

KATA MAPKON 9
f35

Chapter 9
NLET

JESUS FORETELLS

THE COMING OF THE KINGDOM OF GOD WITH POWER

¹ Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστηκότων¹ οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

² Καὶ μεθ² ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους.

Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.

³ Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα

λευκὰ λίαν

ὥς χιῶν³

οἷα κναφεὺς⁴ ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.

⁴ Καὶ ὥφθη αὐτοῖς Ἠλίας σὺν Μωϋσῇ⁵, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

⁵ Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ραββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνάς τρεῖς, σοὶ μίαν καὶ

Μωσεῖ⁶ μίαν καὶ

Ἠλία μίαν.

⁶ Οὐ γὰρ ᾔδει τί λαλήσει. Ἦσαν γὰρ ἔκφοβοι.

¹ And, He was saying to them, “Assuredly, I say to you that *there* are some of the ones who have lastingly stood here who shall by no means taste death until they should ever see the Kingdom of the God having lastingly come with power.”

JESUS IS TRANSFORMED

² And, after six days the Jesus takes along the Peter, and the⁷ Jacob⁸, and the⁹ John. And, He leads them up on a mountain – a high *one* – by themselves alone.

And, He was transformed in front of them.

³ And, the outer garments *that were* His came to be –

- glistening,
- exceedingly white,
- like snow,¹⁰
- such as no launderer on the Earth ¹¹ is able to whiten.

⁴ And, Elijah was seen by them, together with Moses. And, they were speaking together with the Jesus.

⁵ And, responding, the Peter says to the Jesus, “Rabbi¹², *it* is excellent *that* we are here!” and, “Let us make tents – three of *them*¹³:

- for You one, and
- for Moses one, and
- for Elijah one.”

⁶ For, he did not know what he should speak¹⁴. For, they were suddenly and greatly fearful¹⁵.

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have τῶν ὧδε ἐστηκότων here instead of ὧδε τῶν ἐστηκότων.

² 99% of the Greek manuscripts, including the best line of transmission (f35), have μεθ here instead of μετὰ.

³ 73.3% of the Greek manuscripts, including the best line of transmission (f35), include ὥς χιῶν here. On the basis of 1% the NU omits these words.

⁴ 25% of the Greek manuscripts, including the best line of transmission (f35), have the spelling κναφεὺς here instead of an alternate spelling γναφεὺς.

⁵ 45% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωϋσῇ here. On the basis of 5% the NU has Μωϋσει.

⁶ 65% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσεῖ here. On the basis of 5% the NU has Μωϋσει.

⁷ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here before Jacob’s name.

⁸ ‘Jacob’ is clearly the English transliteration of the Greek name Ἰάκωβον here.

⁹ 60% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here before John’s name.

¹⁰ 73.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘like snow’ here. 25.6% have a different but similar adverb with ‘snow’. On the basis of 1% the NU omits these words.

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include a Greek word meaning ‘in this way’ here.

¹² ‘Rabbi’ – the transliteration of a Hebrew word meaning ‘revered teacher’.

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘tents – three of them’ here instead of ‘three tents’.

¹⁴ 87% of the Greek manuscripts, including the best line of transmission (f35), have ‘should speak’ here. 10% have a similar verb. On the basis of 3% the NU has ‘should respond’.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘they were suddenly and greatly fearful’ here instead of ‘they became suddenly and greatly fearful’.

⁷ Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς.
Καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης· Οὗτός
ἐστὶν ὁ Υἱός μου ὁ Ἅγαπητός, **αὐτοῦ**
ἀκούετε.

⁸ Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι
οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ’
ἑαυτῶν.

⁹ **Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους**
διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγῶνται
ᾧ εἶδον¹⁶, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ Ἀνθρώπου
ἐκ νεκρῶν ἀναστῇ.

¹⁰ καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς
συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν
ἀναστῆναι.

¹¹ Καὶ ἐπηρώτων αὐτὸν λέγοντες· Ὅτι
λέγουσιν οἱ Γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν
πρῶτον;

¹² Ὁ δὲ **ἀποκριθεὶς εἶπεν¹⁷** αὐτοῖς· Ἠλίας
μὲν ἐλθὼν πρῶτον **ἀποκαθιστᾷ¹⁸** πάντα.
Καὶ πῶς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ
Ἀνθρώπου ἵνα πολλὰ πάθῃ
καὶ **ἐξουδενωθῇ¹⁹;**

¹³ Ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν.
Καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς
γέγραπται ἐπ’ αὐτόν.

¹⁴ Καὶ **ἐλθὼν** πρὸς τοὺς μαθητὰς **εἶδεν**
ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς
συζητοῦντας **αὐτοῖς.**

⁷ And, a cloud came into being, over-shadowing them.

And, a Voice came²⁰ from the cloud²¹: “This *One* is the Son *that*
is Mine, the Beloved *One*! Keep on listening HIM²²!”

⁸ And, suddenly, having looked around, they no longer saw
anyone – rather, the Jesus only with themselves.

⁹ Now,²³ as they were coming down from²⁴ the mountain, He
was commanding them that to no one they might tell the things
they had seen, until the Son of the Man might rise from among
dead ones.

¹⁰ And, they seized upon the word, among themselves searching
together what it is to “rise from among dead ones.”

JESUS ANSWERS A QUESTION ABOUT THE COMING OF ELIJAH

¹¹ And, they were asking Him, saying, “The Scribes are saying
that it is necessary for Elijah to come first.”

¹² Now, the *Jesus*, responding, said²⁵ to them, “‘Elijah’, on the
one hand, having come first, is restoring all things.

And, how has it been lastingly written as regards the Son of the
Man, that He might suffer many things and might be scorned²⁶?

¹³ On the other hand, I say to you that also an ‘Elijah’ has
lastingly come. And, they did to him whatever they wanted²⁷, just
as it was lastingly written of him.”

JESUS CASTS A DEMON OUT OF A BELIEVING FATHER’S SON

¹⁴ And, when He came²⁸ to the disciples, He saw²⁹ a throng – a
great *one* – around them and, Scribes disputing with them³⁰.

¹⁶ 92% of the Greek manuscripts, including the best line of transmission (f35), have διηγῶνται ᾧ εἶδον here. On the basis of 2% the NU has ᾧ εἶδον διηγῶνται.

¹⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ἀποκριθεὶς εἶπεν here instead of ἔφη.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀποκαθιστᾷ here. On the basis of 2% the NU has ἀποκαθιστάνει.

¹⁹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐξουδενωθῇ here. On the basis of 0.5% the NU has ἐξουδενηθῇ.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘came’ here instead of ‘came into being’.

²¹ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘cloud’ here instead of ‘cloud, saying,’.

²² 96% of the Greek manuscripts, including the best line of transmission (f35), in Greek have the direct object of this imperative verb before the verb here, giving it emphasis.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’.

²⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘from’ here instead of ‘out of’.

²⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘responding, said’ here instead of ‘was saying’.

²⁶ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be scorned’ (present passive subjunctive) here instead of ‘were wanting’.

²⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘wanted’ (aorist verb) here instead of ‘were wanting’ (imperfect verb).

²⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘when He came’ here instead of ‘when they came’.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘He saw’ here instead of ‘they saw’.

³⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘with them’ here instead of ‘against them’.

¹⁵ Καὶ εὐθέως³¹ πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη. Καὶ προστρέχοντες ἡσπάζοντο αὐτόν.

¹⁶ Καὶ ἐπηρώτησεν τοὺς γραμματεῖς · Τί συζητεῖτε πρὸς αὐτούς;

¹⁷ Καὶ ἀποκριθεὶς αὐτῷ εἷς ἐκ τοῦ ὄχλου εἶπεν · Διδάσκαλε, ἡνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἁλαλον. ¹⁸ Καὶ ὅπου ᾗ αὐτὸν καταλάβῃ ῥήσσει αὐτόν. Καὶ ἀφρίζει. Καὶ τρίζει τοὺς ὀδόντας αὐτοῦ. Καὶ ξηραίνεται.

Καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν. Καὶ οὐκ ἴσχυσαν.

¹⁹ Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· Ὡ γενεὰ ἄπιστος. Ἔως πότε πρὸς ὑμᾶς ἔσομαι; Ἔως πότε ἀνέξομαι ὑμῶν; Φέρετε αὐτὸν πρὸς με.

²⁰ Καὶ ἡνεγκαν αὐτὸν πρὸς αὐτόν.

Καὶ ἰδὼν αὐτὸν εὐθέως³² τὸ πνεῦμα ἐσπάραξεν αὐτόν. Καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

²¹ Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;

Ὁ δὲ εἶπεν· παιδιόθεν.

²² Καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ³³ ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·

¹⁵ And, immediately, all the throng, having seen³⁴ Him, was being greatly astonished³⁵. And, running to *Him*, they were greeting Him.

¹⁶ And, He asked the Scribes³⁶, “Why are you disputing against them?”

¹⁷ And, one who responded to Him – one from among the throng³⁷, said³⁸, “Teacher, I brought the son *that is* mine, who has a spirit – *specifically*, a mute *one* – to You. ¹⁸ And, wherever³⁹ it seizes him, it violently convulses him. And, he foams *at the mouth*. And, he gnashes the teeth *that are* his⁴⁰. And, he becomes dried up.

And, I am speaking⁴¹ to the disciples *that are* Yours, in order that they might cast it out. And, they were not strong *enough*.”

¹⁹ Now, the *Jesus*, responding to him⁴², says, “O faithless generation! How long shall I be with you? How long shall I bear with you? Be bringing him to Me.”

²⁰ And, they brought him to Him.

And, seeing⁴³ Him, immediately the spirit⁴⁴ tore him *seemingly to pieces*⁴⁵. And, having fallen on the ground, he was rolling, foaming *at the mouth*.

²¹ And, He asked the father *that was* his, “How long has it been lastingly happening to him like this?”

Now, the *father* said, “From⁴⁶ childhood.

²² And, many times he threw him both into fire and into water in order that he might destroy him.

³⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘having seen’ here instead of ‘ones who had seen’.

³⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘was being greatly astonished’ instead of ‘were being greatly astonished’.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Scribes’ here instead of ‘them’.

³⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘one who responded, one from the throng’ instead of ‘one from the throng responded’.

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘said’ here.

³⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘wherever’ here instead of ‘where if ever’.

⁴⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun that is translated here as ‘that are his’.

⁴¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘am speaking’ here instead of ‘spoke’.

⁴² 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘to him’ here instead of ‘to them’.

⁴³ 30% of the Greek manuscripts, including the best line of transmission (f35), have a neuter participle here, corresponding to the gender of ‘the spirit’.

⁴⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘immediately the spirit’ here instead of ‘the spirit immediately’.

⁴⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘tore him to pieces’ here instead of ‘tore him altogether to pieces’.

⁴⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition translated as ‘from’ here. ‘from’ is already in the adverb translated as ‘from childhood’.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

³³ 47% of the Greek manuscripts, including the best line of transmission (f35), have αὐτόν καὶ εἰς τὸ πῦρ here. On the basis of 1% the NU has καὶ εἰς τὸ πῦρ αὐτόν.

Ἀλλ' εἴ τι **δύνασαι**⁴⁷, βοήθησον ἡμῖν
σπλαγχνισθεὶς ἐφ' ἡμᾶς.

²³ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ Εἰ **δύνασαι**⁴⁸,
πιστεῦσαι. Πάντα δυνατὰ τῷ πιστεύοντι.

²⁴ **Καὶ εὐθέως**⁴⁹ κράξας ὁ πατὴρ
τοῦ παιδίου **μετὰ δακρύων**
ἔλεγεν· Πιστεύω **Κύριε**. βοήθει μου τῇ
ἀπιστίᾳ.

²⁵ Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὁ
ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ
λέγων αὐτῷ· **Τὸ πνεῦμα τὸ ἄλαλον καὶ**
κωφὸν, ἐγὼ **σοι ἐπιτάσσω**⁵⁰, ἔξελθε ἐξ
αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

²⁶ Καὶ **κράξαν** καὶ πολλὰ **σπαράξαν** αὐτόν
ἐξῆλθεν·

Καὶ ἐγένετο ὥσει νεκρὸς ὥστε πολλοὺς
λέγειν ὅτι ἀπέθανεν.

²⁷ Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν **τῆς χειρός**
ἤγειρεν αὐτόν. Καὶ ἀνέστη.

Rather, if You are able to do anything, help us, having felt
compassion deep inside for us!"

²³ Now, the Jesus said to him, "As for the expression: 'if You are
able to do'⁵¹, 'to keep on believing'⁵², *is determinative!* All things
are possible to the one who keeps on believing!"

²⁴ And,⁵³ immediately, having cried out, the father of the child
with tears⁵⁴ was saying, "I am believing, Lord⁵⁵ ⁵⁶! Keep on
helping the unbelief *that is* MINE!"

²⁵ Now, the Jesus, seeing that the⁵⁷ throng was running together,
rebuked the spirit – *namely*, the unclean *one*, saying to it, "The
spirit – *namely*, the unspeaking and deaf *one*,⁵⁸ I, *for my part*,
order you: come out of him. And, no longer enter into him!"

²⁶ Then, having cried out⁵⁹ and having torn him⁶⁰ *seemingly to*
*pieces*⁶¹, it came out.

And, he became as one dead, so that ⁶² many said, "He died!"

²⁷ Now, the Jesus, having seized him, by the hand⁶³ He lifted
him up. And, he got up.

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'if You are able to do' here instead of 'if You might be able to do'.

⁵² 97% of the Greek manuscripts, including the best line of transmission (f35), include 'to keep on believing' here.

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here.

⁵⁴ 98.9% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'with tears' here.

⁵⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include 'Lord' here. The NU does not.

⁵⁶ The word 'Lord' appears here without a definite article. As direct address it might well appear that way and simply mean 'Lord' or 'Master'. However, often in the New Testament this unarticulated noun is the New Testament writers' way of referring to YaHWeH, the eternally existing God of the Old Testament. One wonders if this father had come to this realization!

⁵⁷ 60% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁵⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'The spirit – namely, the unspeaking and deaf one' here instead of 'The unspeaking and deaf spirit'.

⁵⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'having cried out' here. This is a neuter aorist participle, matching the gender of the 'the spirit', instead of masculine aorist participle.

⁶⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include 'him' here.

⁶¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'having torn him seemingly to pieces' here. This is a neuter aorist participle, matching the gender of the 'the spirit', instead of masculine aorist participle.

⁶² 98.5% of the Greek manuscripts, including the best line of transmission (f35), to not include a definite article before the word 'many' here.

⁶³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'him, by the hand' here instead of 'the hand that is his'.

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have δύνασαι instead of δύνη.

⁴⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have δύνασαι instead of δύνη.

⁴⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

⁵⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have σοι ἐπιτάσσω here instead of ἐπιτάσσω σοι.

²⁸ Καὶ εἰσελθόντα αὐτὸν⁶⁴ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν⁶⁵ · Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

²⁹ Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ⁶⁶.

³⁰ Καὶ ἐκεῖθεν⁶⁷ ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας. Καὶ οὐκ ᾔθελεν ἵνα τις γνῶ. ³¹ Ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ

Καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδεται εἰς χεῖρας ἀνθρώπων. Καὶ ἀποκτενοῦσιν αὐτόν. Καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ³² Οἱ δὲ ἠγνόουν τὸ ῥῆμα. Καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

³³ Καὶ ἦλθεν εἰς Καπερναοῦμ. Καὶ ἐν τῇ Οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;

³⁴ Οἱ δὲ ἐσιώπων. Πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.

³⁵ Καὶ καθίσας ἐφώνησεν τοὺς Δώδεκα. Καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

³⁶ Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

²⁸ And, when He had entered into a house, the disciples *that were* His were asking Him privately⁶⁸, “We, *for our part*, were not enabled to cast it out. *Why?*”

²⁹ And, He said to them, “This kind is not able to come out by anything except by prayer and fasting⁶⁹.”

JESUS AGAIN FORETELLS HIS DEATH AND RISING

³⁰ And, from there having gone out, they were passing through the *region of* Galilee. And, He was not wanting that anyone might come to be knowing⁷⁰ it. ³¹ For, He was teaching the disciples *that were* His.

And, He was saying to them,

➤ “The Son of the Man is being given over into the hands of men.

And,

➤ they shall kill Him. And,

➤ having been killed, He shall rise the third day⁷¹.”

³² Now, the *disciples* were not understanding the utterance. And, they were being afraid to ask Him.

JESUS TEACHES HIS DISCIPLES HOW TO BE GREAT

³³ And, He came⁷² to Capernaum⁷³.

And, when He was in the House, He was asking them, “On the road what *was it that* you were discussing among yourselves⁷⁴?”

³⁴ Now, the *disciples* were remaining silent. For, on the road it was discussed among one another who *was* greater.

³⁵ And, having sat down, He called the Twelve. And, He says to them, “If anyone wants to be first, he shall be last of all and a servant of all.”

³⁶ And, having taken a little child, He set him in *the* midst of them.

⁶⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have εἰσελθόντα αὐτὸν here instead of a genitive absolute εἰσελθόντος αὐτοῦ.

⁶⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἐπηρώτων αὐτὸν κατ' ἰδίαν here instead of κατ' ἰδίαν ἐπηρώτων αὐτόν.

⁶⁶ 1651 Greek manuscripts. including the best line of transmission (f35), include καὶ νηστεία here. Only four do not. The NU follows the four.

⁶⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ ἐκεῖθεν here instead of the contraction Κάκειθεν.

⁶⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘were asking Him privately’ here instead of ‘privately were asking Him.’

⁶⁹ 1651 Greek manuscripts. including the best line of transmission (f35), include ‘and fasting’ here. Only four do not. The NU follows the four.

⁷⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be coming to know’ here instead of ‘might know’.

⁷¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the third day’ here instead of ‘after the third day’. The expression that the NU follows suggests the passage of three full days before Jesus arose. Plainly, this is not how it happened. Jews would understand ‘the third day’ could mean parts of three successive days, which it turned out be.

⁷² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘He came’ here instead of ‘they came’.

⁷³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Capernaum’ here instead of ‘Capharnaum’.

⁷⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘among yourselves’ here.

Καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν
αὐτοῖς· ³⁷ Ὡς **ἐὰν** ἐν τῶν τοιούτων παιδίων
δέξεται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.
Καὶ ὡς **ἐὰν** ἐμὲ **δέξηται**, οὐκ ἐμὲ. Δέχεται
ἀλλὰ τὸν ἀποστείλαντά με.

³⁸ **Ἀπεκρίθη** δὲ αὐτῷ ὁ Ἰωάννης
λέγων· Διδάσκαλε, εἶδομέν τινα ἐν τῷ
ὀνόματί σου ἐκβάλλοντα δαιμόνια, **ὡς οὐκ**
ἀκολουθεῖ ἡμῖν καὶ **ἐκωλύσαμεν** αὐτόν, ὅτι
οὐκ **ἀκολουθεῖ** ἡμῖν.

³⁹ Ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν.
Οὐδεὶς γάρ ἐστιν ὡς ποιήσει δύναμιν ἐπὶ τῷ
ὀνόματί μου καὶ δυνήσεται ταχὺ
κακολογῆσαί με.

⁴⁰ Ὡς γὰρ οὐκ ἔστιν καθ' **ὑμῶν, ὑπὲρ ὑμῶν**
ἐστιν.

⁴¹ Ὡς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος
ἐν ὀνόματι **μου** ὅτι χριστοῦ ἐστε, ἀμὴν
λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

And, having taken him in His arms, He said to them, ³⁷ “*The one* who, if ever⁷⁵ he might receive one of such little children in dependence on the Name *that is* Mine, receives Me. And, one, if ever⁷⁶ he might receive⁷⁷ Me, he receives not Me. Rather, *he* receives the One Who commissioned Me.”

JESUS ALLOWS OTHERS TO DO MIRACLES IN HIS NAME

³⁸ Now,⁷⁸ the⁷⁹ John responded⁸⁰ to Him, saying⁸¹, “Teacher, we saw someone⁸² casting out demons by⁸³ the Name *that is* Yours who is not following with us⁸⁴. And, we forbid⁸⁵ him; because, he does not follow⁸⁶ with us.”

³⁹ Now, the Jesus said, “Stop forbidding him!

For, *there* is no one who does a miracle on account of the Name *that is* Mine and is able to quickly speak badly of Me.

⁴⁰ For, *he* who is not against you⁸⁷ is for you⁸⁸.

⁴¹ For, whoever might give you a cup of water to drink in relation to My⁸⁹ Name, because you are from ‘Anointed One,’ assuredly, I say to you⁹⁰ – he shall by no means lose the reward *that is* his.

⁷⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

⁷⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

⁷⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘might receive’ here instead of ‘receives’.

⁷⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘Now’ here.

⁷⁹ 45% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁸⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘responded’ here instead of ‘said’.

⁸¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’ here. On the basis of 1% the NU omits it.

⁸² 89% of the Greek manuscripts, including the best line of transmission (f35), have ‘someone’ instead of ‘one’.

⁸³ 89% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition that can be translated as ‘by’ here. The following noun is in the dative case which can convey the instrumental sense by itself.

⁸⁴ 98.4% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘who is not following with us’ here.

⁸⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘forbid’ here. On the basis of 1.7% the NU has ‘were forbidding’ or ‘tried to forbid’.

⁸⁶ 85.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘does not follow’ (present tense) here. On the basis of 1.7% the NU has ‘was not following’ (imperfect tense).

⁸⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘you’ here instead of ‘us’.

⁸⁸ 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘you’ here instead of ‘us’.

⁸⁹ 95.1% of the Greek manuscripts, including the best line of transmission (f35), include ‘My’ here.

⁹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘to you’ here instead of ‘to you that’

JESUS TEACHES WHAT WILL HAPPEN

TO THOSE WHO ENTRAP LITTLE ONES WHO BELIEVE TOWARD HIM

⁴² Καὶ ὃς ἐὰν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περίκειται **λίθος μυλικὸς** περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.

⁴³ Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν. Καλὸν **σοι ἐστὶν** κυλλὸν **εἰς τὴν Ζωὴν εἰσελθεῖν**⁹¹ ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν Γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον ⁴⁴ **ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.**

⁴⁵ Καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν. Καλὸν ἐστὶν **σοι**⁹² εἰσελθεῖν εἰς τὴν Ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν Γέενναν, ⁴⁶ **ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.**

⁴⁷ Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν. Καλὸν **σοι**⁹³ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν Βασιλείαν τοῦ Θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν **τοῦ Πυρός**, ⁴⁸ **ὅπου ὁ σκώληξ οὐ τελευτᾷ καὶ τὸ Πῦρ οὐ σβέννυται.**

42 And who, if ever he might entrap *in a deathtrap* one of the little ones⁹⁴ – *namely*, the ones who are believing toward Me, it is excellent for him if, rather, a millstone⁹⁵ is hung around the neck *that is his* and he is lastingly thrown into the Sea.

JESUS TEACHES HOW URGENT IT IS TO TAKE OUT OF ONE'S OWN LIFE WHATEVER MIGHT ENTRAP HIM IN A DEATHTRAP

43 And, if ever the hand *that is yours* might be entrapping you *in a deathtrap*, cut it off. It is excellent for you to enter⁹⁶ into the Life maimed than, having the two hands, to depart into the Gehenna⁹⁷, into the Fire – *namely*, the unquenchable *one* – 44 **where ‘the maggot that is theirs does not quit, and the Fire is not quenched.’**^{98 99}

45 And, if ever the foot *that is yours* might be entrapping you *in a deathtrap*, cut it off. It is better for you to enter¹⁰⁰ the Life lame than, having two feet, to be cast into the Gehenna, – 46 **where ‘the maggot that is theirs does not quit, and the Fire is not quenched.’**¹⁰¹

47 And, if ever the eye *that is yours* might be entrapping you *in a deathtrap*, pluck it out. It is better for you to enter¹⁰² the Kingdom of the God one-eyed than, having two eyes, to be cast into the Gehenna, characterized by the Fire¹⁰³ – 48 **where ‘the maggot’¹⁰⁴ does not quit and the Fire is not quenched.’**

⁹⁴ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘little ones’ here instead of ‘these little ones’.

⁹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘millstone’ here instead of ‘a donkey-turned millstone’.

⁹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘for you to enter’ here instead of ‘that you enter’.

⁹⁷ ‘Gehenna’ – Gehenna was a valley SE of Jerusalem which at one time was used for the despicable worship of Baal. Later it was turned into a dump for garbage and the corpses of animals and criminals, featuring continual fires and maggots – a fit image for the place prepared for the damned!

⁹⁸ A reference to Isaiah 66:24

⁹⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), include verse 44 here. The NU omits it.

¹⁰⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘for you to enter’ here instead of ‘that you enter’

¹⁰¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include verse 46 here. The NU omits it.

¹⁰² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘for you to enter’ here instead of ‘that you enter’.

¹⁰³ 97.3% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as ‘characterized by the Fire’ here.

¹⁰⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘maggot’ here instead of ‘maggot that is theirs’.

⁹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have εἰς τὴν ζωὴν εἰσελθεῖν here instead of εἰσελθεῖν εἰς τὴν ζωὴν. Nonetheless in English the propositional phrase in an infinitive is included after the infinitive.

⁹² 70% of the Greek manuscripts, including the best line of transmission (f35), have σοι here instead of σε.

⁹³ 98% of the Greek manuscripts, including the best line of transmission (f35), have σοι here instead of σε.

JESUS TEACHES A PARABLE ABOUT BEING SALTED WITH FIRE

⁴⁹ Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ **πᾶσα θυσία ἀλὶ ἀλισθήσεται**. ⁵⁰ Καλὸν τὸ ἅλας. Ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἐχετε ἐν ἑαυτοῖς ἅλας¹⁰⁵,

Καὶ εἰρηνεύετε ἐν ἀλλήλοις.

⁴⁹ “For, everyone with fire shall be salted. And every sacrifice ¹⁰⁶ with salt shall be salted. ¹⁰⁷ ⁵⁰ The salt is EXCELLENT! Now, if ever the Salt might become unsalty, with what shall you prepare it¹⁰⁸? Keep on having salt in yourselves.

JESUS EXHORTS THE DISCIPLES THAT ARE HIS

TO BE LIVING PEACEABLY WITH ONE ANOTHER

And, keep on living peaceably with one another.”

¹⁰⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have the normal spelling ἅλας here instead of the unusual spelling of the NU ἄλα.

¹⁰⁶ ‘sacrifice’ – This word is feminine in Greek.

¹⁰⁷ 88.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘And every sacrifice with salt will be salted’ here. On the basis of 7% the NU omits these words.

¹⁰⁸ ‘it’ – This pronoun is masculine in Greek.