

## KATA MATΘAION 19

f35

<sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας. Καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

<sup>2</sup> Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. Καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

<sup>3</sup> Καὶ προσῆλθον αὐτῷ οἱ<sup>1</sup> Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ<sup>2</sup>. Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

<sup>4</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς<sup>3</sup>. Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας<sup>4</sup> ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς.

<sup>5</sup> Καὶ εἶπεν · Ἐνεκεν<sup>5</sup> τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ<sup>6</sup> καὶ τὴν μητέρα. Καὶ προσκολληθήσεται<sup>7</sup> πρὸς τὴν γυναῖκα<sup>8</sup> αὐτοῦ. Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; <sup>6</sup> ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία.

Ὁ οὖν ὁ Θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

<sup>1</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article οἱ here.

<sup>2</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun αὐτῷ here.

<sup>3</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun αὐτοῖς here.

<sup>4</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ποιήσας here. On the basis of one manuscript (B) the NU has κτίσας.

<sup>5</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἐνεκεν here instead of Ἐνεκα.

<sup>6</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), include the genitive pronoun αὐτοῦ here.

<sup>7</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have προσκολληθήσεται here instead of κολληθήσεται.

<sup>8</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have πρὸς τὴν γυναῖκα here instead of τῇ γυναίκῃ.

## 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<sup>9</sup> Pharisees approached Him, tempting Him and saying to Him<sup>10</sup>, “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 them<sup>11</sup>, “Have you not read that the One Who made<sup>12</sup> *them* from *the* beginning made them A MALE AND A FEMALE?

5 And, He said, ‘For this reason a man shall leave behind the father *that is* his<sup>13</sup> and the mother. And, he shall be glued<sup>14</sup> to the woman<sup>15</sup> *that is* his. And, the two shall be – in regard to body – one, <sup>6</sup>with 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.

<sup>9</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>10</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to Him’ here.

<sup>11</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to them’ here.

<sup>12</sup> 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’.

<sup>13</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), include the genitive pronoun translated as ‘that is his’ here.

<sup>14</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall be glued’ here instead of ‘shall be joined’.

<sup>15</sup> 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.

<sup>7</sup> Λέγουσιν αὐτῷ· Τί οὖν **Μωσῆς**<sup>16</sup> ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι αὐτήν;

<sup>8</sup> Λέγει αὐτοῖς ὅτι **Μωσῆς**<sup>17</sup> πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν. Ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτως.

<sup>9</sup> Λέγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.

Καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.<sup>18</sup>

<sup>10</sup> Λέγουσιν αὐτῷ οἱ μαθηταὶ **αὐτοῦ**<sup>19</sup>· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

<sup>11</sup> Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον. Ἀλλ’ οἷς δέδοται.

<sup>12</sup> Εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως. Καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων. Καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν Βασιλείαν τῶν Οὐρανῶν.

ὁ δυνάμενος χωρεῖν χωρεῖτω.

<sup>13</sup> Τότε **προσηνέχθη**<sup>20</sup> αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται. Οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

<sup>16</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **Μωσῆς** here instead of *Μωϋσῆς*.

<sup>17</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **Μωσῆς** here instead of *Μωϋσῆς*.

<sup>18</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the sentence Καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται here. On the basis of two manuscripts (X and D) the NU omits the whole sentence.

<sup>19</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here. Curiously, even though X and B omit it, the NU includes it too.

<sup>20</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have **προσηνέχθη** (a singular, passive verb) here instead of *προσηνέχθησαν* (a plural, passive verb).

<sup>7</sup> They say to Him, “So then, why did Moses<sup>21</sup> enjoin *us* to give a document of divorce and to divorce her?”

<sup>8</sup> He says to them, “Moses<sup>22</sup>, 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.

<sup>9</sup> 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.<sup>23</sup>

JESUS RESPONDS TO THE ANXIETY OF HIS DISCIPLES

CONCERNING HIS TEACHING ABOUT MARRIAGE

<sup>10</sup> The disciples *that were* His<sup>24</sup> 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.”

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

<sup>12</sup> 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

<sup>13</sup> Then, a *number of* little children<sup>25</sup> was brought to<sup>26</sup> Him in order that He might place the Hands upon them and might offer prayer.

Now, the disciples rebuked them.

<sup>21</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses.

<sup>22</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses.

<sup>23</sup> 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 just two manuscripts (X and D) the NU omits the whole sentence.

<sup>24</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were his’ here. Curiously, even though X and B omit it, the NU includes it too.

<sup>25</sup> ‘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.

<sup>26</sup> 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).

<sup>14</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με.  
Τῶν γὰρ τοιούτων ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν.

<sup>15</sup> Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας<sup>27</sup> ἐπορεύθη ἐκεῖθεν.

<sup>16</sup> Καὶ ἰδοὺ. Εἷς τις<sup>28</sup> προσελθὼν αὐτῷ εἶπεν<sup>29</sup>. Διδάσκαλε, ἀγαθὸς<sup>30</sup>, τί ἀγαθὸν ποιήσω ἵνα ἔχω<sup>31</sup> ζωὴν αἰώνιον;

<sup>17</sup> Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν;<sup>32</sup> Οὐδεὶς ἀγαθός ἐστι μὴ εἷς ὁ Θεός<sup>33</sup>. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν Ζωὴν<sup>34</sup>, τήρησον τὰς Ἐντολάς.

<sup>18</sup> Λέγει αὐτῷ· Ποίας;  
Ὁ δὲ Ἰησοῦς εἶπεν· Τὸ

Οὐ φονεύσεις.

Οὐ μοιχεύσεις.

Οὐ κλέψεις.

Οὐ ψευδομαρτυρήσεις.

<sup>19</sup> Τίμα τὸν πατέρα καὶ τὴν μητέρα. Καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

<sup>27</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτοῖς τὰς χεῖρας here instead of τὰς χεῖρας αὐτοῖς.

<sup>28</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite pronoun τις here.

<sup>29</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτῷ εἶπεν here instead of εἶπεν αὐτῷ.

<sup>30</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the adjective ἀγαθὸς here.

<sup>31</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ἔχω (a present, indicative verb) here. On the basis of 0.5% the NU has σχῶ (an aorist, subjunctive verb).

<sup>32</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have Τί με λέγεις ἀγαθόν; here. On the basis of 0.9% the NU has Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;.

<sup>33</sup> 99.1% of the Greek manuscripts, including the best line of transmission (f35), have Οὐδεὶς ἀγαθός ἐστι μὴ εἷς ὁ Θεός here. On the basis of 0.3% (two manuscripts - A and B) the NU has εἷς ἐστὶν ὁ ἀγαθός.

<sup>34</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order εἰσελθεῖν εἰς τὴν Ζωὴν here instead of εἰς τὴν Ζωὴν εἰσελθεῖν.

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 someone<sup>35</sup>, having come forward to speak to Him, said<sup>36</sup>, "Teacher – *that is*, good<sup>37</sup> Teacher, what good *thing* should I do in order that I have<sup>38</sup> life – *that is*, eternal *life*?"

17 Now, the Jesus said to him, "Why do you say *that I am* 'good'?<sup>39</sup> No one is 'good' except One – *that is*, the God.<sup>40</sup>

Now, if you desire to enter into the Life<sup>41</sup>, keep the Injunctions."

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

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

➤ 'You shall not murder.'<sup>42</sup>

➤ 'You shall not commit adultery.'<sup>43</sup>

➤ 'You shall not steal.'<sup>44</sup>

➤ 'You shall not bear false witness.'<sup>45</sup>

➤ 19 'Honor the father and the mother.'<sup>46</sup> And,

➤ 'You shall love the neighbor *that is yours as yourself*.'<sup>47</sup>

<sup>35</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite pronoun translated as 'someone' here.

<sup>36</sup> 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'.

<sup>37</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the adjective translated as 'that is, good one' here.

<sup>38</sup> 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 'I might have' (an aorist, subjunctive verb)

<sup>39</sup> 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'.

<sup>40</sup> 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% (two manuscripts - A and B) the NU has 'One is the good One'.

<sup>41</sup> 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'.

<sup>42</sup> A reference to Exodus 20:13

<sup>43</sup> A reference to Exodus 20:14

<sup>44</sup> A reference to Exodus 20:15

<sup>45</sup> A reference to Exodus 20:16

<sup>46</sup> A reference to Exodus 20:12

<sup>47</sup> A reference to Leviticus 19:18

<sup>20</sup> Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυλαξάμην<sup>48</sup> ἐκ νεότητός μου<sup>49</sup>.

Τί ἔτι ὑστερῶ;

<sup>21</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε. Πώλησόν σου τὰ ὑπάρχοντα. Καὶ δὸς <sup>50</sup> πτωχοῖς. Καὶ ἔξεις θησαυρὸν ἐν Οὐρανῷ<sup>51</sup>.

Καὶ δεῦρο. Ἀκολούθει μοι.

<sup>22</sup> Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος. Ἦν γὰρ ἔχων κτήματα πολλά.

<sup>23</sup> Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν ὅτι **δυσκόλως πλούσιος**<sup>52</sup> εἰσελεύσεται εἰς τὴν Βασιλείαν τῶν Οὐρανῶν·

<sup>24</sup> Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος **διελθεῖν**<sup>53</sup> ἢ πλούσιον **εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσελθεῖν**<sup>54</sup>.

<sup>25</sup> Ἀκούσαντες δὲ οἱ μαθηταὶ **αὐτοῦ**<sup>55</sup> ἐξεπλήσσοντο σφόδρα λέγοντες· Τίς ἄρα δύναται σωθῆναι;

<sup>20</sup> The young man says to him, “I have held fast to all these for myself<sup>56</sup> from my youth<sup>57</sup>. What am I still lacking?”

<sup>21</sup> 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 <sup>58</sup> beggarly poor *ones*. And, you shall have treasure in Heaven<sup>59</sup>.

And, come! Keep on following Me.”

<sup>22</sup> 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.

<sup>23</sup> Now, the Jesus said to the disciples *that were* His, “Assuredly I say to you that with difficulty a wealthy *man*<sup>60</sup> shall enter into the Kingdom of the Heavens.

<sup>24</sup> Now, again I say to you, *it is easier that* a camel go through<sup>61</sup> 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

<sup>25</sup> Now, having heard *this*, the disciples *that were* His<sup>62</sup> were being exceedingly driven out of their senses *by a sudden shock*, saying, “Who, then, is able to be saved?”

<sup>48</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ἐφυλαξάμην (an aorist, middle voice verb) here instead of ἐφύλαξα (an aorist, active voice verb).

<sup>49</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ἐκ νεότητός μου here.

<sup>50</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τοῖς here. On the basis of two manuscripts (B and D) the NU includes it.

<sup>51</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have οὐρανῷ (singular) here instead of οὐρανοῖς (plural).

<sup>52</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order δυσκόλως πλούσιος here instead πλούσιος δυσκόλως.

<sup>53</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have διελθεῖν here instead of εἰσελθεῖν.

<sup>54</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσελθεῖν here instead εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

<sup>55</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

<sup>56</sup> 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)

<sup>57</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘from my youth’ here.

<sup>58</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here. On the basis of two manuscripts (B and D) the NU includes it.

<sup>59</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Heaven’ (singular) here instead of ‘Heavens’ (plural).

<sup>60</sup> 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’.

<sup>61</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘go through’ here instead of ‘go into’.

<sup>62</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were his’ here.

<sup>26</sup> Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν  
αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατον  
ἐστίν.  
Παρὰ δὲ θεῷ πάντα δυνατά.

<sup>27</sup> Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν  
αὐτῷ· Ἰδού! Ἡμεῖς ἀφήκαμεν πάντα.  
Καὶ ἠκολουθήσαμεν σοι. Τί ἄρα ἔσται  
ἡμῖν;  
<sup>28</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω  
ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ  
Παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ Υἱὸς τοῦ  
Ἀνθρώπου ἐπὶ θρόνου δόξης  
αὐτοῦ, **καθίσεσθε**<sup>63</sup> καὶ ὑμεῖς ἐπὶ δώδεκα  
θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ  
Ἰσραὴλ.

<sup>29</sup> Καὶ πᾶς ὅς<sup>64</sup> ἀφῆκεν  
οἰκίαν ἢ  
ἀδελφοὺς ἢ  
ἀδελφὰς ἢ  
πατέρα ἢ  
μητέρα ἢ  
**γυναῖκα**<sup>65</sup> ἢ  
τέκνα ἢ  
ἀγροὺς  
ἔνεκεν τοῦ Ονόματός  
μου, ἑκατονταπλασίονα **λήψεται**<sup>66</sup>. Καὶ  
ζωὴν αἰώνιον κληρονομήσει.  
<sup>30</sup> Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι. Καὶ  
ἔσχατοι πρῶτοι.

<sup>26</sup> Now, looking at them *in the face*, the Jesus 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

<sup>27</sup> 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?”

<sup>28</sup> Now, the Jesus said to them, “Assuredly I say to you that  
you, *for your parts*, the ones who have followed Me in connection  
with the Regeneration<sup>67</sup>, whenever the Son of the Man should sit  
upon a throne of glory *that is* His, you shall be made to sit for  
yourselves<sup>68</sup> – 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

<sup>29</sup> And, all who<sup>69</sup> have let go of

- houses, or
- brothers, or
- sisters, or
- father, or
- mother, or
- wife,<sup>70</sup> 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.

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

<sup>63</sup> 94% of the Greek manuscripts, including the best  
line of transmission (f35), have καθίσεσθε (a future,  
middle voice verb) here instead of καθήσεσθε (the  
future, middle voice of a different verb).

<sup>64</sup> 90% of the Greek manuscripts, including the best  
line of transmission (f35), have ὅς here instead of  
ὅστις.

<sup>65</sup> 66% of the Greek manuscripts, including the best  
line of transmission (f35), include the words ἢ γυναῖκα  
here. On the basis of one manuscripts (B) the NU  
omits these two words. The remaining manuscripts  
have other variations.

<sup>66</sup> 99% of the Greek manuscripts, including the best  
line of transmission (f35), have the spelling λήψεται  
here instead of λήμψεται.

<sup>67</sup> ‘Regeneration’ – Paul uses the same Greek word in Titus 3:5.

<sup>68</sup> 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).

<sup>69</sup> 90% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘who’ here instead of ‘anyone who’.

<sup>70</sup> 66% of the Greek manuscripts, including the best line of transmission (f35),  
include ‘or wife’ here. On the basis of one manuscripts (B) the NU omits these  
two words. The remaining manuscripts have other variations.