτῶνας.

μηδὲ ὑποδήματα.

μηδὲ **ῥάβδους**¹⁸.

Ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ **ἐστιν**¹⁹.

¹¹ Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν. Κακεῖ μέναιτε ἕως ἂν ἐξέλθῃτε.

¹² Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν.

⁵ The Jesus commissioned these – *that is*, the Twelve, having given orders to them, saying, “Do not go away to a road belonging to *other* ethnicities. And, into a city belonging to Samaritans do not go.

⁶ Now, go rather to the sheep – *that is*, the ones who have been lastingly lost from the household of Israel.

WHAT TO DO

⁷ Now, while going, herald, saying, “the Kingdom of the Heavens has lastingly drawn near!”

➤ ⁸ Keep on healing ones who are feeble.

➤ ²⁰ Keep on cleansing lepers.

➤ Keep on throwing out demons.

Freely you have received! Freely give!

WHAT NOT TO DO

⁹ *Absolutely* do NOT acquire for yourselves –

➤ gold, or

➤ silver, or

➤ bronze

for the money belt *that is* yours!

¹⁰ *Have* no leather pouch *for a food supply* for the road.

Nor, two inner garments.

Nor, sandals.

Nor, staffs²¹.

For, the worker is²² **WORTHY** of the provisions *that are* his.

WHERE TO STAY

¹¹ Now, into whatever city or unwallled village you might enter, inquire well who in it is worthy. And, there remain until *whenever* you should go out.

¹² Now, being ones who are entering into the household, greet it kindly.

¹⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Σαμαρειτῶν here instead of Σαμαριτῶν.

¹⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the imperative sentence *Νεκροὺς ἐγείρετε* here.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ῥάβδους (a plural noun) here instead of ῥάβδον (a singular noun).

¹⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the verb ἐστιν here.

²⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the imperative sentence ‘Keep on raising dead ones.’ here.

²¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘staffs’ here instead of ‘staff’.

²² 96% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘is’ here.

¹³ Καὶ ἐὰν μὲν ἢ ἡ οἰκία ἀξία, ἐλθέτω²³ ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν.
Ἐὰν δὲ μὴ ἢ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

¹⁴ Καὶ ὃς ἐὰν²⁴ μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ²⁵ τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

¹⁵ Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

¹⁶ Ἴδου. Ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων. Γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

¹⁷ Προσέχετε δὲ ἀπὸ τῶν Ἀνθρώπων. Παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια. Καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

¹⁸ Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

¹⁹ Ὅταν δὲ παραδιδῶσιν²⁶ ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί **λαλήσετε**²⁷ · δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί **λαλήσετε**²⁸. ²⁰ Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

¹³ And, if ever, on the one hand, the household might be worthy, let the peace *that is yours* come upon it.

If ever, on the other hand, it might not be worthy, let the peace *that is yours* return to you.

HOW TO HANDLE REJECTION

¹⁴ And, *against the one* who, if ever²⁹ he might not accept you nor listen to the words *that are yours*, while going outside of ³⁰ the household or the city – *namely*, that *one*, shake off the dust from the feet *that are yours*.

¹⁵ Assuredly I say to you: *it* shall be more bearable for the land of Sodom an Gomorrah in the day of judgment than for the city – *namely*, that *one*!

WHAT THEY COULD EXPECT TO ENCOUNTER AND HOW TO RESPOND

¹⁶ Look! I, *for My part*, am commissioning you as sheep in the midst of wolves! Become as sagacious as the serpents and as untainted as the doves.

¹⁷ Keep on being wary of the People! For, they shall hand you over to the Sanhedrin. And, in the synagogues *that are theirs* they shall scourge you.

¹⁸ And, before leaders – yes, even kings! – you shall be led on account of Me, to end in a testimony for them and for the Ethnicities.

¹⁹ Now, whenever they might be handing you over³¹, do not even begin to be anxious about how or what you shall say³². For, what you shall say³³ shall be given to you at that – *that is*, the hour. ²⁰ For, you, *for your part*, are NOT the ones who are speaking; rather, the Spirit of the Father *that is yours* is the One Who is speaking by agency of you.

²³ 94% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐλθέτω here instead of ἐλθάτω.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐὰν here instead of ἂν.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ἔξω here.

²⁶ 94% of the Greek manuscripts, including the best line of transmission (f35), have παραδιδῶσιν (a present subjunctive verb) here instead of παραδῶσιν (an aorist subjunctive verb).

²⁷ 30% of the Greek manuscripts, including the best line of transmission (f35), have λαλήσετε (a future tense verb) here instead of λαλήσητε (an aorist subjunctive verb).

²⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have λαλήσετε here instead of λαλήσητε.

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

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘outside of’. This preposition is already included as the prefix of the verb.

³¹ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be handing you over’ (a present subjunctive verb) here instead of ‘might hand you over’ (an aorist subjunctive verb).

³² 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall say’ (a future tense verb) here instead of ‘might say’ (an aorist subjunctive verb).

³³ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall say’ (a future tense verb) here instead of ‘might say’ (an aorist subjunctive verb).

²¹ Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον.

Καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

²² Καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·

Ὁ δὲ ὑπομείνας εἰς τέλος οὕτως σωθήσεται.

²³ Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην³⁴. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ Ἀνθρώπου.

²⁴ Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. ²⁵ Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἀπεκάλεσαν³⁵, πόσῳ μᾶλλον τοὺς οἰκιακοὺς³⁶ αὐτοῦ.

²⁶ Μὴ οὖν φοβηθῆτε αὐτούς. Οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

²⁷ Ὅ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ φωτί. Καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

²⁸ Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων³⁷ τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι. **Φοβήθητε**³⁸ δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν Γεέννῃ.

²¹ Now, a brother shall hand over a brother to death; and, a father a child.

And, children shall rise up in revolt against parents. And, they shall condemn them to death.

²² And, you shall be ones who are being hated by all on account of the Name *that is* Mine.

Now, the one who stands firm to an end – this *one* shall be saved.

²³ Now, whenever they might persecute you in the city – *that is*, this *one*, flee to the other *city*³⁹. For, assuredly I say to you, you shall by no means bring the cities of the *region* of Israel to perfection until the Son of the Man might come.

²⁴ A disciple is NOT over and beyond the teacher; nor, *is* a slave over and beyond the lord *that is* his. ²⁵ *It is* enough for the disciple that he might come to be as the teacher *that is* his; and, the slave as the lord *that is* his. If they stigmatized the master of a household with the name⁴⁰ ‘Beelzebul’, how much more the members of the household *that is* his!

WHAT TO DO ABOUT FEAR

²⁶ So then, do not even begin to fear them! For, there is nothing that has been lastingly covered which shall not be uncovered; and, *there is nothing* hidden which shall not come to be made known.

²⁷ What I am saying to you in the darkness, speak in the light. And, what you are hearing in the ear, herald upon the housetop.

²⁸ And, stop being afraid of the ones who are killing the body but are not able to be killing the psyche⁴¹. Now, rather, be frightened by⁴² the One Who is able to destroy both psyche and body in Gehenna⁴³!

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἄλλην here instead of ἑτέραν.

³⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have ἀπεκάλεσαν here. On the basis of 20% the NU has ἐπέκαλεσαν.

³⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling οἰκιακοὺς here instead of οἰκιακοὺς.

³⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀποκτενόντων here. On the basis of 3% the NU has ἀποκτενόντων.

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have φοβήθητε (an aorist passive imperative verb) here instead of φοβεῖσθε (a present passive imperative verb).

³⁹ ‘the other city’ – the Greek manuscripts have two different adjectives here for ‘other’. Both can be translated as ‘other’.

⁴⁰ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘stigmatized...with the name’ here. On the basis of 20% the NU has ‘nicknamed’.

⁴¹ ‘Gehenna’ is the transliteration of an Aramaic word which means ‘Valley of the Sons of Lamentation’, so named because at one time in Israel’s history mothers lamented for baby sons who were offered as sacrifices to the pagan god Molech. Consequently, the valley was converted into a garbage dump where there were continual fires and maggots on decomposing bodies. It became a fitting expression for the eternal place for the damned.

⁴² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘be frightened by’ (an aorist passive imperative verb) here instead of ‘keep on being frightened by’ (a present passive imperative verb).

⁴³ ‘psyche’ – a transliteration of the Greek word ψυχὴν, referring to the immaterial aspect of a person’s being which thinks, feels, decides, etc.. It is often translated as ‘soul’.

²⁹ Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται;
Καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν
ἄνευ τοῦ Πατρὸς ὑμῶν.

³⁰ Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι
ἡριθμημέναι εἰσίν.

³¹ Μὴ οὖν **φοβήθητε**⁴⁴. πολλῶν στρουθίων
διαφέρετε ὑμεῖς.

³² Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἑμοὶ
ἔμπροσθεν τῶν Ἀνθρώπων, ὁμολογήσω
καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρὸς μου
τοῦ ἐν ⁴⁵ Οὐρανοῖς.

³³ Ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν
Ἀνθρώπων, ἀρνήσομαι **αὐτὸν καγὼ**⁴⁶
ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν ⁴⁷
οὐρανοῖς.

³⁴ Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
τὴν Γῆν. Οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ
μάχαιραν.

³⁵ Ἦλθον γὰρ διχάσαι
ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ
θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ
νύμφην κατὰ τῆς πενθερᾶς αὐτῆς.

³⁶ Καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ **οἰκιακοὶ**
αὐτοῦ⁴⁸.

³⁷ Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ
ἔστιν μου ἄξιος.

Καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ
ἔστιν μου ἄξιος.

³⁸ Καὶ ὃς οὐ λαμβάνει τὸν Σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου
ἄξιος.

29 Are not two little sparrows being sold for an assarius⁴⁹?
And, one from among them shall not fall to the ground without the
Father *that is* yours.

30 Now also, the hairs of the head *that is* YOURS – *that is*, all of
them – are ones which have been lastingly numbered!

31 So then, do NOT be frightened⁵⁰! You, *for your parts*, excel
many little sparrows in value!

32 So then, *as for* every one who acknowledges Me before the
People, also I, *for My part*, shall make an acknowledgement in
connection with him before the Father *that is* Mine – *namely*, the
One in ⁵¹ Heavens.

33 Now, whoever might deny Me before the People, also I, *for*
My part, shall deny him before the Father *that is* Mine – *namely*,
the Father in ⁵² heavens.

HOW THEIR PROCLAMATION SHALL AFFECT FAMILY RELATIONSHIPS

34 Do not even begin to hold *the idea* that I came to spread
peace upon the Earth. I did not come to spread peace; rather, a
short sword.

35 For, I came to divide

- a man against the father *that is* his, and
- a daughter against the mother *that is* hers, and
- a daughter-in-law against the mother-in-law *that is* hers.

36 And, enemies of the person *shall be* the members of his own
household.

37 For, the one who regards a father or mother with more
affection than Me is not worthy of ME.

And, the one who regards a son or daughter with more
affection than Me is not worthy of ME.

38 And, *he* who does not take the Cross *that is* his and follow
after Me is not worthy of ME.

⁴⁴ 97% of the Greek manuscripts, including the best
line of transmission (f35), have φοβήθητε (an aorist
passive imperative verb) here instead of φοβεῖσθε (a
present passive imperative verb).

⁴⁵ 95% of the Greek manuscripts, including the best
line of transmission (f35), do not include the definite
article τοῖς here.

⁴⁶ 95% of the Greek manuscripts, including the best
line of transmission (f35), have the word order αὐτὸν
καγὼ here instead of καγὼ αὐτὸν.

⁴⁷ 98% of the Greek manuscripts, including the best
line of transmission (f35), do not include the definite
article τοῖς here.

⁴⁸ 85% of the Greek manuscripts, including the best
line of transmission (f35), have an alternate
spelling οἰκιακοὶ here instead of οἰκιακοί.

⁴⁹ 'assarius' – a transliteration of the Greek word ἀσσαρίου, a small Roman
brass coin equivalent in value to 1/10 of a denarius.

⁵⁰ 97% of the Greek manuscripts, including the best line of transmission (f35),
have 'be frightened by' (an aorist passive imperative verb) here instead of 'keep
on being frightened by' (a present passive imperative verb).

⁵¹ 95% of the Greek manuscripts, including the best line of transmission (f35),
do not include the definite article 'the' here.

⁵² 98% of the Greek manuscripts, including the best line of transmission (f35),
do not include the definite article 'the' here.

³⁹ Ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν. Καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν.

⁴⁰ Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται. Καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

⁴¹ Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου *λήπεται*⁵³. Καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου *λήπεται*⁵⁴.

⁴² Καὶ ὅς *ἐάν*⁵⁵ ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ. Ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

39 The one who has gained the psyche that is his shall lose it. And, the one who has lost the life *that is* his for My sake shall gain it.

WHAT REWARDS SHALL COME TO THOSE WHO RECEIVE THEM

40 The one who is receiving you is receiving Me. And, the one who is receiving Me is receiving the One Who commissioned Me.

41 The one who is receiving a prophet with regard for *his* eminence as a prophet shall receive a prophet's reward.

And, the one who receives a righteous *man* with regard for his eminence as a righteous man shall receive a righteous man's reward.

42 And, he, if ever⁵⁶ he might give one of the little ones – *that is*, these – a cup of cold *water* to drink with regard for his eminence as a disciple – assuredly I say to you, he shall by no means lose the reward *that is* his.

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *λήπεται* here instead of *λήμψεται*, a corrupted form.

⁵⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *λήπεται* here instead of *λήμψεται*, a corrupted form.

⁵⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have *ἐάν* here instead of *ἂν*.

⁵⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever' here instead of 'ever'.