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Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν·

διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

<sup>NASB</sup> As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him,

“Good Teacher, what shall I do to inherit eternal life?”

<sup>KJV</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him,

Good Master, what shall I do that I may inherit eternal life?

<sup>ESV</sup> And as he was setting out on his journey, a man ran up and knelt before him and asked him,

“Good Teacher, what must I do to inherit eternal life?”

<sup>NRS</sup> As he was setting out on a journey, a man ran up and knelt before him, and asked him,

“Good Teacher, what must I do to inherit eternal life?”

<sup>NET</sup> Now as Jesus was starting out on his way, someone ran up to him, fell on his knees, and said,

“Good teacher, what must I do to inherit eternal life?”

<sup>NIV</sup> As Jesus started on his way, a man ran up to him and fell on his knees before him.

“Good teacher,” he asked, “what must I do to inherit eternal life?”

<sup>NJB</sup> He was setting out on a journey when a man ran up, knelt before him and put this question to him,

‘Good master, what must I do to inherit eternal life?’

<sup>CEB</sup> As Jesus continued down the road, a man ran up, knelt before him, and asked,

“Good Teacher, what must I do to obtain eternal life?”

<sup>NLT</sup> As Jesus was starting out on his way to Jerusalem, a man came running up to him, knelt down, and asked,

“Good Teacher, what must I do to inherit eternal life?”

<sup>CEV</sup> As Jesus was walking down a road, a man ran up to him. He knelt down, and asked,

“Good teacher, what can I do to have eternal life?”

<sup>MSG</sup> As he went out into the street, a man came running up, greeted him with great reverence, and asked,

“Good Teacher, what must I do to get eternal life?”

<sup>MGVH</sup> And as [Jesus] was setting out on the way, someone runs up and kneels down before him and asks him,

“Good teacher, what should I do in order to inherit eternal life?”

- ἐπηρώτα is imperfect, so perhaps we are to picture the man calling out and pleading, “Good teacher, good teacher!...”
- ...someone runs up and kneels down before him and asks him...: The first two verbs are participles, so there is a bit more attention given to the last when the person “asks” his question. Note that at this point in the story, we only know from the masculine adjective that the person is a male.
- ποιήσω could either be a
  - future indicative: “What shall I do...?” with the expectation of a specific answer
  - aorist subjunctive: “What should I do...?” with the expectation of some sort of deliberation or conversation

Either is possible, and many of the versions do understand that they are expecting Jesus to give him a command and so use “What *must* I do...?” My reading of the rest of this passage sees the man as sincere but perhaps also simply looking for affirmation, so I have chosen “What should I do...?”

- Is the man sincere or is he trying to test and trap Jesus? The little added detail that he “kneels” before Jesus (like the person with leprosy in 1.40) indicates that he is indeed sincere.

ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

<sup>NASB</sup> And Jesus said to him, “Why do you call Me good? No one is good except God alone.

<sup>KJV</sup> And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

<sup>ESV</sup> And Jesus said to him, “Why do you call me good? No one is good except God alone.

<sup>NRS</sup> Jesus said to him, “Why do you call me good? No one is good but God alone.

<sup>NET</sup> Jesus said to him, “Why do you call me good? No one is good except God alone.

<sup>NIV</sup> “Why do you call me good?” Jesus answered. “No one is good--except God alone.

<sup>NJB</sup> Jesus said to him, ‘Why do you call me good? No one is good but God alone.

<sup>CEB</sup> Jesus replied, “Why do you call me good? No one is good except the one God.

<sup>NLT</sup> “Why do you call me good?” Jesus asked. “Only God is truly good.

<sup>CEV</sup> Jesus replied, “Why do you call me good? Only God is good.

<sup>MSG</sup> Jesus said, “Why are you calling me good? No one is good, only God.

<sup>MGVH</sup> But Jesus said to him, “Why are you calling me ‘good’? No one is ‘good’ except for one: God.

- Is Jesus simply deflecting the honor the man gave to him? Or is this a Markan narrative device forcing the reader to decide whether Jesus is indeed good and what that implies? (The parallel in Luke 18.18 repeats Mark verbatim. Cf. the parallel in Matthew 19.17 for a slight twist to Jesus’ response.)

τὰς ἐντολάς οἶδας· μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

<sup>NASB</sup> “You know the commandments, 'DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL,

DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER.’”

<sup>KJV</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal,

Do not bear false witness, Defraud not, Honour thy father and mother.

<sup>ESV</sup> You know the commandments: 'Do not murder, Do not commit adultery, Do not steal,

Do not bear false witness, Do not defraud, Honor your father and mother.’”

<sup>NRS</sup> You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal;

You shall not bear false witness; You shall not defraud; Honor your father and mother.’”

<sup>NET</sup> You know the commandments: 'Do not murder, do not commit adultery, do not steal,

do not give false testimony, do not defraud, honor your father and mother.’”

<sup>NIV</sup> You know the commandments: 'You shall not murder, you shall not commit adultery, you shall not steal,

you shall not give false testimony, you shall not defraud, honor your father and mother.’”

<sup>NJB</sup> You know the commandments: You shall not kill; You shall not commit adultery; You shall not steal;

You shall not give false witness; You shall not defraud; Honour your father and mother.’

<sup>CEB</sup> You know the commandments: Don't commit murder. Don't commit adultery. Don't steal.

Don't give false testimony. Don't cheat. Honor your father and mother.”

<sup>NLT</sup> But to answer your question, you know the commandments: 'You must not murder. You must not commit adultery. You must not steal.

You must not testify falsely. You must not cheat anyone. Honor your father and mother.’”

<sup>CEV</sup> You know the commandments. `Do not murder. Be faithful in marriage. Do not steal.

Do not tell lies about others. Do not cheat. Respect your father and mother.’”

<sup>MSG</sup> You know the commandments: Don't murder, don't commit adultery, don't steal, don't lie, don't cheat, honor your father and mother.”

<sup>MGVH</sup> You know the commandments. Don't commit murder. Don't commit adultery. Don't steal.

Don't give false testimony. Don't cheat. Honor your father and mother.”

- Cf. Exodus 20.12-14. The order of commands listed here puts the honoring of father and mother last rather than first. The command to not “cheat / defraud” (ἀποστερέω) apparently is an interpretation of the last commandment to not “covet” (ἐπιθυμέω in the LXX). What is missing is the commands dealing with human relationships with God in Exodus 12.1-11.

ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

<sup>NASB</sup> And he said to Him, “Teacher, I have kept all these things from my youth up.”

<sup>KJV</sup> And he answered and said unto him, Master, all these have I observed from my youth.

<sup>ESV</sup> And he said to him, “Teacher, all these I have kept from my youth.”

<sup>NRS</sup> He said to him, “Teacher, I have kept all these since my youth.”

<sup>NET</sup> The man said to him, “Teacher, I have wholeheartedly obeyed all these laws since my youth.”

<sup>NIV</sup> “Teacher,” he declared, “all these I have kept since I was a boy.”

<sup>NJB</sup> And he said to him, 'Master, I have kept all these since my earliest days.'

<sup>CEB</sup> “Teacher,” he responded, “I’ve kept all of these things since I was a boy.”

<sup>NLT</sup> “Teacher,” the man replied, “I’ve obeyed all these commandments since I was young.”

<sup>CEV</sup> The man answered, “Teacher, I have obeyed all these commandments since I was a young man.”

<sup>MSG</sup> He said, “Teacher, I have--from my youth--kept them all!”

<sup>MGVH</sup> But he said to him, “Teacher, all these things, I’ve kept them since I was young.”

- What is the sense of the δέ here? The word means more than “and,” usually have at least a contrastive or adversative sense. Perhaps here the idea is, “Yes, but consider...”
- Note that unlike v17, the man does not call Jesus “good” this time.
- “from my youth / since I was young”: At least in later rabbinic tradition, a Jewish male was not responsible for keeping the Torah until he came of age around 13 years old.
- Is the man telling the truth? Remember that keeping the commandments does not mean sinlessness. It means making proper restitution (sacrifice, ritual washing) should someone do something wrong. In this respect, Paul also called himself blameless. (Philippians 3.6)

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- NA28 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἐν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.
- TR ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, “Ἐν σοὶ ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.
- NASB Looking at him, Jesus felt a love for him and said to him, “One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me.”
- KJV Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
- ESV And Jesus, looking at him, loved him, and said to him, “You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me.”
- NRS Jesus, looking at him, loved him and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.”
- NET As Jesus looked at him, he felt love for him and said, “You lack one thing. Go, sell whatever you have and give the money to the poor, and you will have treasure in heaven. Then come, follow me.”
- NIV Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”
- NJB Jesus looked steadily at him and he was filled with love for him, and he said, ‘You need to do one thing more. Go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.’
- CEB Jesus looked at him carefully and loved him. He said, “You are lacking one thing. Go, sell what you own, and give the money to the poor. Then you will have treasure in heaven. And come, follow me.”
- NLT Looking at the man, Jesus felt genuine love for him. “There is still one thing you haven't done,” he told him. “Go and sell all your possessions and give the money to the poor, and you will have treasure in heaven. Then come, follow me.”
- CEV Jesus looked closely at the man. He liked him and said, “There's one thing you still need to do. Go sell everything you own. Give the money to the poor, and you will have riches in heaven. Then come with me.”
- MSG Jesus looked him hard in the eye--and loved him! He said, “There's one thing left: Go sell whatever you own and give it to the poor. All your wealth will then be heavenly wealth. And come follow me.”
- MGVH But Jesus looked directly at him and loved him! And he said to him. There’s one thing you’re missing. Go, whatever you have, sell it and give it to the poor, and you will have treasure in heaven. And come, start following me.”
- There are a couple textual variants in the *Textus Receptus* reflected in the KJV.
  - As in the previous verse, what is the sense of the δέ here? Perhaps again the idea is, “Yes, but consider...”
  - ἀγαπάω = *agapaō* = love: This is the only time in the Gospel of Mark where Jesus explicitly “loves” anyone. (There is no mention in Mark of God loving anyone either.) Jesus does have “compassion” = *σπλαγχνίζομαι* = *splanchnizomai* on people in 1.41 (?); 6.34; 8.2; 9.22 (?).
  - “Jesus looked directly at him and loved him”: The first verb (“looked directly”) is a participle and “loved” is the main verb receiving greater emphasis.
  - Jesus regularly tells people he has helped to ὕπαγε = “Go.” (Mark 1.44; 2.11; 5.19, 34; 7.29; 10.21, 52)
  - To “follow” Jesus is the key characteristic of discipleship in Mark. (Mark 1.18; 2.14-15; 3.7; 5.24; 6.1; 8.34; 10.21, 28, 32, 52; 15.41)

- In light of the commands omitted in v19, does this verse summarize what honoring God expressed in Exodus 12.1-11 looks like?

ὁ δὲ **στυγνάσας** ἐπὶ τῷ λόγῳ ἀπῆλθεν **λυπούμενος**. ἦν γὰρ ἔχων κτήματα πολλά.

NASB But at these words he **was saddened**, and he went away **grieving**, for he was one who owned much property.

KJV And he **was sad** at that saying, and went away **grieved**: for he had great possessions.

ESV **Disheartened** by the saying, he went away **sorrowful**, for he had great possessions.

NRS When he heard this, he was **shocked** and went away **grieving**, for he had many possessions.

NET But at this statement, the man **looked sad** and went away **sorrowful**, for he was very rich.

NIV At this the man's **face fell**. He went away **sad**, because he had great wealth.

NJB But his **face fell** at these words and he went away **sad**, for he was a man of great wealth.

CEB But the man **was dismayed** at this statement and went away **saddened**, because he had many possessions.

NLT At this the man's **face fell**, and he went away **sad**, for he had many possessions.

CEV When the man heard Jesus say this, he went away **gloomy** and **sad** because he was very rich.

MSG The man's **face clouded over**. This was the last thing he expected to hear, and he walked off with a **heavy heart**. He was holding on tight to a lot of things, and not about to let go.

MGVH Now the guy **was dismayed** at Jesus' word and went away **distraught**. For *you know*, he had lots of possessions.

- As in the previous two verses, what is the sense of the δέ here? Perhaps the sense here is, “But now as a result...”
- **στυγνάσας** ... **λυπούμενος**: These two participles have a range of meaning.
  - Most versions picture the person as becoming “sad, dismayed, disheartened” and then going away “grieving, sorrowful, sad, saddened.”
  - But this could also be read that the person was “shocked, upset, dismayed, turned grim” and went away “indignant, irritated, distressed, distraught, annoyed, angry.”

Given the disciples' similar response in v24, I think that the second option is likely closer to what is being depicted.

- I understand the γάρ here to be an aside to the audience / reader >> For *you know*
- Note that in Mark's telling of this incident, this is the first time we learn that the person was rich.



Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

<sup>NASB</sup> And Jesus, looking around, said to His disciples, “How hard it will be for those who are wealthy to enter the kingdom of God!”

<sup>KJV</sup> And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

<sup>ESV</sup> And Jesus looked around and said to his disciples, “How difficult it will be for those who have wealth to enter the kingdom of God!”

<sup>NRS</sup> Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!”

<sup>NET</sup> Then Jesus looked around and said to his disciples, “How hard it is for the rich to enter the kingdom of God!”

<sup>NIV</sup> Jesus looked around and said to his disciples, “How hard it is for the rich to enter the kingdom of God!”

<sup>NJB</sup> Jesus looked round and said to his disciples, 'How hard it is for those who have riches to enter the kingdom of God!'

<sup>CEB</sup> Looking around, Jesus said to his disciples, “It will be very hard for the wealthy to enter God's kingdom!”

<sup>NLT</sup> Jesus looked around and said to his disciples, “How hard it is for the rich to enter the Kingdom of God!”

<sup>CEV</sup> Jesus looked around and said to his disciples, “It's hard for rich people to get into God's kingdom!”

<sup>MSG</sup> Looking at his disciples, Jesus said, “Do you have any idea how difficult it is for people who “have it all' to enter God's kingdom?”

<sup>MGVH</sup> And Jesus looked around and says to his disciples, “How hard it will be for those who are wealthy to enter into the dominion of God!”

- οἱ τὰ χρήματα ἔχοντες = “the one having possessions, properties, wealth” >> “those who are wealthy”
- The grammar of Jesus’s statement is challenging. εἰσελεύσονται is a future indicative verb, so there is a sense of an event that is yet to happen: Those who are rich will enter into the dominion of God? How hard it is!

NA28 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστι εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·

TR οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

NASB The disciples were amazed at His words. But Jesus answered again and said to them, “Children, how hard it is to enter the kingdom of God!

KJV And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

ESV And the disciples were amazed at his words. But Jesus said to them again, “Children, how difficult it is to enter the kingdom of God!

NRS And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is to enter the kingdom of God!

NET The disciples were astonished at these words. But again Jesus said to them, “Children, how hard it is to enter the kingdom of God!

NIV The disciples were amazed at his words. But Jesus said again, “Children, how hard it is to enter the kingdom of God!

NJB The disciples were astounded by these words, but Jesus insisted, 'My children,' he said to them, 'how hard it is to enter the kingdom of God!

CEB His words startled the disciples, so Jesus told them again, “Children, it's difficult to enter God's kingdom!

NLT This amazed them. But Jesus said again, “Dear children, it is very hard to enter the Kingdom of God.

CEV The disciples were shocked to hear this. So Jesus told them again, “It's terribly hard to get into God's kingdom!

MSG The disciples couldn't believe what they were hearing, but Jesus kept on: “You can't imagine how difficult.

MGVH Now the disciples were astounded at his words! But Jesus again replied and says to them, “My children, how hard it is to enter into the dominion of God!

- There is a textual variant in the *Textus Receptus* reflected in the KJV.
- The use of δέ throughout continues to shape the ongoing reactions to what immediately precedes.
- The disciples respond to the issue of wealth with some kind of astonishment in contrast to the rich man's dismay and / or sorrow, but the sense seems to be that just as the rich man responded, so also the disciples similarly.
- λέγει is a historical present drawing attention to Jesus' statement.
- In contrast to the previous verse where a future indicative verb was used, here a present indicative (ἐστιν) is used. > “How hard **it is** to enter...”

εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

<sup>NASB</sup> “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

<sup>KJV</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

<sup>ESV</sup> It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”

<sup>NRS</sup> It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

<sup>NET</sup> It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”

<sup>NIV</sup> It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

<sup>NJB</sup> It is easier for a camel to pass through the eye of a needle than for someone rich to enter the kingdom of God.’

<sup>CEB</sup> It's easier for a camel to squeeze through the eye of a needle than for a rich person to enter God's kingdom.”

<sup>NLT</sup> In fact, it is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God!”

<sup>CEV</sup> In fact, it's easier for a camel to go through the eye of a needle than for a rich person to get into God's kingdom.”

<sup>MSG</sup> I'd say it's easier for a camel to go through a needle's eye than for the rich to get into God's kingdom.”

<sup>MGVH</sup> It's easier for a camel to go through the eye of a needle than for a rich person to enter into the dominion of God!”

- Note: There is no such thing as a “Camel Gate” or “Needle Gate” in Jerusalem. Jesus is clearly speaking hyperbolically.

οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆναι;

NASB They were even more astonished and said to Him, “Then who can be saved?”

KJV And they were astonished out of measure, saying among themselves, Who then can be saved?

ESV And they were exceedingly astonished, and said to him, “Then who can be saved?”

NRS They were greatly astounded and said to one another, “Then who can be saved?”

NET They were even more astonished and said to one another, “Then who can be saved?”

NIV The disciples were even more amazed, and said to each other, “Who then can be saved?”

NJB They were more astonished than ever, saying to one another, 'In that case, who can be saved?'

CEB They were shocked even more and said to each other, “Then who can be saved?”

NLT The disciples were astounded. “Then who in the world can be saved?” they asked.

CEV Jesus' disciples were even more amazed. They asked each other, “How can anyone ever be saved?”

MSG That set the disciples back on their heels. “Then who has any chance at all?” they asked.

MGVH Now the disciples were even more shocked, saying to each other, “Who can even be saved?”

- Yet another word (ἐκπλήσσω) is used to describe the disciples' reaction.
- καὶ provides some sort of intensive sense here: “even, then”

ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῶ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.

<sup>NASB</sup> Looking at them, Jesus said, “With people it is impossible, but not with God; for all things are possible with God.”

<sup>KJV</sup> And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

<sup>ESV</sup> Jesus looked at them and said, “With man it is impossible, but not with God. For all things are possible with God.”

<sup>NRS</sup> Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

<sup>NET</sup> Jesus looked at them and replied, “This is impossible for mere humans, but not for God; all things are possible for God.”

<sup>NIV</sup> Jesus looked at them and said, “With man this is impossible, but not with God; all things are possible with God.”

<sup>NJB</sup> Jesus gazed at them and said, 'By human resources it is impossible, but not for God: because for God everything is possible.'

<sup>CEB</sup> Jesus looked at them carefully and said, “It's impossible with human beings, but not with God. All things are possible for God.”

<sup>NLT</sup> Jesus looked at them intently and said, “Humanly speaking, it is impossible. But not with God. Everything is possible with God.”

<sup>CEV</sup> Jesus looked at them and said, “There are some things that people cannot do, but God can do anything.”

<sup>MSG</sup> Jesus was blunt: “No chance at all if you think you can pull it off by yourself. Every chance in the world if you let God do it.”

<sup>MGVH</sup> Jesus looked directly at them and says, “With humans it’s impossible, but not with God. For *you know*, all things are possible with God.”

- ἐμβλέπω here is the same verb used in v21 when Jesus “looked directly” at the man and “loved him.”

Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.

<sup>NASB</sup> Peter began to say to Him, “Behold, we have left everything and followed You.”

<sup>KJV</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee.

<sup>ESV</sup> Peter began to say to him, “See, we have left everything and followed you.”

<sup>NRS</sup> Peter began to say to him, “Look, we have left everything and followed you.”

<sup>NET</sup> Peter began to speak to him, “Look, we have left everything to follow you!”

<sup>NIV</sup> Then Peter spoke up, “We have left everything to follow you!”

<sup>NJB</sup> Peter took this up. 'Look,' he said to him, 'we have left everything and followed you.'

<sup>CEB</sup> Peter said to him, “Look, we've left everything and followed you.”

<sup>NLT</sup> Then Peter began to speak up. “We've given up everything to follow you,” he said.

<sup>CEV</sup> Peter replied, “Remember, we left everything to be your followers!”

<sup>MSG</sup> Peter tried another angle: “We left everything and followed you.”

<sup>MGVH</sup> Petros began saying to him, “Look here, we, we have left everything and have followed you.”

- The ἰδοὺ provides emphasis, and the unnecessary ἡμεῖς further highlights Peter’s statement.
- ἀκολουθέω = “follow” is the same verb used in v21. ἠκολουθήκαμέν is perfect tense emphasizing that they started following Jesus when first called and have continued into the present moment.

- NA28 ἔφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν,  
οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,
- TR ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν,  
οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου,
- NASB Jesus said, “Truly I say to you,  
there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,
- KJV And Jesus answered and said, Verily I say unto you,  
There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
- ESV Jesus said, “Truly, I say to you,  
there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel,
- NRS Jesus said, “Truly I tell you,  
there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news,
- NET Jesus said, “I tell you the truth,  
there is no one who has left home or brothers or sisters or mother or father or children or fields for my sake and for the sake of the gospel
- NIV “Truly I tell you,” Jesus replied,  
“no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel
- NJB Jesus said, 'In truth I tell you,  
there is no one who has left house, brothers, sisters, mother, father, children or land for my sake and for the sake of the gospel
- CEB Jesus said, “I assure you that  
anyone who has left house, brothers, sisters, mother, father, children, or farms because of me and because of the good news
- NLT “Yes,” Jesus replied, “and I assure you that  
everyone who has given up house or brothers or sisters or mother or father or children or property, for my sake and for the Good News,
- CEV Jesus told him: You can be sure that  
anyone who gives up home or brothers or sisters or mother or father or children or land for me and for the good news
- MSG Jesus said, “Mark my words,  
no one who sacrifices house, brothers, sisters, mother, father, children, land—whatever—because of me and the Message
- MGVH Jesus said, “I’m telling you, truth is,  
there is no one who has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news,
- There are a few textual variants in the *Textus Receptus* reflected in the KJV.
  - Interestingly, there is no mention (other than in the *Textus Receptus*) of leaving one’s husband or wife. Remember that Jesus had talked about divorce just before this in 10.1-12 and emphasized the unity of a married couple.

ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

<sup>NASB</sup> but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.

<sup>KJV</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

<sup>ESV</sup> who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.

<sup>NRS</sup> who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life.

<sup>NET</sup> who will not receive in this age a hundred times as much— homes, brothers, sisters, mothers, children, fields, all with persecutions— and in the age to come, eternal life.

<sup>NIV</sup> will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields— along with persecutions—and in the age to come eternal life.

<sup>NJB</sup> who will not receive a hundred times as much, houses, brothers, sisters, mothers, children and land — and persecutions too —now in this present time and, in the world to come, eternal life.

<sup>CEB</sup> will receive one hundred times as much now in this life—houses, brothers, sisters, mothers, children, and farms (with harassment)—and in the coming age, eternal life.

<sup>NLT</sup> will receive now in return a hundred times as many houses, brothers, sisters, mothers, children, and property— along with persecution. And in the world to come that person will have eternal life.

<sup>CEV</sup> will be rewarded. In this world they will be given a hundred times as many houses and brothers and sisters and mothers and children and pieces of land, though they will also be mistreated. And in the world to come, they will have eternal life.

<sup>MSG</sup> will lose out. They'll get it all back, but multiplied many times in homes, brothers, sisters, mothers, children, and land— but also in troubles. And then the bonus of eternal life!

<sup>MGVH</sup> ... if they don't receive a hundred times as much now in this time—houses and brothers and sisters and mothers and children and fields— with persecutions (!)—and in the age to come, eternal life.

- The grammar is awkward. One could expect a simple future indicative here (which is how most English versions render it), but the ἐὰν here introduces a conditional clause. It appears that the sense is starting out in v30 with “There is no one who left... who will not receive” but now it switches to the idea of “If anyone left..., then they will receive...” My MGVH translation tries to capture this, and I think spoken aloud works understandably.



πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

NASB “But many who are first will be last, and the last, first.”

KJV But many that are first shall be last; and the last first.

ESV But many who are first will be last, and the last first.”

NRS But many who are first will be last, and the last will be first.”

NET But many who are first will be last, and the last first.”

NIV But many who are first will be last, and the last first.”

NJB Many who are first will be last, and the last, first.’

CEB But many who are first will be last. And many who are last will be first.”

NLT But many who are the greatest now will be least important then, and those who seem least important now will be the greatest then.”

CEV But many who are now first will be last, and many who are now last will be first.

MSG This is once again the Great Reversal: Many who are first will end up last, and the last first.”

MGVH But many who are first will be last, and the last, first.”

- Compare this to Mark 9.35. Also note that this saying is similarly cited in Matthew 20.16 as the conclusion to the parable of the laborers in the vineyard. While this passage is usually understood as a reversal of status (cf. NLT, MSG), the parable suggests another reading that affirms some kind of equality. I.e., the first will be the same as the last, and the last the same as the first.

Mark 10.17-31 mgvh

And as [Jesus] was setting out *on the way*,  
someone runs up and kneels down before him and asks him,  
“Good teacher, what should I do in order to inherit eternal life?”

But Jesus said to him,

“Why are you calling me ‘good’? No one is ‘good’ – except for one: God.  
You know the commandments.

Don't commit murder. Don't commit adultery. Don't steal. Don't give false testimony. Don't cheat.  
Honor your father and mother.”

But he said to him,

“\_\_ Teacher, all these things, I've kept them since I was young.”

But Jesus, looked directly at him—and loved him!

And he said to him.

There's one thing you're missing.

Go, whatever you have, sell it and give it to the poor, and you will have treasure in heaven.

And come, start following me.”

Now the guy was dismayed at Jesus' word and went away distraught.

For *you know*, he had lots of possessions.

And Jesus looked around and says to his disciples,

“How hard it is for those who are wealthy to enter into the dominion of God!”

Now the disciples were astounded at his words!

But Jesus again replied and says to them,

“My children, how hard it is to enter into the dominion of God!

It's easier for a camel to go through the eye of a needle

than for a rich person to enter into the dominion of God!”

Now the disciples were even more shocked, saying to each other,

“Who can even be saved?”

Jesus looked directly at them and says,

“With humans it's impossible, but not with God.

For *you know*, all things are possible with God.”

Petros began saying to him,

“Look, we, we have left everything and have followed you.”

Jesus said,

“I'm telling you, truth is, there is no one who has left

house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the  
good news,

... if they don't receive a hundred times as much now in this time—

houses and brothers and sisters and mothers and children and fields—with persecutions (!)—  
and in the age to come, eternal life.

But many who are first will be last, and the last, first.”