

¹ **Κάκειῖθεν**¹ ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας **διὰ τοῦ** πέραν τοῦ Ἰορδάνου. Καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν. Καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

² Καὶ **προσελθόντες Φαρισαῖοι ἐπηρώτησαν** αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο **Μωσῆς**²;

⁴ Οἱ δὲ εἶπαν· **Μωσῆς**³ **Ἐπέτρεψεν**⁴ βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.

⁵ **Καὶ ἀποκριθεὶς ὁ Ἰησοῦς** εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·

⁶ Ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς **ὁ Θεός**. ⁷ Ἕνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ. ⁸ Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὡστε οὐκέτι εἰσὶν δύο ἀλλὰ **σὰρξ μία**.

⁹ Ὁ οὖν ὁ Θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

¹⁰ Καὶ **ἐν τῇ οἰκίᾳ** πάλιν οἱ Μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ **ἐπηρώτησαν** αὐτόν.

JESUS TAUGHT THE CROWDS BEYOND THE RIVER

1 And, from there, having risen, He comes to the boundaries of the *region of* Judea by the⁵ 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 asked⁶ Him, whether it is lawful for a man to divorce a wife – testing Him.

3 Now, the *Jesus*, responding, said to them, “What did Moses⁷ command you?”

4 Now, the *Pharisees* said, “Moses⁸ permitted a *man* to write a certificate of divorce and to divorce *her*.”

5 And, responding, the *Jesus*⁹ 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 God¹⁰ ‘**made them male and female.**’¹¹ 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.**’¹² As a result, they no longer are two; rather, “*in regard to flesh, one*¹³.”

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

10 And, in the house¹⁴ again the Disciples *that were* His¹⁵ asked¹⁶ Him about the same *matter*¹⁷.

⁵ 84.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘by the’ here instead of ‘and’.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘asked’ here instead of ‘were asking’.

⁷ 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

⁸ 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, responding, the Jesus’ here instead of ‘Now, the Jesus’.

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘the God’ here.

¹¹ A reference to Genesis 1:27

¹² A reference to Genesis 2:24

¹³ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘**flesh, one**’ here instead of ‘**one flesh**’.

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the house’ here instead of ‘into the house’.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘that were His’ here.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘asked’ here instead of ‘were asking’.

¹⁷ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘the same matter’ here instead of ‘this’.

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Κάκειῖθεν here instead of Καὶ ἐκεῖθεν.

² 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσῆς here instead of Μωϋσῆς.

³ 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσῆς here instead of Μωϋσῆς.

⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the Μωσῆς ἐπέτρεψεν here instead of Ἐπέτρεψεν Μωσῆς.

¹¹ Καὶ λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ’ αὐτήν. ¹² Καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλω μοιχᾶται.

¹³ Καὶ προσέφερον αὐτῷ παιδιά ἵνα ἄψῃται αὐτῶν¹⁸.

Οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.

¹⁴ Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν. Καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με. Μὴ κωλύετε αὐτά. Τῶν γὰρ τοιούτων ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ.

¹⁵ Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξῃται τὴν Βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

¹⁶ Καὶ ἐναγκαλισάμενος αὐτὰ τιθεὶς τὰς Χεῖρας ἐπ’ αὐτά, εὐλόγει αὐτά.

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν τις καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;

¹⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.

¹⁹ Τὰς Ἐντολὰς οἶδας·

Μὴ μοιχεύσης,

Μὴ φονεύσης,

Μὴ κλέψης,

Μὴ ψευδομαρτυρήσης,

¹¹ And, He says to them, “*The one*, who if ever¹⁹ he might divorce the wife *that is* his and might marry another, commits adultery against her. ¹² And, if ever a woman might divorce²⁰ the husband *that is* hers and might be married to another²¹, 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*²².

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 ever²³ 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 them²⁴.

JESUS TAUGHT THAT NO ONE IS GOOD EXCEPT GOD ALONE

¹⁷ And, while He was going out on the road, someone²⁵, 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 Me ‘good’? No one *is* ‘good’ except One – the God.

¹⁹ You know the Injunctions:

- ‘Do not commit adultery,’
- ‘Do not murder,’²⁶
- ‘Do not steal,’
- ‘Do not bear false witness,’²⁷

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

²⁰ 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’.

²¹ 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’.

²² 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*’.

²³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ instead of ‘ever’.

²⁴ 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’.

²⁵ 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘someone’ here. On the basis of 70% the NU has ‘one’.

²⁶ 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.’

²⁷ A reference to Exodus 20:13-16

¹⁸ 93.3% of the Greek manuscripts, including the best line of transmission (f35), have ἄψῃται αὐτῶν here instead of αὐτῶν ἄψῃται.

Μὴ ἀποστερήσης,
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

²¹ Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν. Καὶ εἶπεν αὐτῷ· Ἐν σε²⁸ ὑστερεῖ, Ὑπαγε.

Ὅσα ἔχεις πώλησον. Καὶ δὸς πτωχοῖς. Καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ. Καὶ δεῦρο.

Ἀκολουθεῖ μοι, ἄρας τὸν Σταυρόν.

²² Ὁ δὲ στυγνάσας ἐπὶ τῷ Λόγῳ ἀπῆλθεν λυπούμενος. Ἦν γὰρ ἔχων κτήματα πολλά.

²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς Μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.

²⁴ Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ.

Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁵ Εὐκοπώτερόν γάρ ἐστιν κάμηλον διὰ τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν²⁹ ἢ πλούσιον εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

²⁶ Οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι;

➤ ‘Do not defraud,’

➤ ‘Keep on honoring the father *that is yours and the mother.*’³⁰

²⁰ Now, the *man*, responding, said³¹ to Him, “Teacher, all these things I have guarded from my youth.”

²¹ Now, the Jesus, having looked *into his face*, loved him. And, He said to him, “One *thing* is lacking to you³².”

➤ Go your way.

➤ Sell whatever you have. And,

➤ give to ³³ *beggarly poor ones*. And, you shall have treasure in heaven. And,

➤ come on!

➤ Be following Me, taking up the Cross³⁴.”

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

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 have lastingly trusted in riches³⁵ are entering into the Kingdom of the God! ²⁵ For³⁶, *it is easier for a camel to enter*³⁷ through an eye³⁸ of the³⁹ 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?”

³⁰ A reference to Exodus 20:12

³¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘responding, says’ here instead of ‘was saying’.

³² 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).

³³ 80% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article (the) before ‘beggarly poor ones’ here.

³⁴ 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.

³⁵ 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.

³⁶ 20% of the Greek manuscripts, including the best line of transmission (f35), include ‘for’ here.

³⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘to enter’ here instead of ‘go through’.

³⁸ 45% of the Greek manuscripts, including the best line of transmission (f35), do not put a definite article before ‘eye’ here.

³⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ before ‘needle’ here.

²⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have the σοι (a dative pronoun) here instead of σε (an accusative pronoun).

²⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have εἰσελθεῖν here instead of διελθεῖν.

²⁷ Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον. Ἀλλ' οὐ παρὰ Θεῷ. Πάντα γὰρ δυνατὰ ἐστὶν παρὰ τῷ Θεῷ.

²⁸ Ἦρξατο δὲ ὁ Πέτρος λέγειν αὐτῷ⁴⁰. Ἰδοὺ. Ἡμεῖς ἀφήκαμεν πάντα. Καὶ ἠκολουθήσαμεν σοι.

²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν⁴¹. Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ Εὐαγγελίου, ³⁰ ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ πατέρα καὶ μητέρα καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

³¹ Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

²⁷ Now⁴², having looked into *their faces*, the Jesus says to them, “With people? – impossible! Rather, not *impossible* with God! For, all things are⁴³ possible with the God.”

JESUS TAUGHT THE GREAT BENEFITS IN FOLLOWING HIM

²⁸ Now,⁴⁴ the Peter began to be saying to Him, “Look! We, *for our parts*, have lastingly left everything! And, we have followed⁴⁵ You!”

²⁹ Now, responding,⁴⁶ the Jesus said⁴⁷, “Assuredly, I say to you, *there* is no one who has left

- house, or
- brothers, or
- sisters, or
- father, or
- mother⁴⁸, or
- wife⁴⁹, or
- children, or
- lands

for the sake of Me and for the sake⁵⁰ 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
- mothers⁵¹, 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*⁵² *shall be* first *ones*.”

⁴² 99% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'Now' here.

⁴³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'are' in this sentence.

⁴⁴ 50% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'Now,' here.

⁴⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'have followed' here instead of 'have lastingly followed'.

⁴⁶ 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.

⁴⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'said' here instead of 'was saying'.

⁴⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'father or mother' here instead of 'mother or father'.

⁴⁹ 98.1% of the Greek manuscripts, including the best line of transmission (f35), include 'or wife' here.

⁵⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), include 'for the sake of' this second time.

⁵¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'fathers and mothers' here instead of 'mothers and fathers'.

⁵² 70% of the Greek manuscripts, including the best line of transmission (f35), have 'last ones' here instead of 'the last ones'.

⁴⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have ὁ Πέτρος λέγειν αὐτῷ here. On the basis of 1% the NU has λέγειν ὁ Πέτρος αὐτῷ.

⁴¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ὁ Ἰησοῦς εἶπεν here. On the basis of 0.5% the NU has ἔφη ὁ Ἰησοῦς.

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,⁵⁷ 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 Him⁵⁸.
- And, they shall kill Him⁵⁹.
- And, within the three days⁶⁰ He shall rise again.”

JESUS RESPONDED TO THE REQUEST OF THE SONS OF ZEBEDEE

35 And, Jacob⁶¹ and John, the sons of Zebedee, approached Him, saying⁶², “Teacher, we want that what, if ever we might ask⁶³, You might do *it* for us.”

36 Now, the Jesus said to them, “What do you wish *that* I do⁶⁴ 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 and⁶⁵ be baptized with the Baptism with which I, *for My part*, am being baptized?”

⁵⁷ 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’.

⁵⁸ 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’.

⁵⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘Him’ here.

⁶⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘within the three days’ instead of ‘after three days’. In fact, the latter is inaccurate.

⁶¹ ‘Jacob’ – this transliteration of the Greek name Ἰάκωβος seems more reasonable than ‘James’.

⁶² 98.5% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘to Him’ here.

⁶³ 93% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘You’ here.

⁶⁴ 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’.

⁶⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

³² Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα. Καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς. Καὶ ἐθαμβοῦντο. Καὶ ἀκολουθοῦντες ἐφοβοῦντο.

Καὶ παραλαβὼν πάλιν τοὺς Δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν ³³ ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα.

καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδοθήσεται τοῖς Ἀρχιερεῦσιν καὶ τοῖς Γραμματεῦσιν. Καὶ κατακρινοῦσιν αὐτὸν θανάτῳ.

Καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν.

³⁴ Καὶ ἐμπαίζουσιν αὐτῷ.

Καὶ **μαστιγώσουσιν αὐτόν.**

Καὶ ἐμπτύσουσιν αὐτῷ.

Καὶ ἀποκτενοῦσιν αὐτόν.

Καὶ **τῇ τρίτῃ ἡμέρᾳ** ἀναστήσεται.

³⁵ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμέν ποιήσης ἡμῖν.

³⁶ Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε **ποιῆσαί με** ὑμῖν;

³⁷ Οἱ δὲ **εἶπον**⁵³ αὐτῷ· Δὸς ἡμῖν ἵνα εἷς **ἐκ δεξιῶν σου**⁵⁴ καὶ εἷς ἐξ **ἐκωνύμων**⁵⁵ σου⁵⁶ καθίσωμεν ἐν τῇ Δόξῃ σου.

³⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ Ποτήριον ὃ ἐγὼ πίνω, **καὶ** τὸ Βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

⁵⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have ἐκ δεξιῶν σου here instead of σου ἐκ δεξιῶν.

⁵⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἐκωνύμων here. On the basis of 0.5% the NU has ἀριστερῶν.

⁵⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include σου here. On the basis of 0.5% the NU omits it.

³⁹ Οἱ δὲ εἶπον⁶⁶ αὐτῷ· Δυνάμεθα.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,

⁴⁰ Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐκωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι. Ἀλλ' οἷς ἡτοιμάσται.

⁴¹ Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

⁴² Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς⁶⁷ λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν Ἑθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

⁴³ Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν. Ἀλλ' ὃς ἐάν⁶⁸ θέλῃ γενέσθαι μέγας⁶⁹ ἐν ὑμῖν, ἔσται ὑμῶν διάκονος. ⁴⁴ Καὶ ὃς ἐάν⁷⁰ θέλῃ ^[ba] ὑμῶν γενέσθαι⁷¹ πρῶτος, ἔσται πάντων δοῦλος.

⁴⁵ Καὶ γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

⁴⁶ Καὶ ἔρχονται εἰς Ἱεριχὼ⁷².

Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ υἱὸς Τιμαίου Βαρτιμαῖος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.

³⁹ Now the sons said to Him, "We are able."

Now, the Jesus said to them, "On the one hand⁷³, 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 and⁷⁴ on My⁷⁵ left is not Mine to give. Rather, *it is for those* for whom it has been lastingly prepared."

⁴¹ And, having heard, the ten began to be greatly displeased with Jacob⁷⁶ and John.

JESUS TAUGHT HOW TO BECOME GREAT

⁴² Now, the Jesus, having called them to Himself⁷⁷, says to them, "You know that those who are considered to be rulers over the Ethnicities are lording it over them, and the great ones *that* are theirs are exercising authority against them.

⁴³ Now, NOT THUS shall it be⁷⁸ among you! Rather, *the one*, who if ever⁷⁹ he might want to become great among you, shall be your servant. ⁴⁴ And, *the one*, who if ever⁸⁰ he might want to become⁸¹ 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 son⁸² of Timaeus – Bartimaeus, the⁸³ blind one – was sitting by the road, begging⁸⁴.

⁶⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

⁶⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς here. On the basis of 1.5% the NU has καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς.

⁶⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐάν here instead of ἂν.

⁶⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have γενέσθαι μέγας here instead of μέγας γενέσθαι.

⁷⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), have ἐάν here instead of ἂν.

⁷¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῶν γενέσθαι here instead of ἐν ὑμῖν εἶναι.

⁷² The best line of transmission (f35), has the spelling Ἱεριχὼ here instead of Ἱεριχώ.

⁷³ 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.

⁷⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'and' here instead of 'or'.

⁷⁵ 'Jacob' is clearly the better transliteration of the Greek name Ἰακώβου here.

⁷⁶ 35% of the Greek manuscripts, including the best line of transmission (f35), include 'my' here.

⁷⁷ 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'.

⁷⁸ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'shall it be' here instead of 'is'.

⁷⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever' here instead of 'ever'.

⁸⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever' here instead of 'ever'.

⁸¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'to become' here instead of 'to be'.

⁸² 90% of the Greek manuscripts, including the best line of transmission (f35), do not place a definite article before 'son' here.

⁸³ 98% of the Greek manuscripts, including the best line of transmission (f35), include a definite article before 'blind one' here.

⁸⁴ 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'.

⁴⁷ Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ **Ναζωραῖός**⁸⁵ ἐστὶν ἤρξατο κράζειν καὶ λέγειν· **Ὁ υἱὸς Δαυὶδ.** Ἰησοῦ, ἐλέησόν με.

⁴⁸ Καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ. Ὁ δὲ πολλῶ μᾶλλον ἔκραζεν· **Υἱὲ Δαυὶδ,** ἐλέησόν με.

⁴⁹ Καὶ στὰς ὁ Ἰησοῦς εἶπεν· **αὐτόν φωνηθῆναι.**

Καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ· **Θάρσει.**

Ἐγειραι.

Φωνεῖ σε.

⁵⁰ Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ **ἀναστὰς** ἦλθεν πρὸς τὸν Ἰησοῦν.

⁵¹ Καὶ ἀποκριθεὶς **λέγει αὐτῷ ὁ Ἰησοῦς**⁸⁶. **Τί θέλεις ποιήσω σοί**⁸⁷; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· **Ραβουνι**⁸⁸, ἵνα ἀναβλέπω.

⁵² **Ὁ δὲ**⁸⁹ Ἰησοῦς εἶπεν αὐτῷ· **Ὑπάγε,** ἡ Πίστις σου σέσωκέν σε.

Καὶ **εὐθέως**⁹⁰ ἀνέβλεψεν.

Καὶ **ἠκολουθήσεν τῷ Ἰησοῦ** ἐν τῇ ὁδῷ.

⁴⁷ And, having heard, “It is Jesus⁹¹, the Natzoraios^{92 93!}”, he began to cry out and to say, “The Son⁹⁴ of David! Jesus, have mercy on me!”

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

Now, the *man* was crying out all the more, “Son⁹⁵ 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^{96!}” *and*

➤ “He is calling you!”

⁵⁰ Now, the *man*, throwing aside the outer garment *that* was his, having arisen⁹⁷, came toward the Jesus.

⁵¹ And, responding, the Jesus says⁹⁸ to him, “What do you want *that* I shall do for you?”

Now, the blind *one* said to Him, “Raboni⁹⁹, that I shall see again.”

⁵² Now¹⁰⁰, the Jesus said to him, “Go your way; the Faith *that* is yours has lastingly saved you.”

And, immediately he saw again!

And, he followed¹⁰¹ the Jesus¹⁰² on the road.

⁹¹ ‘Jesus’ is an Aramaic word which means ‘Yahweh saves’.

⁹² ‘Natzoraios’ is a transliteration of Ναζωραῖός which appears in 98.5% of the Greek manuscripts. On the basis 1.1% the NU has Ναζαρηνός which is usually transliterated as ‘Nazarene’.

⁹³ ‘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.

⁹⁴ 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).

⁹⁵ ‘Son’ – Here the word ‘Son’ in Greek IS in the form of direct address.

⁹⁶ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘rouse yourself’ here instead of ‘arise’

⁹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘having arisen’ here instead of ‘having jumped up’.

⁹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘says’ here instead of ‘said’.

⁹⁹ ‘Raboni’ – an English transliteration of the Greek transliteration of a Hebrew word meaning ‘my master’.

¹⁰⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here instead of ‘And’.

¹⁰¹ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘followed’ here instead of ‘was following’.

¹⁰² 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus’ here instead of ‘Him’.

⁸⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ναζωραῖός. On the basis of 1.1% the NU has Ναζαρηνός.

⁸⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have λέγει αὐτῷ ὁ Ἰησοῦς here. On the basis of 0.5% the NU has αὐτῷ ὁ Ἰησοῦς εἶπεν.

⁸⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have θέλεις ποιήσω σοί here instead of σοὶ θέλεις ποιήσω.

⁸⁸ 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ραβουνι here instead of Ραββουνι.

⁸⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ὁ δὲ here instead of καὶ ὁ.

⁹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθύς.