

## KATA MAPKON 13

f35

<sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε. Ποταποὶ λίθοι. Καὶ ποταπαὶ οἰκοδομαί.

<sup>2</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; Οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθῳ<sup>1</sup> ὃς οὐ μὴ καταλυθῇ.

<sup>3</sup> Καὶ καθημένου αὐτοῦ εἰς τὸ Ὅρος τῶν Ἑλαιῶν κατέναντι τοῦ Ἱεροῦ ἐπηρώτων<sup>2</sup> αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· <sup>4</sup> Εἰπέ ἡμῖν Πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι<sup>3</sup>.

<sup>5</sup> Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. <sup>6</sup> Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι. Καὶ πολλοὺς πλανήσουσιν.

<sup>7</sup> Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε. Δεῖ γὰρ γενέσθαι. Ἀλλ' οὕτω τὸ τέλος.

<sup>1</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have λίθῳ (dative) here instead of λίθον (accusative). The preposition may be followed by either and still mean 'upon'.

<sup>2</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐπηρώτων here instead of ἐπηρώτα.

<sup>3</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have πάντα ταῦτα συντελεῖσθαι here. On the basis of 0.5% the NU has ταῦτα συντελεῖσθαι πάντα.

## MARK 13

NLET

JESUS PROPHESED THE LEVELING OF THE TEMPLE IN 70 A.D.

1 And, as He was going out of the Temple, one of the disciples *that were* His says to Him, "Teacher, look! *Such* stones! And, *such* buildings!"

2 And, responding<sup>4</sup>, the Jesus said to him, "Do you see these, the great buildings? By no means shall *there* be left here a stone upon a stone which shall not be thrown down."

JESUS' DISCIPLES ASKED TWO QUESTIONS<sup>5</sup> ABOUT

THE LEVELING OF THE TEMPLE AND THE PRECEDING SIGN

3 And, while He was sitting on the Mount of the Olive *Trees* opposite the Temple, Peter, and Jacob<sup>6</sup>, and John, and Andrew were questioning Him in private, 4 "Be telling<sup>7</sup> us:

- When shall these things be? And,
- What *shall be* the sign whenever all these things are about to be brought to completion?"

JESUS PROPHESED THE COMING OF FALSE ANOINTED ONES, JEWISH INSURRECTIONS, AND RUMORS OF WAR WHICH WOULD OCCUR

BEFORE THE LEVELING OF THE TEMPLE

5 Now, the Jesus, responding to them, began to say<sup>8</sup>: "Keep on seeing *to it* that no one should make you wander off. 6 For<sup>9</sup>, MANY shall come with reference to the Name *that is* Mine, saying, 'I Am'<sup>10</sup>! And, they shall make MANY wander off.

7 Now, whenever you might hear of wars and rumors of wars, do not be troubled. For<sup>11</sup>, it is necessary for *such things* to come about. However, the End *is* not yet.

<sup>4</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), include 'responding'. On the basis of 1% the NU excludes it.

<sup>5</sup> The Gospel of Matthew records a third question. They also asked about Jesus' coming and the end of the Age.

<sup>6</sup> 'Jacob' – Clearly this is the transliteration of the Greek name Ἰάκωβος instead of James.

<sup>7</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'be telling' (present verb) instead of 'tell' (aorist verb).

<sup>8</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include 'responding to them, began to say' here instead of 'began to say to them'.

<sup>9</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include 'For' here. The NU omits it.

<sup>10</sup> 'I Am' – these words are the Greek equivalent of the Hebrew name by which the Son of the God identified Himself to Moses at the Burning Bush in Exodus 3:14.

<sup>11</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include 'For' here. The NU omits it.

JESUS PROPHESED THE GLOBAL CONDITIONS THAT WOULD FOLLOW  
THE LEVELING OF THE TEMPLE AND THE DESTRUCTION OF JERUSALEM  
IN 70 A.D.

<sup>8</sup> Ἐγερθήσεται γὰρ  
ἔθνος ἐπὶ<sup>12</sup> ἔθνος καὶ  
βασιλεία ἐπὶ βασιλείαν, καὶ  
ἔσονται σεισμοὶ κατὰ τόπους, καὶ  
ἔσονται λιμοὶ καὶ  
ταραχαί.  
ἀρχαὶ ὠδίνων ταῦτα.

<sup>9</sup> Βλέπετε δὲ ὑμεῖς ἑαυτοὺς,  
παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ  
εἰς συναγωγὰς δαρήσεσθε καὶ  
ἐπὶ ἡγεμόνων καὶ βασιλέων ἀχθήσεσθε  
ἐνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.

<sup>10</sup> Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον<sup>13</sup>  
κηρυχθῆναι τὸ Εὐαγγέλιον.

<sup>11</sup> Ὅταν δὲ ἄγωσιν ὑμᾶς παραδιδόντες, μὴ  
προμεριμνᾶτε τί λαλήσετε. Μηδὲ  
μελετᾶτε.

Ἀλλ' ὁ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο  
λαλεῖτε. Οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες  
ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον.

<sup>8</sup> Why not? For,

- ethnicity shall be raised up against ethnicity; and,
- kingdom against kingdom; and,<sup>14</sup>
- there shall be earthquakes in various places; and,<sup>15</sup>
- there shall be famines; and,
- tumults<sup>16</sup>.

These things<sup>17</sup> are just the beginnings<sup>18</sup> of birthpangs.

JESUS PROPHESED

THE PERSECUTION OF HIS DISCIPLES UNTIL THE END

<sup>9</sup> Now, you, for your part, be seeing to it yourselves! For<sup>19</sup>,

- they shall hand you over to sanhedrins<sup>20</sup>; and,
- in synagogues you shall be beaten; and,
- before rulers and kings you shall be led<sup>21</sup> –

for My sake, for a testimony to them.

<sup>10</sup> And, to all the ethnicities it is necessary that the Excellent  
Announcement be heralded FIRST.

<sup>11</sup> Now<sup>22</sup>, whenever the ones who are handing you over might  
be bringing<sup>23</sup> you to these authorities, stop worrying beforehand  
about what you shall speak<sup>24</sup>. Neither, be rehearsing<sup>25</sup>.

Rather, whatever is given to you in that hour, keep speaking  
that. For, you, for your part, are NOT the ones who are speaking;  
rather, the Spirit – the Holy One.

<sup>14</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include 'and,' here. The NU omits it.

<sup>15</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include 'and,' here. The NU omits it.

<sup>16</sup> 96.8% of the Greek manuscripts, including the best line of transmission (f35), include 'and, tumults' here. On the basis of 0.5% the NU omits it.

<sup>17</sup> 'These things' – This translator believes that 'these things' refers back to the coming of false christs, the Jewish insurrections and rumors of war which would occur before the leveling of the Temple, and the leveling of the Temple itself.

<sup>18</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the plural noun 'beginnings' instead of the singular 'beginning'.

<sup>19</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include 'For' here. On the basis of 0.5% the NU omits it.

<sup>20</sup> 'sanhedrins' – a transliteration of the Greek word συνέδρια, group of local men who would try certain legal cases.

<sup>21</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have 'shall be led' here instead of 'shall be made to stand'.

<sup>22</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'And,'.

<sup>23</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), have 'might be bringing' (present subjunctive) instead of 'might bring' (aorist subjunctive).

<sup>24</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), have 'what you shall speak' (future indicative verb) here instead of 'what you might speak' (aorist subjunctive).

<sup>25</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Neither, be rehearsing' here.

<sup>12</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ἐπὶ here instead of ἐπ'.

<sup>13</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the δεῖ πρῶτον here instead of πρῶτον δεῖ.

<sup>12</sup> Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον. Καὶ πατὴρ τέκνον. Καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς. Καὶ θανατώσουσιν αὐτούς. <sup>13</sup> Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. Ὁ δὲ ὑπομείνας εἰς τέλος οὕτως σωθήσεται.

<sup>14</sup> Ὅταν δὲ ἴδητε τὸ Βδέλυγμα τῆς Ἐρημώσεως τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου ἑστῶς<sup>26</sup> ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, <sup>15</sup> Ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω<sup>27</sup> ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ. <sup>16</sup> Καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

<sup>17</sup> Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

<sup>18</sup> Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος·

<sup>12</sup> Now,<sup>28</sup> a brother shall hand over a brother to death. And, a father *his* child. And, children shall rise up against parents. And, they shall put them to death. <sup>13</sup> And, you shall be ones who are being hated by all because of the Name *that is* Mine.

Now, the one who has endured to the End, this one shall be saved.

JESUS BEGINS TO ANSWER THE SECOND QUESTION,  
PROPHECYING THE FIRST<sup>29</sup> OF TWO<sup>30</sup> SIGNS  
THAT WOULD OCCUR BEFORE THE LEVELING OF THE TEMPLE  
AND THE DESTRUCTION OF JERUSALEM

<sup>14</sup> “Now, whenever you might see ‘**the Abomination of the Desolation**,’<sup>31</sup> the word spoken of by Daniel the prophet<sup>32</sup>, lastingly standing where it ought not (let the one who is reading understand), then, let the *ones* who are in Judea flee into ‘the hills’<sup>33</sup>.

<sup>15</sup> Now<sup>34</sup>, let the *one* who is on the housetop not go down into the house<sup>35</sup>, nor let him enter to take anything out of the house *that is* his. <sup>16</sup> And, let the one who is<sup>36</sup> in the field not go back to get the outer garment *that is* his.

<sup>17</sup> Now, woe to the *women* – ones having *babies* in *their* wombs – and to those who are nursing babies in those – *namely*, the Days!

<sup>18</sup> Now, keep on praying that the flight *that is* yours<sup>37</sup> might not be in winter.

<sup>26</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’

<sup>29</sup> The slaughter of 8,500 Jews by Idumeans in the Temple.

<sup>30</sup> Mark does not record the second sign, the siege of Jerusalem by the Roman army under Titus, beginning at Passover of 70 A.D. See Luke 21:20.

<sup>31</sup> Daniel prophesied two abominations which would desolate the Temple in Daniel 11:31 and 9:27. Both turned out to be ungodly sacrifices in the Temple – a pig was sacrificed in the Temple by Antiochus IV Epiphanes (175-164 B.C.); and, later, Jewish people were slaughtered in the Temple by Pompeii in 64 B.C..

<sup>32</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the word spoken of by Daniel the prophet’ here. On the basis of 1% the NU excludes them.

<sup>33</sup> ‘the hills’ – The Greek word here can be translated as either ‘hills’ or ‘mountains’. Jesus did not identify which ‘hills’ these were at this time. Nonetheless, the Christians were enabled to follow this bidding of Jesus. Eusebius 3, 5 reports that the congregation in Jerusalem, following a revelation received by reliable men before the war, migrated to Pella in Perea, located in the eastern foothills of the Jordan valley. As far as one can judge, this must have been done at the very time when bloody Jewish factions in the city were making an abomination of the Temple.

<sup>34</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now,’ here.

<sup>35</sup> 96.3% of the Greek manuscripts, including the best line of transmission (f35), include the phrase ‘into the house’ here.

<sup>36</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include this participle ‘who is’ here,

<sup>37</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the flight that is yours’ here.

<sup>26</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have ἑστῶς (a nominative perfect participle) here. On the basis of 0.5% the NU has ἐστηκότα (an accusative perfect participle) which would correspond to the accusative case of τὸ βδέλυγμα. This is one of the rare instances where the NU’s choice seems to be grammatically correct (?).

<sup>27</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have εἰσελθέτω here instead of εἰσελθάτω.

JESUS PROPHESED THE PLIGHT OF JEWS  
DURING THE SIEGE OF JERUSALEM

19 For, the Days – *namely*, those *days* - shall be a tribulation such as has not happened from a beginning of Creation which<sup>42</sup> the God created until the present. And, it shall by no means happen *again*!

20 And, unless YaHWeH<sup>43</sup> shortened the Days, no *Jewish* flesh might ever have been saved. However, because of the Elect whom He elected for Himself, He shortened the Days.

JESUS PROPHESED THE PREVALENCE  
OF FALSE CHRISTS AND FALSE PROPHETS  
DURING AND AFTER THE JEWISH WARS AGAINST ROME  
FROM 66-72 A.D.

21 “Then,<sup>44</sup> if ever anyone says to you, ‘Look! Here *is* the Anointed One!’<sup>45</sup> ‘Look! There *He is*!’, do not by any means believe *it*!<sup>46</sup> 22 For, false anointed ones and false prophets shall be raised up. And, they shall give signs and wonders to cause, if possible, even<sup>47</sup> the Elect Ones to wander away.

23 Now, you, *for your part*, be looking *out for it*! Look!<sup>48</sup> I have lastingly told you all things beforehand!

JESUS PROPHESED THE COSMIC EVENTS  
THAT SHALL IMMEDIATELY PRECEDE HIS SECOND COMING

24 “Moreover, in those *days* – *namely*, the days after the Tribulation, *namely*, that one –

- the Sun shall be darkened. And,
- the Moon shall not give the luster *that is* its. 25 And,
- the Stars of the Heaven shall be ones which are falling out<sup>49</sup>. And,
- the Powers which *are* in the Heavens shall be shaken.

JESUS PROPHESED HIS SECOND COMING

26 And, then they shall see the Son of the Man coming in clouds with power – *that is*, great power – and glory!

<sup>42</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the correct genitive relative pronoun here.

<sup>43</sup> ‘YaHWeH’ – the Greek word for ‘Lord’ appears here without a definite article. As in so many instances elsewhere in the New Testament, this very likely refers to this Old Testament Hebrew name for the eternal Deity.

<sup>44</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘Then,’ here instead of ‘And then,’.

<sup>45</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘or’ after ‘the Anointed One’.

<sup>46</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘do not by any means believe it’ here instead of ‘do not believe it’.

<sup>47</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘even’. On the basis of 0.5% the NU excludes it.

<sup>48</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘Look!’ On the basis of 0.5% the NU excludes it.

<sup>49</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘of the Heaven shall be ones which are falling out’ instead of ‘shall be from the Heaven ones which are falling’.

19 Έσονται γάρ αι Ήμέραι εκείναι θλιψις οία ου γέγονεν τοιαύτη απ’ αρχής Κτίσεως **ης** εκτισεν ο Θεος έως του νυν, Και ου μη γένηται.

20 Και ει μη **Κύριος** **εκολόβωσεν**<sup>38</sup> τας Ήμέρας, ουκ αν εσώθη πασα σάρξ. Αλλα δια τους Έκλεκτους ους εξέλεξατο εκολόβωσεν τας Ήμέρας.

21 Τότε εάν τις υμιν ειπη· **Ίδου**<sup>39</sup>. Ώδε ο Χριστός. **Ίδου**<sup>40</sup> εκεί, μη **πιστεύσητε**. 22 Έγερθήσονται γαρ ψευδόχριστοι και ψευδοπροφηται. Και δώσουσιν σημεία και τέρατα προς το αποπλαναν ει δυνατον **και** τους Έκλεκτούς· 23 Υμεις δε βλέπετε. **Ίδου** προείρηκα υμιν πάντα.

24 **Αλλ**<sup>41</sup> εν εκείναις ταίς ημέραις μετα την Θλιψιν εκείνην ο Ήλιος σκοτισθήσεται, και ή Σελήνη ου δώσει το φέγγος αυτής, <sup>25</sup> και οι Αστέρες **του Ούρανοϋ εσονται εκπίπτοντες**, και αι Δυνάμεις αι εν τοις Ούρανοις σαλευθήσονται.

26 Και τότε οψονται τον Υιόν του Ανθρώπου ερχόμενον εν νεφέλαις μετα δυνάμεως πολλής και δόξης·

<sup>38</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have κύριος εκολόβωσεν here instead of εκολόβωσεν κύριος.

<sup>39</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ίδου here instead of Ίδε.

<sup>40</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ίδου here instead of Ίδε.

<sup>41</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have Αλλ here instead of Αλλά.

## JESUS PROPHESED THE GATHERING OF HIS ELECTED ONES

<sup>27</sup> Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ. Καὶ ἐπισυνάξει τοὺς Ἐκλεκτοὺς αὐτοῦ ἐκ τῶν Τεσσάρων Ἀνέμων ἀπ’ ἄκρου Γῆς ἕως ἄκρου Οὐρανοῦ.

<sup>28</sup> Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, **γινώσκεται** ὅτι ἐγγὺς τὸ Θέρος ἐστίν. <sup>29</sup> Οὕτως καὶ ὑμεῖς, ὅταν **ταῦτα ἴδητε**<sup>50</sup> γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

<sup>30</sup> Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ **πάντα ταῦτα**<sup>51</sup> γένηται.

<sup>31</sup> ὁ Οὐρανὸς καὶ ἡ Γῆ **παρελεύσεται**. Οἱ δὲ Λόγοι μου οὐ μὴ **παρέλθωσιν**.

<sup>32</sup> Περὶ δὲ τῆς Ἡμέρας ἐκείνης ἡ ὥρα οὐδεὶς οἶδεν. Οὐδὲ οἱ Ἄγγελοι **οἱ ἐν τῷ** Οὐρανῷ οὐδὲ ὁ Υἱός, εἰ μὴ ὁ Πατήρ.

<sup>33</sup> Βλέπετε.

Ἀγρυπνεῖτε.

**Προσεύχεσθε.**

Οὐκ οἶδατε γὰρ πότε ὁ Καιρὸς ἐστίν·

<sup>34</sup> Ὡς ἄνθρωπος ἀπόδημος ἀφείλ τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, **καὶ** ἐκάστω τὸ ἔργον αὐτοῦ. Καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή.

<sup>27</sup> And, then He shall dispatch the *heavenly* messengers *that are His*<sup>52</sup>. And, they shall gather together the Elected Ones *that are His* from the Four Winds, from an extremity of Earth to an extremity of Heaven.

## JESUS TOLD A PARABLE ABOUT THE FIG TREE

<sup>28</sup> “Now, from the fig tree keep on learning the parable: Whenever its branch might already come to be tender and it might be putting forth the leaves, one realizes for himself<sup>53</sup> that the Summer is near. <sup>29</sup> In the same way, you, *for your parts*, also, whenever you might see these things happening, be realizing for yourselves that *He* is near – at the door!

## JESUS PROPHESED THE PERSISTENCE

## OF THE JEWISH ETHNICITY AND OF HIS WORDS

<sup>30</sup> Assuredly I say to you, the clan – *namely*, this *one* – might by no means pass away, until all these things might come to be.

<sup>31</sup> The Heaven and the Earth – *each* shall pass away<sup>54</sup>. Now, the Words *that are* Mine might by no means pass away<sup>55</sup>!

## JESUS TAUGHT HIS DISCIPLES TO STAY AWAKE AND TO KEEP PRAYING

<sup>32</sup> “Now, concerning the Day – *namely*, that *Day* – or <sup>56</sup> hour, no one knows. Neither the Messengers – *namely*, the *ones*<sup>57</sup> in the<sup>58</sup> Heaven nor the Son. But only the Father.

➤ <sup>33</sup> Keep looking *for it*!

➤ Stay awake!

➤ Keep on praying<sup>59</sup>!

For, you do not know when the Exact Time is.

## JESUS TAUGHT THE PARABLE OF THE LORD OF HOUSE,

## THE EXACT TIME OF WHOSE RETURN IS UNKNOWN

<sup>34</sup> *It is* like a man having gone *to a far country*, having left the house *that is* his and having given the authority to the slaves *that are His* and<sup>60</sup> to each the work *that is* his. And, he commanded the doorkeeper in order that he might stay awake.

<sup>52</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that are His’ here.

<sup>53</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘one realizes for himself’ here instead of ‘you are realizing’.

<sup>54</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘each shall pass away’ (singular) instead of ‘(they) shall pass away’ (plural).

<sup>55</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘might by no means pass away’ here, an aorist subjunctive verb instead of a future active verb with a double negative.

<sup>56</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), do not insert the definite article ‘the’ here. On the basis of 15% the NU does.

<sup>57</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as ‘namely, the ones’ here.

<sup>58</sup> 55% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of 40% the NU omits it.

<sup>59</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), include ‘Keep on praying’ or something similar here. On the basis of 0.6% the NU omits it.

<sup>60</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

<sup>50</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ταῦτα ἴδητε here instead of ἴδητε ταῦτα.

<sup>51</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have πάντα ταῦτα here instead of ταῦτα πάντα.

<sup>35</sup> Γρηγορεῖτε οὖν.

Οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας  
ἔρχεται,

ὥστε ἢ

**μεσονύκτιον**<sup>61</sup> ἢ

ἀλεκτοροφωνίας ἢ

πρωῖ,

<sup>36</sup> μὴ ἐλθὼν ἐξαίφνης εὗρη ὑμᾶς

καθεύδοντας.

<sup>37</sup> Ἄ δὲ ὑμῖν λέγω πᾶσιν λέγω·

Γρηγορεῖτε.

35 So then, stay awake!

For, you do not know when the lord of the house comes <sup>62</sup> –

- in the evening, or
- at midnight, or
- at the crowing of the rooster, or
- early in the day –

36 lest, having come suddenly, he might find you *to be* ones who are sleeping.

37 Now, what *things*<sup>63</sup> I say to you, I say to all. Stay awake!”

<sup>61</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the μεσονύκτιον (accusative) here instead of μεσονυκτίου (genitive).

<sup>62</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not insert 'or' here.

<sup>63</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), have 'what things' (plural pronoun) here. On the basis of 3% the NU has 'what thing' (singular pronoun).