THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΉΚΗ

THE NEW COVENANT IN MY BLOOD

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

ACCORDING TO MATTHEW

Rendered from the Greek — from the scrolls, the codices, and the oldest copies

The Greek text (the SBL Greek New Testament) prints above every rendering, so the reader can check the English against the page it came from. No English version stands between this rendering and the Greek.

BEFORE YOU READ — MATTHEW

ΚΑΤΆ ΜΑΘΘΑΐΟΝ

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The account nowhere names its own writer. In all twenty-eight chapters he never steps forward to say who he is. The name the book carries comes from its copies: the oldest copies that bear a title bear one and the same title — ΚΑΤΆ ΜΑΘΘΑΐΟΝ, “According to Matthew.”

Matthew is a man inside his own account. At his call, Yehoshua passes a tax office and says to the man seated there, “Follow Me,” and the account gives his name: “a man sitting at the tax office named Matthew” (9:9). In the list of the Twelve he stands with his old work still on him: “Matthew the tax collector” (10:3).

Mark and Luke tell of the same booth and the same call, and they name the man Levi: Mark, “Levi of

Alpheus sitting at the tax office" (Mark 2:14); Luke, "a tax collector, by name Levi" (Luke 5:27). One booth, one call, and the names as each account prints them — the alignment of the three accounts is the record's own, and this page states the standing exactly so, and no further.

WHAT

This book is an account of the good news — the euangelion — of Yehoshua HaMashiach: His birth, His teaching, His deeds, His death, and His rising. It opens by binding Him to Israel's line — "Son of David, Son of Abraham" (1:1) — and its genealogy runs from Abraham forward (1:1–17).

The teaching is gathered in five great blocks: the teaching on the mountain (chs. 5–7); the sending out of the Twelve (ch. 10); the parables of the kingdom (ch. 13); the teaching on the assembly (ch. 18); and the teaching on the end (chs. 24–25). Each block closes with the same refrain — it came to pass, when He had finished (7:28; 11:1; 13:53; 19:1; 26:1).

WHERE

It was written in Greek, for readers who know the Hebrew scriptures well. Its pages carry the prophets at

every turn, quoted and shown fulfilled, and for the kingdom it keeps the heaven-honoring form: “the kingdom of the heavens” (3:2).

Where it was written, the record does not say. The account names no city of writing, and no copy supplies one. That is the whole of what can honestly be said, and this page says no more.

WHEN

The account fixes no year for its own writing, and this page fixes none. Its place in the story is plain from its own ending: it is written after the rising, and it closes with the eleven on the mountain in Galilee, receiving the charge to disciple all the nations (28:16–20). In its twenty-fourth chapter the Temple still stands as the horizon of the prophecy spoken there. Men commonly place the writing in the decades after the rising; that is an estimate, and it stands here labeled as one. The copies, not the guesses, are this book’s certain witnesses — and they follow.

HIS RELATIONSHIP

Matthew is one of the Twelve — a follower who walked with Yehoshua, heard the teaching this book gathers, and was sent out by Him with the others under His

charge (ch. 10). Before the call he was a tax collector, a gatherer of Rome's taxes: the standing his own account keeps on him, at his call (9:9) and in the list of the Twelve alike — "Matthew the tax collector" (10:3).

THE OLDEST COPIES THAT CARRY IT

No copy from the writer's own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

𝔓45 (the 200s). A papyrus book of the four accounts and the Acts, copied in the third century. Only pieces of it remain — among them leaves of this book's closing chapters (chs. 25–26).

Codex Sinaiticus (300s). A whole Bible from the fourth century, and it carries this book entire, from the genealogy of its first page to its last word.

Codex Vaticanus (300s). The Vatican's fourth-century Bible; it carries this book entire likewise.

Codex Alexandrinus (400s). A fifth-century whole Bible — but its first twenty-five chapters of this book are lost, and what it keeps of Matthew is the closing chapters.

Codex Bezae (400s). Greek on the one page and Latin on the facing page; it carries the four accounts and the Acts, this book among them.

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\text{K}}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{\text{I}}\bar{\Sigma}$ and $\bar{\text{I}}\bar{\text{H}}\bar{\Sigma}$ for Iēsous, $\bar{\text{X}}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

PAPIAS — A TESTIMONY

TESTIMONY. Papias, who wrote in the early second century (c. 110), is preserved in the History of the Assembly written by Eusebius (3.39) — in Greek his title is Ἐκκλησιαστικὴ ἱστορία, and its first word itself carries ekklēsia, the assembly. He testified that Matthew composed the oracles in the Hebrew dialect, and that each man interpreted them as he was able. So the testimony runs.

FACT. Every ancient copy of this book that survives is in Greek — from the papyrus leaves of 𝔓45 onward, the copies are Greek. The testimony says what it says; the copies are what they are. Both stand here under their own labels, and neither is dressed as the other.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: "The Master stands; the veil is lifted." The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

Each verse prints two lines: the Greek first — the ancient word leads, as this house orders everything — then our rendering in large print. Words English needs that the Greek does not say out loud stand in [brackets]. The spoken words of the Father and of the Son print in tekhelet blue, the Kodesh rule; every other voice, heaven's companies included, prints black.

THE DRESS, STATED OPENLY. Ἰησοῦς Χριστός (Iēsous Christos) prints "Yehoshua HaMashiach" — the Greek shown here, once, at the book's door. θεός (theos) of the Father prints "Elohim"; where the Greek calls the Son θεός — Matthew 1:23's gloss, "Elohim with us" — the dress prints "Elohim" for Him too, stated here and noted at the verse.

κύριος (kyrios) — the rule was ruled before this book was built, and it is kept at every standing: where the Greek is quoting a Hebrew passage that carries the Name itself, the Name prints — YudHeyVavHey (so at 3:3; 4:7; 4:10; 21:9; 22:37; 22:44; 23:39; 27:10). Everywhere else the dress is "Elohim (Master)" — both dresses together, parentheses and all, so no reader ever guesses which word stands underneath. THE PLAIN-MEANING SCOPE, also stated openly: where κύριος carries its ordinary sense of a human master — two masters (6:24), a disciple not above his master (10:24–25), the dogs' masters (15:27), the householders of the parables (13:27; 20:8; 21:40; 25:11, 20–24), David's 'adoni in Psalm 110 (22:43–45), Pilate addressed in courtesy (27:63) — it prints plain "master" or "Master," as the sense it actually bears. Each first such standing is noted in the cross-check where it falls, so the scope is documented, never hidden.

πνεῦμα ἅγιον prints "the Holy Spirit," the corpus's standing dress; πνεῦμα θεοῦ prints "the Spirit of Elohim," and the differ stands in the cross-check at 3:16 and at every standing. μετανοέω/μετάνοια — "change of mind" — prints the Greek word's own meaning; the corpus's "repent/convert" differ stands at 3:2. προσκυνέω prints "bow down to" (the corpus's

“worship,” noted at 2:2). Foreign coins keep their own names (kodrantēs 5:26; assarion 10:29).

WHERE THE COPIES DIVIDE. Nothing is settled silently. Where a reading is genuinely divided, the chosen line stands in the text and the other reading stands in the Notes at the back, with its witnesses named (Sinaiticus, Vaticanus, Alexandrinus, Bezae, the papyri). Three verses that later copies carry — 17:21; 18:11; 23:14 — are absent from the oldest copies and are NOT printed in the text; an apparatus entry stands in their place, marked in the text flow, so the reader sees exactly what stands where. The Lord’s Prayer’s doxology (6:13) is of the same kind and is treated the same way, in the Notes.

The Cross-Check at the back lists every verse against the project LSV corpus — the set’s English yardstick — quoting the corpus line and stating either “agrees” or the differ with its Greek reason. The corpus never decided a rendering; it only measures one afterward.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

CHAPTER 1

---

1 [The] scroll of the origin of Yehoshua HaMashiach, son of David, son of Abraham.

Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. *(Notes 1)*

2 Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers,

Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

3 and Judah begot Perez and Zerah by Tamar, and Perez begot Hezron, and Hezron begot Aram,

Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ,

4 and Aram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon,

Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,

5 and Salmon begot Boaz by Rahab, and Boaz begot Obed by Ruth, and Obed begot Jesse,

Σαλμὼν δὲ ἐγέννησεν τὸν ⸀Βόες ἐκ τῆς Ῥαχάβ, Βόες⸁ δὲ ἐγέννησεν τὸν ⸀Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ⸁ δὲ ἐγέννησεν τὸν Ἰεσσαί, (Notes 2)

6 and Jesse begot David the king. And David begot Solomon by the [wife] of Uriah,

Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ ⸀δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

7 and Solomon begot Rehoboam, and Rehoboam begot Abia, and Abia begot Asaph,

Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν ⸀Ἀσάφ, (Notes 3)

8 and Asaph begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,

Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζίαν,

9 and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,

Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,

10 and Hezekiah begot Manasseh, and Manasseh begot Amos, and Amos begot Josiah,

Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἄμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσίαν, (Notes 4)

11 and Josiah begot Jechoniah and his brothers at [the time of] the carrying-away to Babylon.

Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12 And after the carrying-away to Babylon,
Jechoniah begot Shealtiel, and Shealtiel
begot Zerubbabel,

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν
τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

13 and Zerubbabel begot Abiud, and Abiud
begot Eliakim, and Eliakim begot Azor,

Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν
τὸν Ἐλιακίμ, Ἐλιακὶμ δὲ ἐγέννησεν τὸν Ἄζώρ,

14 and Azor begot Zadok, and Zadok begot
Achim, and Achim begot Eliud,

Ἄζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν
Ἀχίμ, Ἀχὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,

15 and Eliud begot Eleazar, and Eleazar
begot Matthan, and Matthan begot Jacob,

Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν
τὸν Ματθάν, Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,

16 and Jacob begot Joseph, the husband of Mary, of whom was begotten Yehoshua, who is called HaMashiach.

Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.

17 All the generations, therefore, from Abraham until David [are] fourteen generations, and from David until the carrying-away to Babylon [are] fourteen generations, and from the carrying-away to Babylon until the HaMashiach [are] fourteen generations.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

18 Now the origin of Yehoshua HaMashiach was thus: His mother Mary having been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.

Τοῦ δὲ ⸀Ἰησοῦ χριστοῦ ἡ ⸀γένεσις οὕτως ἦν. ⸀μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

19 And Joseph, her husband, being righteous and not willing to make her a public example, purposed to release her secretly.

Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν ⸀δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.

20 But he, having pondered these things — behold, a messenger of Elohim (Master) appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife; for what was begotten in her is of [the] Holy Spirit.

ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν ⸀Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου·

21 And she will bear a son, and you shall call His name Yehoshua, for He will save His people from their sins.”

τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. *(Notes 5)*

22 And all this has come to pass so that what was spoken by Elohim (Master) through the prophet might be fulfilled, saying:

τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ⸀ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·

23 “Behold, the virgin will have in [her] womb and will bear a son, and they will call His name Emmanuel,” which translated is, “Elohim with us.”

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστιν μεθερμηνευόμενον Μεθ’ ἡμῶν ὁ θεός. (Notes 6)

24 And Joseph, having been raised from sleep, did as the messenger of Elohim (Master) directed him, and took his wife.

⌜ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·

25 and he did not know her until she bore a son; and he called His name Yehoshua.

καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν ⌜υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν. (Notes 7)

CHAPTER 2

1 Now Yehoshua having been born in Bethlehem of Judea in the days of Herod the king, behold, wise men from [the] east arrived in Jerusalem,

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα

2 saying, “Where is He who was born king of the Jews? For we saw His star in the east and have come to bow down to Him.”

λέγοντες· Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

3 And Herod the king, having heard [it], was troubled, and all Jerusalem with him;

ἀκούσας δὲ ⸂ὁ βασιλεὺς Ἡρῴδης⸃ ἐταράχθη καὶ πᾶσα Ἰεροσόλυμα μετ’ αὐτοῦ,

4 and having gathered all the chief priests and scribes of the people, he was inquiring of them where the HaMashiach is born.

καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.

5 And they said to him, “In Bethlehem of Judea, for thus it has been written through the prophet:

οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

6 ‘And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; for out of you will come forth a Ruler, who will shepherd My people Israel.’”

Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

7 Then Herod, having secretly called the wise men, learned exactly from them the time of the star's appearing,

Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

8 and having sent them to Bethlehem he said, “Go, search exactly concerning the child; and when you have found [Him], bring word to me, so that I also, having come, may bow down to Him.”

καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ⸀ἐξετάσατε ἀκριβῶς⸁ περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

9 And they, having heard the king, went; and behold, the star which they saw in the east went before them, until, having come, it stood over where the child was.

οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ⸀ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

10 And having seen the star, they rejoiced [with] exceedingly great joy.

ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

11 And having come into the house, they saw the child with Mary His mother, and having fallen down they bowed down to Him; and having opened their treasures, they presented to Him gifts: gold and frankincense and myrrh.

καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

12 And having been warned in a dream not to return to Herod, they departed into their own country by another way.

καὶ χρηματισθέντες κατ’ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

13 And when they departed, behold, a messenger of Elohim (Master) appears in a dream to Joseph, saying, “Having been raised, take the Child and His mother, and flee into Egypt, and be there until I tell you; for Herod is about to seek the Child, to destroy Him.”

Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου ⸀φαίνεται κατ’ ὄναρ⸁ τῷ Ἰωσὴφ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

14 And he, having been raised, took the child and His mother by night and departed into Egypt,

ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,

15 and was there until the death of Herod, so that what was spoken by Elohim (Master) through the prophet might be fulfilled, saying: “Out of Egypt I called My son.”

καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ⸀ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

16 Then Herod, seeing that he was mocked by the wise men, was exceedingly enraged; and having sent, he destroyed all the boys in Bethlehem and in all its borders, from two years old and under, according to the time which he had learned exactly from the wise men.

Τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

17 Then was fulfilled what was spoken through Jeremiah the prophet, saying:

τότε ἐπληρώθη τὸ ῥηθὲν ⸀διὰ Ἰερεμίου τοῦ προφήτου λέγοντος·

18 “A voice was heard in Ramah, weeping and much mourning: Rachel weeping [for] her children, and she would not be comforted, because they are not.”

Φωνὴ ἐν Ῥαμὰ ⸢ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19 And Herod having died, behold, a messenger of Elohim (Master) appears in a dream to Joseph in Egypt,

Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος κυρίου ⸢φαίνεται κατ’ ὄναρ⸣ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ

20 saying, “Having been raised, take the child and His mother and go into [the] land of Israel, for those seeking the child's life have died.”

λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

21 And he, having been raised, took the child and His mother and entered into [the] land of Israel.

ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ ⸢εἰσῆλθεν εἰς γῆν Ἰσραήλ.

22 And having heard that Archelaus reigns over Judea instead of his father Herod, he was afraid to go there; and having been warned in a dream, he withdrew into the parts of Galilee,

ἀκούσας δὲ ὅτι Ἀρχέλαος ⸢βασιλεύει τῆς Ἰουδαίας ἀντὶ ⸢τοῦ πατρὸς αὐτοῦ Ἡρῴδου⸣ ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

23 and having come, he dwelt in a city called Nazareth, so that what was spoken through the prophets might be fulfilled: “He will be called a Nazarene.”

καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. *(Notes 8)*

CHAPTER 3

1 And in those days John the Immerser comes, proclaiming in the wilderness of Judea

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας

2 and saying, “Change your minds, for the kingdom of the heavens has drawn near.”

⌜καὶ λέγων· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

3 For this is he who was spoken of through Isaiah the prophet, saying: “A voice of one crying in the wilderness: Prepare the way of YudHeyVavHey, make His paths straight.”

οὗτος γάρ ἐστιν ὁ ῥηθεὶς ⌜διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 And John himself had his garment from camel's hair and a leather belt around his waist, and his food was locusts and wild honey.

αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφὴ ⸀ἦν αὐτοῦ⸁ ἀκρίδες καὶ μέλι ἄγριον.

5 Then Jerusalem and all Judea and all the region around the Jordan were going out to him,

τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,

6 and they were being immersed by him in the Jordan river, confessing their sins.

καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ⸀ποταμῷ ὑπ’ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

7 And having seen many of the Pharisees and Sadducees coming to his immersion, he said to them, “Offspring of vipers! Who showed you to flee from the coming wrath?

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα ⸀αὐτοῦ εἶπεν αὐτοῖς· Γεννήματα

ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8 Bear, therefore, fruit worthy of the change of mind,

ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας

9 and do not think to say among yourselves, ‘We have Abraham [as] father,’ for I say to you that Elohim is able, out of these stones, to raise up children to Abraham.

καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

10 And already the axe is laid to the root of the trees; every tree, therefore, not bearing good fruit is cut down and cast into [the] fire.

ἤδη ⸀δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

11 I indeed immerse you in water into a change of mind; but He who is coming after me is mightier than I, whose sandals I am not fit to carry; He will immerse you in the Holy Spirit and fire,

Ἐγὼ μὲν ⸂ὑμᾶς βαπτίζω⸃ ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ ⸂καὶ πυρί⸃· *(Notes 9)*

12 whose winnowing-shovel [is] in His hand, and He will thoroughly clean His threshing floor, and will gather His wheat into the storehouse, but the chaff He will burn up with unquenchable fire.”

οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ⸂ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

13 Then Yehoshua comes from Galilee to the Jordan, to John, to be immersed by him.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ.

14 But John was hindering Him, saying, “I have need to be immersed by You, and You come to me?”

ὁ δὲ ⸀Ἰωάννης διεκώλυεν αὐτὸν λέγων· Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;

15 And Yehoshua, answering, said to him, “Permit [it] for now, for thus it is fitting for us to fulfill all righteousness.” Then he permits Him.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ⸀πρὸς αὐτόν⸁· Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

16 And having been immersed, Yehoshua went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of Elohim descending as a dove [and] coming upon Him;

⸀βαπτισθεὶς δὲ⸁ ὁ Ἰησοῦς ⸀εὐθὺς ἀνέβη⸁ ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ⸀ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν ⸀πνεῦμα θεοῦ καταβαῖνον ὡσεὶ ⸀περιστερὰν ἐρχόμενον ἐπ’ αὐτόν·

17 and behold, a voice out of the heavens,
saying, “This is My Son, the Beloved, in
whom I was well pleased.”

καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

CHAPTER 4

1 Then Yehoshua was led up into the wilderness by the Spirit, to be tried by the Devil,

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

2 and having fasted forty days and forty nights, afterward He hungered.

καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα ὕστερον ἐπείνασεν.

3 And the trier, having come to Him, said, “If You are [the] Son of Elohim, speak, so that these stones may become loaves.”

καὶ προσελθὼν ⸀ὁ πειράζων εἶπεν αὐτῷ⸁· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

4 And He, answering, said, “It is written: ‘Not on bread alone will man live, but on every word going forth through the mouth of Elohim.’”

ὁ δὲ ἀποκριθεὶς εἶπεν· Γέγραπται· Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ⸀ὁ ἄνθρωπος, ἀλλ’ ⸀ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

5 Then the Devil takes Him into the holy city and set Him on the pinnacle of the temple,

Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ⸀ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6 and says to Him, “If You are [the] Son of Elohim, cast Yourself down; for it is written: ‘He will command His messengers concerning You,’ and ‘On [their] hands they will bear You up, lest You strike Your foot against a stone.’”

καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. *(Notes 10)*

7 Yehoshua said to him, “Again it is written: ‘You will not put YudHeyVavHey your Elohim to the test.’”

ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

8 Again the Devil takes Him to an exceedingly high mountain and shows Him all the kingdoms of the world and their glory,

Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν

9 and said to Him, “All these things I will give You, if, having fallen down, You will bow down to me.”

καὶ ⸢εἶπεν αὐτῷ· Ταῦτά ⸢σοι πάντα⸣ δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.

10 Then Yehoshua says to him, “Go away, Satan! For it is written: ‘YudHeyVavHey your Elohim you will bow down to, and Him only you will serve.’”

τότε λέγει αὐτῷ ὁ Ἰησοῦς· ⸀Ὕπαγε, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

11 Then the Devil leaves Him, and behold, messengers came and were ministering to Him.

τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

12 And having heard that John was delivered up, He withdrew into Galilee;

Ἀκούσας ⸀δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

13 and having left Nazareth, having come He dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali,

καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ·

14 so that what was spoken through Isaiah the prophet might be fulfilled, saying:

ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος·

15 “Land of Zebulun and land of Naphtali, [the] way of the sea, beyond the Jordan, Galilee of the nations —

Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

16 the people sitting in darkness saw a great light, and to those sitting in [a] region and shadow of death, a light rose for them.”

ὁ λαὸς ὁ καθήμενος ἐν ⸀σκοτίᾳ ⸀φῶς εἶδεν⸁ μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 From that time Yehoshua began to proclaim and to say, “Change your minds, for the kingdom of the heavens has drawn near.”

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

18 And walking beside the Sea of Galilee, He saw two brothers — Simon, who is called Peter, and Andrew his brother — casting a casting-net into the sea, for they were fishermen;

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ ἁλιεῖς·

19 and He says to them, "Come after Me, and I will make you fishermen of men."

καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.

20 And they, immediately having left the nets, followed Him.

οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

21 And having gone on from there, He saw two other brothers — James the [son] of Zebedee and John his brother — in the boat with Zebedee their father, mending their nets; and He called them.

Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.

22 And they, immediately having left the boat and their father, followed Him.

οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

23 And He was going around in the whole of Galilee, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness among the people.

Καὶ περιῆγεν ⸂ἐν ὅλῃ τῇ Γαλιλαίᾳ⸃, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

24 And the report of Him went out into all Syria; and they brought to Him all who were badly ill, held by various diseases and torments, and demon-possessed, and moonstruck, and paralyzed, and He healed them.

καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις ⸢συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

25 And great crowds followed Him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

CHAPTER 5

1 And having seen the crowds, He went up into the mountain; and when He sat down, His disciples came to Him;

Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

2 and having opened His mouth, He was teaching them, saying:

καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

3 Blessed [are] the poor in spirit, for theirs is the kingdom of the heavens.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

4 Blessed [are] those mourning, for they will be comforted.

μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

5 Blessed [are] the meek, for they will inherit the earth.

μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

6 Blessed [are] those hungering and thirsting for righteousness, for they will be filled.

μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

7 Blessed [are] the merciful, for they will receive mercy.

μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

8 Blessed [are] the pure in heart, for they will see Elohim.

μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

9 Blessed [are] the peacemakers, for they will be called sons of Elohim.

μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

10 Blessed [are] those persecuted because of righteousness, for theirs is the kingdom of the heavens.

μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

11 Blessed are you when they reproach you and persecute [you] and say every evil [word] against you, lying, because of Me.

μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν ⸀πονηρὸν καθ’ ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.

12 Rejoice and be exceedingly glad, for your reward [is] great in the heavens; for thus they persecuted the prophets who were before you.

χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

13 You are the salt of the earth; but if the salt becomes tasteless, with what will it be salted? It is good for nothing anymore, except, being cast out, to be trampled underfoot by men.

Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ ⸀βληθὲν ἔξω⸁ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

14 You are the light of the world. A city set on a mountain cannot be hidden;

Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

15 nor do they light a lamp and put it under the measure, but on the lampstand, and it shines for all those in the house.

οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

16 Thus let your light shine before men, so that they may see your good works and glorify your Father who [is] in the heavens.

οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Do not think that I came to tear down the Law or the Prophets; I did not come to tear down, but to fulfill.

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι·

18 For truly I say to you: until heaven and earth pass away, one iota or one stroke will by no means pass away from the Law, until all things come to pass.

ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

19 Whoever, therefore, looses one of these least commandments and teaches men thus, will be called least in the kingdom of the heavens; but whoever does and teaches [them], this one will be called great in the kingdom of the heavens.

ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20 For I say to you: unless your righteousness abounds beyond [that of] the scribes and Pharisees, you will by no means enter into the kingdom of the heavens.

λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ⸂ὑμῶν ἡ δικαιοσύνη⸃ πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 You heard that it was said to the ancients: ‘You will not murder,’ and whoever murders will be liable to the judgment.

Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ’ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

22 But I say to you: everyone who is angry with his brother will be liable to the judgment; and whoever says to his brother, ‘Raka!’ will be liable to the council; and whoever says, ‘Fool!’ will be liable to the Gehenna of fire.

ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ ⸀αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ’ ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ’ ἂν εἴπῃ· Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. *(Notes 11)*

23 If, therefore, you bring your gift to the altar, and there remember that your brother has something against you,

ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

24 leave your gift there before the altar and go; first be reconciled to your brother, and then, having come, offer your gift.

ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

25 Be well-minded toward your adversary quickly, while you are with him in the way, lest the adversary deliver you to the judge, and the judge to the officer, and you be cast into prison.

ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ⸀μετ᾽ αὐτοῦ ἐν τῇ ὁδῷ⸁, μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ ⸀κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ·

26 Truly I say to you: you will by no means come out from there until you pay the last kodrantes.

ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

27 You heard that it was said: ‘You will not commit adultery.’

Ἠκούσατε ὅτι ἐρρέθη· Οὐ μοιχεύσεις.

28 But I say to you: everyone who looks at a woman so as to lust for her has already committed adultery with her in his heart.

ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

29 And if your right eye causes you to stumble, tear it out and cast [it] from you; for it is better for you that one of your members perish, and not [that] your whole body be cast into Gehenna.

εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

30 And if your right hand causes you to stumble, cut it off and cast [it] from you; for it is better for you that one of your members perish, and not [that] your whole body go away into Gehenna.

καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου ⸢εἰς γέενναν ἀπέλθῃ⸣.

31 And it was said: ‘Whoever releases his wife, let him give her a scroll of divorce.’

Ἐρρέθη ⸀δέ· Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

32 But I say to you: everyone who releases his wife, apart from a matter of fornication, makes her commit adultery; and whoever marries a released [woman] commits adultery.

ἐγὼ δὲ λέγω ὑμῖν ὅτι ⸀πᾶς ὁ ἀπολύων⸁ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν ⸀μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.

33 Again, you heard that it was said to the ancients: ‘You will not swear falsely, but you will render to YudHeyVavHey your oaths.’

Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου.

34 But I say to you: do not swear at all — neither by heaven, for it is [the] throne of Elohim,

ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·

35 nor by the earth, for it is [the] footstool of His feet, nor toward Jerusalem, for it is [the] city of the great King,

μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἰεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·

36 nor swear by your head, for you cannot make one hair white or black.

μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ⸂ποιῆσαι ἢ μέλαιναν⸃.

37 But let your word be: Yes, yes; No, no; and what is beyond these is of the evil one.

ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.

38 You heard that it was said: ‘An eye for an eye, and a tooth for a tooth.’

Ἠκούσατε ὅτι ἐρρέθη· Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

39 But I say to you: do not resist the evil [man]; but whoever strikes you on the right cheek, turn to him the other also;

ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ⸀ῥαπίζει ⸀εἰς τὴν δεξιὰν ⸀σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

40 and to him who wants to sue you and take your tunic, release to him your cloak also;

καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

41 and whoever will press you into service [for] one mile, go with him two.

καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ’ αὐτοῦ δύο.

42 To the one asking you, give; and the one wanting to borrow from you, do not turn away.

τῷ αἰτοῦντί σε ⸀δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς.

43 You heard that it was said: ‘You will love your neighbor and hate your enemy.’

Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

44 But I say to you: love your enemies and pray for those persecuting you,

ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ⸢ὑμῶν καὶ προσεύχεσθε ὑπὲρ ⸢τῶν διωκόντων ὑμᾶς· *(Notes 12)*

45 so that you may become sons of your Father who is in the heavens, for He makes His sun rise on evil and good [men], and sends rain on righteous and unrighteous.

ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ⸢ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

46 For if you love those loving you, what reward do you have? Do not even the tax collectors do the same?

ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι ⸢τὸ αὐτὸ⸣ ποιοῦσιν;

47 And if you greet your brothers only, what more do you do? Do not even the Gentiles do the same?

καὶ ἐὰν ἀσπάσησθε τοὺς ⸀ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ⸀ἐθνικοὶ ⸀τὸ αὐτὸ᾽ ποιοῦσιν;

48 You, therefore, will be perfect, as your heavenly Father is perfect.

Ἔσεσθε οὖν ὑμεῖς τέλειοι ⸀ὡς ὁ πατὴρ ὑμῶν ὁ ⸀οὐράνιος τέλειός ἐστιν.

CHAPTER 6

1 Take heed not to do your righteousness
before men, to be seen by them; otherwise
you have no reward with your Father who is
in the heavens.

Προσέχετε ⸀δὲ τὴν ⸀δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. *(Notes 13)*

2 Whenever, therefore, you give alms, do
not trumpet before you, as the hypocrites do
in the synagogues and in the streets, so that
they may be glorified by men. Truly I say to
you: they have their reward in full.

Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

3 But when you give alms, do not let your left hand know what your right hand is doing,

σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου,

4 so that your alms-giving may be in secret; and your Father, who sees in secret, will repay you.

ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ ⸀κρυπτῷ ἀποδώσει ⸀σοι.

5 And whenever you pray, you will not be as the hypocrites, for they love to pray standing in the synagogues and at the corners of the broad streets, so that they may be seen by men. Truly I say to you: they have their reward in full.

Καὶ ὅταν ⸀προσεύχησθε, οὐκ ἔσεσθε ὡς⸁ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ⸀ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ⸀ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

6 But you, whenever you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret; and your Father, who sees in secret, will repay you.

σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει ⌜σοι.

7 And when praying, do not babble empty words as the Gentiles do, for they think that they will be heard for their much speaking.

Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·

8 Do not, therefore, be made like them; for your Father knows what things you have need of before you ask Him.

μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ⌜ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

9 Pray, therefore, thus: Our Father who [is] in the heavens, let Your name be made holy;

Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου,

10 let Your kingdom come; let Your will be done, as in heaven, also on earth;

ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ⸀ἐπὶ γῆς·

11 our bread for the day give us today;

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

12 and forgive us our debts, as we also have forgiven our debtors;

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ⸀ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

13 and do not bring us into trial, but deliver us from the evil one.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ ⸀πονηροῦ. *(Notes 14)*

14 For if you forgive men their trespasses, your heavenly Father will also forgive you;

ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

15 but if you do not forgive men, neither will your Father forgive your trespasses.

ἐὰν δὲ μὴ ἀφῆτε τοῖς ⸀ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

16 And whenever you fast, do not become gloomy-faced, as the hypocrites; for they disfigure their faces so that they may appear to men to be fasting. Truly I say to you: they have their reward in full.

Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ⸀ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ⸀ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

17 But you, when fasting, anoint your head and wash your face,

σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,

18 so that you may not appear to men to be fasting, but to your Father who is in secret; and your Father, who sees in secret, will repay you.

ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ ⸀κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ ⸀κρυφαίῳ ἀποδώσει σοι.

19 Do not treasure up for yourselves treasures on the earth, where moth and eating destroy, and where thieves dig through and steal;

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 but treasure up for yourselves treasures in heaven, where neither moth nor eating destroys, and where thieves do not dig through nor steal;

θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

21 for where your treasure is, there your heart will be also.

ὅπου γάρ ἐστιν ὁ θησαυρός ⸀σου, ἐκεῖ ἔσται καὶ ἡ καρδία ⸀σου.

22 The lamp of the body is the eye. If, therefore, your eye is single, your whole body will be full of light;

Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ⸂ᾖ ὁ ὀφθαλμός σου ἁπλοῦς⸃, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

23 but if your eye is evil, your whole body will be full of darkness. If, therefore, the light that is in you is darkness, how great the darkness!

ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

24 No one can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve Elohim and mammon.

Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ

ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. *(Notes 15)*

25 Because of this I say to you: do not be anxious for your life, what you may eat, nor for your body, what you may put on. Is not the life more than food, and the body more than clothing?

Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί ⸀φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

26 Look at the birds of the heaven: they do not sow, nor reap, nor gather into storehouses, and your heavenly Father feeds them. Are you not worth much more than they?

ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

27 And who among you, being anxious, can add one cubit to his stature?

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

28 And concerning clothing, why are you anxious? Learn well the lilies of the field, how they grow: they do not labor, nor spin;

καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς ⸀αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν⸁·

29 but I say to you: not even Solomon in all his glory was clothed as one of these.

λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

30 And if Elohim so clothes the grass of the field, which today is and tomorrow is cast into an oven, will He not much more [clothe] you, little-faith ones?

εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

31 Do not, therefore, be anxious, saying: What may we eat? or, What may we drink? or, What may we put on?

μὴ οὖν μεριμνήσητε λέγοντες· Τί φάγωμεν; ἤ· Τί πίωμεν; ἤ· Τί περιβαλώμεθα;

32 For the nations seek after all these things; for your heavenly Father knows that you need all these things.

πάντα γὰρ ταῦτα τὰ ἔθνη ⸀ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων.

33 But seek first the kingdom and His righteousness, and all these things will be added to you.

ζητεῖτε δὲ πρῶτον τὴν ⸀βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

34 Do not, therefore, be anxious for tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ⸀αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

CHAPTER 7

1 Do not judge, so that you may not be judged;

Μὴ κρίνετε, ἵνα μὴ κριθῆτε·

2 for with what judgment you judge, you will be judged, and with what measure you measure, it will be measured to you.

ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

3 And why do you look at the speck that is in your brother's eye, but do not notice the beam in your own eye?

τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

4 Or how will you say to your brother: Permit me to cast the speck out of your eye — and behold, the beam is in your eye?

ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ⸀ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;

5 Hypocrite! First cast the beam out of your own eye, and then you will see clearly to cast the speck out of your brother's eye.

ὑποκριτά, ἔκβαλε πρῶτον ⸀ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν⸁, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Do not give what is holy to the dogs, nor cast your pearls before the pigs, lest they trample them with their feet, and, having turned, tear you.

Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε ⸀καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

7 Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 For everyone asking receives, and the one seeking finds, and to the one knocking it will be opened.

πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ⸀ἀνοιγήσεται.

9 Or what man is there among you, of whom his son will ask [for] bread — he will not give him a stone, will he?

ἢ τίς ⸀ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ⸀αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον— μὴ λίθον ἐπιδώσει αὐτῷ;

10 Or also will ask [for] a fish — he will not give him a serpent, will he?

⸀ἢ καὶ ⸀ἰχθὺν αἰτήσει⸃— μὴ ὄφιν ἐπιδώσει αὐτῷ;

11 If you, therefore, being evil, know [how] to give good gifts to your children, how much more will your Father who is in the heavens give good things to those asking Him.

εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

12 All things, therefore, as many as you wish that men would do to you, thus do also to them; for this is the Law and the Prophets.

Πάντα οὖν ὅσα ⸀ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

13 Enter through the narrow gate, for wide is the gate and broad the way that leads away to destruction, and many are those entering through it;

Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ⸀ἡ πύλη⸁ καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι’ αὐτῆς·

14 for narrow is the gate and pressed the way that leads away to life, and few are those finding it.

⸀*ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.*

15 Take heed of the false prophets, who come to you in sheep's clothing, but inside they are grasping wolves.

⌜Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες.

16 By their fruits you will know them. Do they gather grapes from thorns, or figs from thistles?

ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν ⌜σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;

17 Thus every good tree bears good fruits, but the rotten tree bears evil fruits.

οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ·

18 A good tree cannot bear evil fruits, nor a rotten tree bear good fruits.

οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ⌜ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

19 Every tree not bearing good fruit is cut down and cast into [the] fire.

πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

20 So then, by their fruits you will know them.

ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

21 Not everyone who says to Me, ‘Elohim (Master), Elohim (Master),’ will enter into the kingdom of the heavens, but the one doing the will of My Father who is in the heavens.

Οὐ πᾶς ὁ λέγων μοι· Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν ⌜τοῖς οὐρανοῖς.

22 Many will say to Me in that day, ‘Elohim (Master), Elohim (Master), did we not prophesy in Your name, and in Your name cast out demons, and in Your name do many mighty works?’

πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

23 And then I will declare to them: ‘I never knew you; depart from Me, you who work lawlessness.’

καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

24 Everyone, therefore, who hears these words of Mine and does them will be likened to a prudent man, who built his house on the rock.

Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ⌜ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν ⌜αὐτοῦ τὴν οἰκίαν⌝ ἐπὶ τὴν πέτραν.

25 And the rain came down, and the rivers came, and the winds blew and beat against that house, and it did not fall, for it had been founded on the rock.

καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

26 And everyone who hears these words of Mine and does not do them will be likened to a foolish man, who built his house on the sand.

καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν ⸂αὐτοῦ τὴν οἰκίαν⸃ ἐπὶ τὴν ἄμμον.

27 And the rain came down, and the rivers came, and the winds blew and struck against that house, and it fell, and its fall was great.

καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

28 And it came to pass, when Yehoshua finished these words, the crowds were astonished at His teaching;

Καὶ ἐγένετο ὅτε ⸀ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

29 for He was teaching them as [One] having authority, and not as their scribes.

ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς ⸀αὐτῶν.

CHAPTER 8

1 And when He came down from the mountain, great crowds followed Him.

⸢Καταβάντος δὲ αὐτοῦ⸣ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

2 And behold, a leper, having come, was bowing down to Him, saying, “Elohim (Master), if You will, You can cleanse me.”

καὶ ἰδοὺ λεπρὸς ⸢προσελθὼν προσεκύνει αὐτῷ λέγων· Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

3 And having stretched out the hand, He touched him, saying, “I will; be cleansed.” And immediately his leprosy was cleansed.

καὶ ἐκτείνας τὴν χεῖρα ἥψατο ⸢αὐτοῦ λέγων· Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

4 And Yehoshua says to him, “See [that] you tell no one; but go, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them.”

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

5 And when He entered into Capernaum, a centurion came to Him, entreating Him

⸀Εἰσελθόντος δὲ αὐτοῦ⸁ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν

6 and saying, “Elohim (Master), my servant has been laid in the house paralyzed, terribly tormented.”

καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

7 And He says to him, “I, having come, will heal him.”

⸀καὶ λέγει ⸀αὐτῷ· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

8 And the centurion, answering, said, “Elohim (Master), I am not worthy that You should enter under my roof; but only speak a word, and my servant will be healed.

⌜καὶ ἀποκριθεὶς⌝ ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου·

9 For I also am a man under authority, having soldiers under myself; and I say to this one: Go, and he goes; and to another: Come, and he comes; and to my servant: Do this, and he does [it].”

καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ⌜ἐξουσίαν, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

10 And Yehoshua, having heard, marveled, and said to those following, “Truly I say to you: with no one in Israel did I find such great faith.

ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, ⸀παρ’ οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ⸁ εὗρον.

11 And I say to you: many will come from east and west and will recline with Abraham and Isaac and Jacob in the kingdom of the heavens;

λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

12 but the sons of the kingdom will be cast out into the outer darkness; there will be the weeping and the gnashing of teeth.”

οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

13 And Yehoshua said to the centurion, “Go; as you believed, let it be to you.” And the servant was healed in that hour.

καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὕπαγε, ⸀ὡς ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη ὁ ⸀παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

14 And Yehoshua, having come into Peter's house, saw his mother-in-law laid [down] and feverish;

Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

15 and He touched her hand, and the fever left her, and she was raised and was ministering to Him.

καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

16 And evening having come, they brought to Him many demon-possessed [people], and He cast out the spirits with a word, and healed all who were badly ill,

Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·

17 so that what was spoken through Isaiah the prophet might be fulfilled, saying: “He Himself took our weaknesses and bore the diseases.”

ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

18 And Yehoshua, having seen great crowds around Him, commanded to go away to the other side.

Ἰδὼν δὲ ὁ Ἰησοῦς ⸂πολλοὺς ὄχλους⸃ περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

19 And one scribe, having come, said to Him, “Teacher, I will follow You wherever You go.”

καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.

20 And Yehoshua says to him, “The foxes have holes, and the birds of the heaven [have] roosts, but the Son of Man has nowhere to lay His head.”

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

21 And another of the disciples said to Him, “Elohim (Master), permit me first to go away and bury my father.”

ἕτερος δὲ τῶν ⸀μαθητῶν εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

22 But Yehoshua says to him, “Follow Me, and leave the dead to bury their own dead.”

ὁ δὲ Ἰησοῦς ⸀λέγει αὐτῷ· Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

23 And when He entered into the boat, His disciples followed Him.

Καὶ ἐμβάντι αὐτῷ ⸀εἰς πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

24 And behold, a great shaking came to pass in the sea, so that the boat was being covered by the waves; but He was sleeping.

καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, αὐτὸς δὲ ἐκάθευδεν.

25 And having come, they raised Him, saying, “Elohim (Master), save [us]; we are perishing.”

καὶ ⌜προσελθόντες ἤγειραν αὐτὸν λέγοντες· Κύριε, ⌜σῶσον, ἀπολλύμεθα.

26 And He says to them, “Why are you fearful, little-faith ones?” Then, having been raised, He rebuked the winds and the sea, and there came a great calm.

καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

27 And the men marveled, saying, “What sort [of Man] is this, that even the winds and the sea obey Him?”

οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ⌜αὐτῷ ὑπακούουσιν⌝;

28 And when He came to the other side, into the country of the Gadarenes, two demon-possessed [men], coming out of the tombs, met Him — exceedingly fierce, so that no one was able to pass by that way.

Καὶ ⸀ἐλθόντος αὐτοῦ⸁ εἰς τὸ πέραν εἰς τὴν χώραν τῶν ⸀Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. *(Notes 16)*

29 And behold, they cried out, saying, “What [is there] between us and You, Son of Elohim? Did You come here to torment us before [the] time?”

καὶ ἰδοὺ ἔκραξαν λέγοντες· Τί ἡμῖν καὶ ⸀σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

30 And there was, far from them, a herd of many pigs feeding.

ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

31 And the demons were entreating Him, saying, “If You cast us out, send us into the herd of pigs.”

οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ⸀ἀπόστειλον ἡμᾶς⸁ εἰς τὴν ἀγέλην τῶν χοίρων.

32 And He said to them, “Go.” And they, having come out, went away into the pigs; and behold, the whole herd rushed down the steep bank into the sea, and died in the waters.

καὶ εἶπεν αὐτοῖς· Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς ⸀τοὺς χοίρους⸁· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ⸀ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

33 And those feeding [them] fled, and having gone into the city, they reported all things, and [what happened to] the demon-possessed.

οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων.

34 And behold, all the city came out to meet Yehoshua; and having seen Him, they entreated [Him] to depart from their borders.

καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ⸀ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

CHAPTER 9

1 And having entered into a boat, He crossed over and came into His own city.

Καὶ ⌜ἐμβὰς ⌜εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

2 And behold, they were bringing to Him a paralytic laid on a bed. And Yehoshua, having seen their faith, said to the paralytic, "Take courage, child; your sins have been forgiven you."

Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· Θάρσει, τέκνον· ⌜ἀφίενταί ⌜σου αἱ ἁμαρτίαι⌝.

3 And behold, some of the scribes said among themselves, "This [One] blasphemes."

καὶ ἰδού τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ.

4 And Yehoshua, knowing their thoughts, said, “Why do you think evil things in your hearts?

καὶ ⸀εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· ⸀Ἱνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

5 For which is easier: to say, ‘Your sins have been forgiven,’ or to say, ‘Be raised and walk’?

τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ⸀Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ⸀Ἔγειρε καὶ περιπάτει;

6 But so that you may know that the Son of Man has authority on the earth to forgive sins” — then He says to the paralytic — “Having been raised, take up your bed and go to your house.”

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ· ⸀Ἐγερθεὶς ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.

7 And having been raised, he went away to his house.

καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

8 And the crowds, having seen, feared and glorified Elohim, who gave such authority to men.

ἰδόντες δὲ οἱ ὄχλοι ⸀ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 And Yehoshua, passing on from there, saw a man sitting at the tax office, called Matthew, and says to him, "Follow Me." And having arisen, he followed Him.

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

10 And it came to pass, as He reclined in the house, that behold, many tax collectors and sinners, having come, were reclining with Yehoshua and His disciples.

Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, ⸀καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

11 And the Pharisees, having seen, said to His disciples, “Why does your Teacher eat with the tax collectors and sinners?”

καὶ ἰδόντες οἱ Φαρισαῖοι ⸀ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

12 And He, having heard, said, “Those who are strong have no need of a physician, but those who are badly ill.

ὁ ⸀δὲ ἀκούσας ⸀εἶπεν· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες.

13 But go, learn what this is: ‘I desire mercy and not sacrifice.’ For I did not come to call righteous [ones], but sinners.”

πορευθέντες δὲ μάθετε τί ἐστιν· Ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ⸀ἁμαρτωλούς.

14 Then the disciples of John come to Him, saying, “Why do we and the Pharisees fast often, but Your disciples do not fast?”

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν ⸀πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;

15 And Yehoshua said to them, “Can the sons of the bridechamber mourn as long as the bridegroom is with them? But days will come when the bridegroom will be taken away from them, and then they will fast.

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ’ ὅσον μετ’ αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

16 And no one puts a patch of unshrunk cloth on an old garment, for its filling pulls away from the garment, and a worse tear comes.

οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

17 Nor do they put new wine into old skins; otherwise the skins burst, and the wine is poured out, and the skins are destroyed; but they put new wine into new skins, and both are preserved.”

οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ⌜ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται.

18 While He was speaking these things to them, behold, one ruler, having come, was bowing down to Him, saying: “My daughter has just died; but come, lay Your hand on her, and she will live.”

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς ⌜ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ ζήσεται.

19 And Yehoshua, having been raised, followed him, and [so did] His disciples.

καὶ ἐγερθεὶς ὁ Ἰησοῦς ⌜ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

20 And behold, a woman who had a flow of blood twelve years, having come behind, touched the fringe of His garment;

Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·

21 for she was saying among herself, “If only I may touch His garment, I will be saved.”

ἔλεγεν γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

22 And Yehoshua, having turned and seen her, said, “Take courage, daughter; your faith has saved you.” And the woman was saved from that hour.

ὁ δὲ Ἰησοῦς ⸀στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

23 And Yehoshua, having come into the ruler's house and having seen the flute-players and the crowd making a tumult,

καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

24 was saying, “Go away; for the young girl did not die, but sleeps.” And they were laughing at Him.

⌜ἔλεγεν· Ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ.

25 And when the crowd was cast out, having entered, He grasped her hand, and the young girl was raised.

ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.

26 And the report of this went out into all that land.

καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

27 And as Yehoshua passed on from there, two blind [men] followed Him, crying out and saying, “Have mercy on us, Son of David!”

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν ⌜αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, ⌜υἱὲ Δαυίδ.

28 And when He came into the house, the blind [men] came to Him, and Yehoshua says to them, “Do you believe that I am able to do this?” They say to Him, “Yes, Elohim (Master).”

ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναί, κύριε.

29 Then He touched their eyes, saying, “According to your faith, let it be to you.”

τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

30 And their eyes were opened. And Yehoshua sternly charged them, saying, “See [that] no one knows.”

καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ⸀ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· Ὁρᾶτε μηδεὶς γινωσκέτω·

31 But they, having gone out, spread His fame in all that land.

οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 And as they were going out, behold, they brought to Him a mute man, demon-possessed;

Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ⸀ἄνθρωπον κωφὸν δαιμονιζόμενον·

33 and when the demon was cast out, the mute [man] spoke. And the crowds marveled, saying, “Never was [anything] thus seen in Israel.”

καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

34 But the Pharisees were saying, “By the ruler of the demons he casts out the demons.”

οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

35 And Yehoshua was going around all the cities and the villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness.

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν ⸀μαλακίαν.

36 And having seen the crowds, He was moved with compassion for them, because they were troubled and cast down, as sheep having no shepherd.

Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ⸀ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

37 Then He says to His disciples, “The harvest [is] great, but the workers [are] few;

τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·

38 beseech, therefore, the Elohim (Master) of the harvest, so that He may cast out workers into His harvest.”

δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

CHAPTER 10

1 And having called His twelve disciples to Himself, He gave them authority over unclean spirits, so as to cast them out, and to heal every disease and every sickness.

Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

2 And the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother;

τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς ⸀αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

3 Philip and Bartholomew; Thomas, and Matthew the tax collector; James the [son] of Alphaeus, and Thaddaeus;

Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ ⸀Θαδδαῖος,

4 Simon the Cananaean, and Judas Iscariot, who also delivered Him up.

Σίμων ὁ ⸀Καναναῖος καὶ Ἰούδας ⸀ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

5 These twelve Yehoshua sent out, having commanded them, saying: "Do not go away into [the] way of the nations, and do not enter into a city of Samaritans;

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε·

6 but go rather to the lost sheep of the house of Israel.

πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

7 And as you go, proclaim, saying: ‘The kingdom of the heavens has drawn near.’

πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

8 Heal the sick, raise the dead, cleanse lepers, cast out demons. Freely you received, freely give.

ἀσθενοῦντας θεραπεύετε, ⸂νεκροὺς ἐγείρετε⸃, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

9 Do not acquire gold, nor silver, nor copper for your belts,

μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

10 no bag for the way, nor two tunics, nor sandals, nor a staff; for the worker is worthy of his food.

μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ⸂ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς ⸂αὐτοῦ.

11 And into whatever city or village you enter, inquire who in it is worthy, and stay there until you go out.

εἰς ἣν δ’ ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.

12 And entering into the house, greet it;

εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν·

13 and if indeed the house is worthy, let your peace come on it; but if it is not worthy, let your peace return to you.

καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν ⸀πρὸς ὑμᾶς ἐπιστραφήτω.

14 And whoever does not receive you, nor hear your words — going out outside that house or city, shake off the dust of your feet.

καὶ ὃς ⸀ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ⸀ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

15 Truly I say to you: it will be more bearable for the land of Sodom and Gomorrah in [the] day of judgment than for that city.

ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

16 Behold, I send you out as sheep in [the] midst of wolves; become, therefore, prudent as the serpents and pure as the doves.

Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

17 And take heed of men; for they will deliver you up to councils, and in their synagogues they will scourge you;

προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

18 and you will also be brought before governors and kings because of Me, for a testimony to them and to the nations.

καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

19 And when they deliver you up, do not be anxious how or what you may speak, for it will be given you in that hour what you may speak;

ὅταν δὲ ⌜παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί ⌜λαλήσητε·

20 for you are not the ones speaking, but the Spirit of your Father, who speaks in you.

οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

21 And brother will deliver brother to death, and a father [his] child; and children will rise up against parents and put them to death.

παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

22 And you will be hated by all because of My name; but the one who endures to the end, this one will be saved.

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

23 And when they persecute you in this city, flee into the other; for truly I say to you: you will by no means finish the cities of Israel until the Son of Man comes.

ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ⸀ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις ⸀τοῦ Ἰσραὴλ ἕως ⸀ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

24 A disciple is not above the teacher, nor a servant above his master.

Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

25 It is enough for the disciple that he become as his teacher, and the servant as his master. If they called the master of the house Beelzebul, how much more those of his household!

ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ⸀ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

26 Do not, therefore, fear them; for nothing is covered that will not be uncovered, and hidden that will not be known.

Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

27 What I say to you in the darkness, speak in the light; and what you hear in the ear, proclaim on the housetops.

ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

28 And do not be afraid of those who kill the body but cannot kill the soul; but rather fear Him who can destroy both soul and body in Gehenna.

καὶ μὴ ⸀φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· ⸀φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον ⸀καὶ ψυχὴν ⸀καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

29 Are not two sparrows sold for an assarion? And one of them will not fall to the earth apart from your Father.

οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.

30 And even the hairs of your head are all numbered.

ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.

31 Do not fear, therefore; you are worth more than many sparrows.

μὴ οὖν ⸀φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

32 Everyone, therefore, who confesses in Me before men, I also will confess in him before My Father who is in the heavens;

Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ⸀ἐν οὐρανοῖς·

33 but whoever denies Me before men, I also will deny him before My Father who is in the heavens.

ὅστις ⸀δ’ ἂν⸁ ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι ⸀κἀγὼ αὐτὸν⸁ ἔμπροσθεν τοῦ πατρός μου τοῦ ⸀ἐν οὐρανοῖς.

34 Do not think that I came to cast peace on the earth; I did not come to cast peace, but a sword.

Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.

35 For I came to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,

ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,

36 and a man's enemies [will be] those of his household.

καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

37 The one loving father or mother more than Me is not worthy of Me; and the one loving son or daughter more than Me is not worthy of Me;

ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·

38 and whoever does not take his cross and follow after Me is not worthy of Me.

καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

39 The one who found his life will lose it, and the one who lost his life because of Me will find it.

ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.

40 The one who receives you receives Me, and the one who receives Me receives the One who sent Me.

Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

41 The one who receives a prophet in a prophet's name will receive a prophet's reward, and the one who receives a righteous [man] in a righteous [man's] name will receive a righteous [man's] reward.

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

42 And whoever gives one of these little ones a cup of cold [water] only, in a disciple's name — truly I say to you, he will by no means lose his reward.”

καὶ ὃς ⸀ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

CHAPTER 11

1 And it came to pass, when Yehoshua had finished commanding His twelve disciples, He departed from there to teach and proclaim in their cities.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 And John, having heard in the prison of the works of the HaMashiach, having sent through his disciples,

Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας ⌜διὰ τῶν μαθητῶν αὐτοῦ

3 said to Him, “Are You the Coming One, or do we look for another?”

εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;

4 And Yehoshua, answering, said to them, "Go, report to John what you hear and see:

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·

5 blind [men] see again, and lame [men] walk, lepers are cleansed, and deaf [men] hear, and dead [men] are raised, and poor [men] have the good news proclaimed [to them];

τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, ⌜καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·

6 and blessed is whoever is not stumbled in Me."

καὶ μακάριός ἐστιν ὃς ⌜ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

7 And as these were going, Yehoshua began to say to the crowds concerning John: "What did you go out into the wilderness to look at? A reed being shaken by wind?

Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

8 But what did you go out to see? A man clothed in soft [garments]? Behold, those wearing soft [things] are in the houses of kings.

ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν ⸀μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν ⸀βασιλέων ⸀εἰσίν.

9 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

ἀλλὰ τί ἐξήλθατε⸂; προφήτην ἰδεῖν⸃; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

10 This is he concerning whom it is written: ‘Behold, I send My messenger before Your face, who will prepare Your way before You.’

⸀οὗτός ἐστιν περὶ οὗ γέγραπται· Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11 Truly I say to you: there has not arisen among those born of women a greater than John the Immerser; but the least in the kingdom of the heavens is greater than he.

ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.

12 And from the days of John the Immerser until now, the kingdom of the heavens is pressed violently, and violent [men] seize it.

ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. *(Notes 17)*

13 For all the Prophets and the Law prophesied until John;

πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν·

14 and if you are willing to receive [it], he is Elijah, who is about to come.

καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.

15 The one who has ears, let him hear.

ὁ ἔχων ⸢ὦτα ἀκουέτω.

16 But to what will I liken this generation?
It is like children sitting in the marketplaces,
who, calling to the others,

Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις
⸢καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις⸣

17 say: ‘We piped for you, and you did not
dance; we wailed, and you did not beat [the
breast].’

⸢λέγουσιν· Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
⸢ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·

18 For John came neither eating nor
drinking, and they say: ‘He has a demon.’

ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν·
Δαιμόνιον ἔχει·

19 The Son of Man came eating and drinking, and they say: ‘Behold, a man, a glutton and a wine-drinker, a friend of tax collectors and sinners.’ And wisdom was justified by her works.”

ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ⸀ἔργων αὐτῆς.

20 Then He began to reproach the cities in which most of His mighty works had come to pass, because they did not change their minds:

Τότε ⸀ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·

21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works that came to pass in you had come to pass in Tyre and Sidon, they would long ago have changed their minds in sackcloth and ashes.

Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

22 Nevertheless I say to you: it will be more bearable for Tyre and Sidon in [the] day of judgment than for you.

πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.

23 And you, Capernaum — will you be exalted to heaven? You will go down to Hades. For if the mighty works that came to pass in you had come to pass in Sodom, it would have remained until today.

καὶ σύ, Καφαρναούμ, ⸀μὴ ἕως οὐρανοῦ ὑψωθήσῃ⸂; ἕως ᾅδου ⸂καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ⸂ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ⸂ἔμεινεν ἂν μέχρι τῆς σήμερον.

24 Nevertheless I say to you: it will be more bearable for the land of Sodom in [the] day of judgment than for you.”

πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

25 At that time Yehoshua, answering, said, “I confess You, Father, Elohim (Master) of heaven and earth, that You hid these things from wise and understanding [men], and revealed them to babes;

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ⸢ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

26 yes, Father, for thus it became a delight before You.

ναί, ὁ πατήρ, ὅτι οὕτως ⸢εὐδοκία ἐγένετο⸣ ἔμπροσθέν σου.

27 All things were delivered to Me by My Father; and no one fully knows the Son except the Father, nor does anyone fully know the Father except the Son, and [he] to whom the Son wills to reveal [Him].

Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

28 Come to Me, all who labor and have been burdened, and I will give you rest.

Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

29 Take My yoke on you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls;

ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

30 for My yoke is good, and My burden is light."

ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

CHAPTER 12

1 At that time Yehoshua went on the Sabbaths through the grainfields; and His disciples hungered, and began to pluck ears [of grain] and eat.

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.

2 And the Pharisees, having seen, said to Him, “Behold, Your disciples do what is not lawful to do on a Sabbath.”

οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

3 And He said to them, “Have you not read what David did, when he hungered, and those with him?

ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ⌜ἐπείνασεν καὶ οἱ μετ’ αὐτοῦ;

4 How he entered into the house of Elohim and ate the loaves of the presentation, which was not lawful for him to eat, nor for those with him, except the priests only?

πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ⸀ἔφαγον, ὃ᾽ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ᾽ αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

5 Or have you not read in the Law that on the Sabbaths the priests in the temple profane the Sabbath and are guiltless?

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν;

6 And I say to you: [One] greater than the temple is here.

λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε.

7 And if you had known what this is — ‘I desire mercy and not sacrifice’ — you would not have condemned the guiltless.

εἰ δὲ ἐγνώκειτε τί ἐστιν· Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

8 For the Son of Man is Elohim (Master) of the Sabbath.”

κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

9 And having departed from there, He came into their synagogue;

Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν·

10 and behold, a man having a withered hand. And they questioned Him, saying, “Is it lawful to heal on the Sabbaths?” — so that they might accuse Him.

καὶ ἰδοὺ ⸀ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σάββασιν ⸀θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.

11 And He said to them, “What man will there be among you, who will have one sheep, and if this [sheep] falls into a pit on the Sabbaths, will he not take hold of it and raise [it]?

ὁ δὲ εἶπεν αὐτοῖς· Τίς ⸀ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;

12 How much more, then, does a man differ from a sheep! So it is lawful to do good on the Sabbaths.”

πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

13 Then He says to the man, “Stretch out your hand.” And he stretched [it] out, and it was restored sound as the other.

τότε λέγει τῷ ἀνθρώπῳ· Ἔκτεινόν ⸂σου τὴν χεῖρα⸃· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.

14 And the Pharisees, having gone out, took counsel against Him, how they might destroy Him.

⸂ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ⸃ ὅπως αὐτὸν ἀπολέσωσιν.

15 And Yehoshua, knowing, withdrew from there. And many followed Him, and He healed them all,

Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν ⸂αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,

16 and charged them that they should not make Him known,

καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν,

17 so that what was spoken through Isaiah the prophet might be fulfilled, saying:

⌜ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος·

18 “Behold My Servant, whom I chose, My Beloved, in whom My soul delighted; I will put My Spirit on Him, and He will declare judgment to the nations.

Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἀγαπητός μου ⌜εἰς ὃν⌝ εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

19 He will not strive nor cry out, nor will anyone hear His voice in the broad streets.

οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

20 A crushed reed He will not break, and a smoking wick He will not quench, until He casts out judgment into victory.

κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.

21 And in His name nations will hope.”

καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

22 Then there was brought to Him a demon-possessed [man], blind and mute; and He healed him, so that the mute [man spoke] and saw.

Τότε ⸢προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός⸣· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν ⸢κωφὸν λαλεῖν καὶ βλέπειν.

23 And all the crowds were amazed and were saying, “Is this not the Son of David?”

καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ;

24 But the Pharisees, having heard, said, “This [One] does not cast out the demons except by Beelzebul, the ruler of the demons.”

οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.

25 And knowing their thoughts, He said to them, “Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand.

εἰδὼς ⸀δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ σταθήσεται.

26 And if Satan casts out Satan, he was divided against himself; how, then, will his kingdom stand?

καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

27 And if I cast out the demons by Beelzebul, by whom do your sons cast [them] out? Because of this, they will be your judges.

καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ⸢κριταὶ ἔσονται ὑμῶν⸣.

28 But if I cast out the demons by the Spirit of Elohim, then the kingdom of Elohim came upon you.

εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

29 Or how can anyone enter into the house of the strong [man] and plunder his goods, unless he first binds the strong [man]? And then he will plunder his house.

ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ⸢ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ ⸢διαρπάσει.

30 The one who is not with Me is against Me, and the one who does not gather with Me scatters.

ὁ μὴ ὢν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

31 Because of this I say to you: every sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven.

διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ⸀ἀφεθήσεται.

32 And whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the coming [one].

καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ’ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν ⸀τούτῳ τῷ⸁ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

33 Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for the tree is known by the fruit.

Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

34 Offspring of vipers! How can you, being evil, speak good things? For out of the overflow of the heart the mouth speaks.

γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

35 The good man, out of the good treasure, brings forth good things; and the evil man, out of the evil treasure, brings forth evil things.

ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

36 And I say to you: every idle word that men may speak, they will render an account of it in [the] day of judgment;

λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ ⸀λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως·

37 for by your words you will be justified, and by your words you will be condemned.”

ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

38 Then some of the scribes and Pharisees answered Him, saying, “Teacher, we wish to see a sign from You.”

Τότε ἀπεκρίθησαν ⸀αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

39 And He, answering, said to them, “An evil and adulterous generation seeks a sign, and no sign will be given to it except the sign of Jonah the prophet.

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

40 For just as Jonah was in the belly of the sea-monster three days and three nights, thus the Son of Man will be in the heart of the earth three days and three nights.

ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

41 Men of Nineveh will stand up in the judgment with this generation and will condemn it, for they changed their minds at the proclaiming of Jonah — and behold, [One] greater than Jonah [is] here.

ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

42 [The] queen of the south will be raised in the judgment with this generation and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon — and behold, [One] greater than Solomon [is] here.

βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

43 And when the unclean spirit goes out from the man, it goes through waterless places, seeking rest, and does not find [it].

Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.

44 Then it says: ‘I will return into my house, from where I came out.’ And having come, it finds [it] unoccupied, swept, and put in order.

τότε λέγει· ⸢Εἰς τὸν οἶκόν μου ἐπιστρέψω⸣ ὅθεν ἐξῆλθον· καὶ ἐλθὸν ⸢εὑρίσκει ⸢σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

45 Then it goes and takes with itself seven other spirits more evil than itself, and having entered, they dwell there; and the last [state] of that man becomes worse than the first. Thus it will also be to this evil generation.”

τότε πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

46 And while He was yet speaking to the crowds, behold, His mother and His brothers stood outside, seeking to speak to Him.

Ἔτι ⸀δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

47 And someone said to Him, “Behold, Your mother and Your brothers stand outside, seeking to speak to You.”

⸀εἶπεν δέ τις αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν, ζητοῦντές σοι λαλῆσαι.⸁ *(Notes 18)*

48 And He, answering, said to the one telling Him, “Who is My mother, and who are My brothers?”

ὁ δὲ ἀποκριθεὶς εἶπεν τῷ ⸀λέγοντι αὐτῷ· Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

49 And having stretched out His hand toward His disciples, He said, “Behold My mother and My brothers!

καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

50 For whoever does the will of My Father who is in the heavens, this one is My brother and sister and mother.”

ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

CHAPTER 13

1 On that day Yehoshua, having gone out of the house, was sitting beside the sea;

⌜Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ⌜τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

2 and great crowds were gathered to Him, so that He, having entered into a boat, sat [there], and all the crowd stood on the shore.

καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν ⌜εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.

3 And He spoke many things to them in parables, saying: “Behold, the sower went out to sow.

καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων· Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

4 And in his sowing, some [seeds] fell beside the way, and the birds came and devoured them.

καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ⸀ἐλθόντα τὰ πετεινὰ⸁ κατέφαγεν αὐτά.

5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up, because they had no depth of earth;

ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς,

6 and the sun having risen, they were scorched, and because they had no root, they withered.

ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.

7 And others fell on the thorns, and the thorns came up and choked them.

ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ⸀ἔπνιξαν αὐτά.

8 And others fell on the good earth and were giving fruit — one a hundred, and one sixty, and one thirty.

ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα.

9 The one who has ears, let him hear.”

ὁ ἔχων ⸀ὦτα ἀκουέτω.

10 And the disciples, having come, said to Him, “Why do You speak to them in parables?”

Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

11 And He, answering, said to them, “Because to you it has been given to know the secrets of the kingdom of the heavens, but to those it has not been given.

ὁ δὲ ἀποκριθεὶς εἶπεν ⸀αὐτοῖς· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

12 For whoever has, it will be given to him, and he will abound; but whoever does not have, even what he has will be taken away from him.

ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.

13 Because of this I speak to them in parables: because seeing, they do not see, and hearing, they do not hear nor understand;

διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·

14 and the prophecy of Isaiah is being fulfilled in them, which says: ‘With hearing you will hear and by no means understand, and seeing you will see and by no means perceive.

καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου ἡ λέγουσα· Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

15 For the heart of this people was made fat, and with the ears they heard heavily, and their eyes they closed — lest they see with the eyes and hear with the ears and understand with the heart and turn, and I heal them.’

ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

16 But blessed [are] your eyes, because they see, and your ears, because they hear.

ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ⌜ἀκούουσιν.

17 For truly I say to you: many prophets and righteous [men] desired to see what you see and did not see [it], and to hear what you hear and did not hear [it].

ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

18 You, therefore, hear the parable of the sower.

Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ ⸀σπείραντος.

19 Everyone who hears the word of the kingdom and does not understand — the evil one comes and snatches what was sown in his heart. This is the one sown beside the way.

παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.

20 And the one sown on the rocky places — this is the one who hears the word and immediately receives it with joy,

ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν,

21 but he has no root in himself and is temporary; and when tribulation or persecution comes because of the word, immediately he is stumbled.

οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

22 And the one sown into the thorns — this is the one who hears the word, and the anxiety of this age and the deceit of riches choke the word, and he becomes unfruitful.

ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος ⸀τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

23 And the one sown on the good earth — this is the one who hears the word and understands, who indeed bears fruit and produces — one a hundred, and one sixty, and one thirty.”

ὁ δὲ ἐπὶ τὴν ⸀καλὴν γῆν⸁ σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ⸀συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα.

24 Another parable He set before them, saying: “The kingdom of the heavens was likened to a man sowing good seed in his field.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ⸀σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

25 And while men were sleeping, his enemy came and sowed darnel in the midst of the wheat, and went away.

ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ⸀ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

26 And when the plant sprouted and produced fruit, then the darnel also appeared.

ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

27 And the servants of the householder, having come, said to him: ‘Master, did you not sow good seed in your field? From where, then, does it have darnel?’

προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ⸀ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

28 And he said to them: ‘An enemy man did this.’ And the servants say to him: ‘Do you wish, then, that we, going, may gather them?’

ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ ⸀δοῦλοι αὐτῷ λέγουσιν⸁· Θέλεις οὖν ἀπελθόντες ⸀συλλέξωμεν αὐτά;

29 And he says: ‘No, lest, gathering the darnel, you uproot the wheat together with them.

ὁ δέ ⸀φησιν· Οὔ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον·

30 Let both grow together until the harvest;
and in the harvest season I will say to the
reapers: First gather the darnel and bind
them into bundles, to burn them; and gather
the wheat into my storehouse.’”

ἄφετε συναυξάνεσθαι ἀμφότερα ⸀μέχρι τοῦ θερισμοῦ· καὶ ἐν
καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον
τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι
αὐτά, τὸν δὲ σῖτον ⸀συναγάγετε εἰς τὴν ἀποθήκην μου.

31 Another parable He set before them,
saying: “The kingdom of the heavens is like
a grain of mustard, which a man, having
taken, sowed in his field;

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοία ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν
ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

32 which is smaller than all the seeds, but when it is grown, it is greater than the garden plants and becomes a tree, so that the birds of the heaven come and roost in its branches."

ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

33 Another parable He spoke to them: "The kingdom of the heavens is like leaven, which a woman, having taken, hid in three measures of flour, until the whole was leavened."

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ⌜ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

34 All these things Yehoshua spoke in parables to the crowds, and without a parable He spoke nothing to them,

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς ⌜οὐδὲν ἐλάλει αὐτοῖς·

35 so that what was spoken through the prophet might be fulfilled, saying: “I will open My mouth in parables; I will utter things hidden from [the] foundation.”

ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ ⸀καταβολῆς.

36 Then, having sent away the crowds, He came into the house. And His disciples came to Him, saying, “Explain to us the parable of the darnel of the field.”

Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν ⸀οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· ⸀Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

37 And He, answering, said, “The one sowing the good seed is the Son of Man;

ὁ δὲ ἀποκριθεὶς ⸀εἶπεν· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

38 and the field is the world; and the good seed — these are the sons of the kingdom; and the darnel are the sons of the evil one;

ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

39 and the enemy who sowed them is the Devil; and the harvest is [the] completion of the age, and the reapers are messengers.

ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια ⸀αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.

40 As, therefore, the darnel is gathered and burned in fire, thus it will be in the completion of the age:

ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ ⸀καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ ⸀αἰῶνος·

41 the Son of Man will send out His messengers, and they will gather out of His kingdom all the stumbling-blocks and those doing lawlessness,

ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

42 and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth.

καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

43 Then the righteous will shine out as the sun in the kingdom of their Father. The one who has ears, let him hear.”

Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ⸀ὦτα ἀκουέτω.

44 “The kingdom of the heavens is like
treasure hidden in the field, which a man,
having found, hid; and for his joy he goes
and sells all, as many as he has, and buys
that field.

⸀Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ ⸀πωλεῖ πάντα ὅσα ἔχει⸁ καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45 Again, the kingdom of the heavens is like
a merchant man seeking good pearls;

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ⸀ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·

46 and having found one pearl of great
price, having gone away, he sold all, as
many as he had, and bought it.

⸀εὑρὼν δὲ⸁ ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

47 Again, the kingdom of the heavens is like a drag-net cast into the sea and gathering of every kind;

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ·

48 which, when it was filled, having drawn up on the shore and having sat down, they gathered the good into vessels, and the rotten they cast outside.

ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ⸀ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

49 Thus it will be in the completion of the age: the messengers will go out and separate the evil from the midst of the righteous,

οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

50 and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth.”

καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

51 “Did you understand all these things?”

They say to Him, “Yes.”

⌜Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· ⌜Ναί.

52 And He said to them, “Because of this, every scribe who has been discipled to the kingdom of the heavens is like a man, a householder, who brings out of his treasure new things and old things.”

ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς ⌜τῇ βασιλείᾳ⌝ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 And it came to pass, when Yehoshua finished these parables, He departed from there.

καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

54 And having come into His hometown, He was teaching them in their synagogue, so that they were astonished and said, “From where [come] this [man's] wisdom and the mighty works?

καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

55 Is this not the carpenter's son? Is not His mother called Mary, and His brothers James and Joseph and Simon and Judas?

οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; ⸀οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ ⸀Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας;

56 And His sisters — are they not all with us? From where, then, [come] all these things to this [man]?”

καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

57 And they were stumbled in Him. And Yehoshua said to them, “A prophet is not without honor except in his hometown and in his own house.”

καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ ⸀πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

58 And He did not do many mighty works there, because of their unbelief.

καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

CHAPTER 14

1 At that time Herod the tetrarch heard the report of Yehoshua,

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,

2 and said to his servants, “This is John the Immerser; he was raised from the dead, and because of this the mighty powers work in him.”

καὶ εἶπεν τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

3 For Herod, having seized John, bound him and put him in prison, because of Herodias, the wife of Philip his brother;

Ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάννην ἔδησεν ⸢αὐτὸν καὶ ⸢ἐν φυλακῇ ἀπέθετο⸣ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,

4 for John kept saying to him, “It is not lawful for you to have her.”

ἔλεγεν γὰρ ⸀αὐτῷ ὁ Ἰωάννης⸁· Οὐκ ἔξεστίν σοι ἔχειν αὐτήν·

5 And wishing to kill him, he feared the crowd, because they held him as a prophet.

καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

6 And Herod's birthday having come, the daughter of Herodias danced in the midst and pleased Herod;

⸀γενεσίοις δὲ γενομένοις⸁ τοῦ Ἡρῴδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρῴδῃ,

7 whereupon he promised with an oath to give her whatever she might ask.

ὅθεν μετὰ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ⸀ἐὰν αἰτήσηται.

8 And she, having been urged on by her mother, says, “Give me here on a platter the head of John the Immerser.”

ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

9 And the king, having been grieved because of the oaths and those reclining with him, commanded [it] to be given;

καὶ ⸢λυπηθεὶς ὁ βασιλεὺς διὰ⸣ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

10 and having sent, he beheaded John in the prison,

καὶ πέμψας ἀπεκεφάλισεν ⸢τὸν Ἰωάννην ἐν τῇ φυλακῇ·

11 and his head was brought on a platter and given to the young girl, and she brought [it] to her mother.

καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.

12 And his disciples, having come, took the corpse and buried him, and having come, they reported to Yehoshua.

καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ ⸢πτῶμα καὶ ἔθαψαν ⸢αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

13 And Yehoshua, having heard, withdrew from there in a boat into a deserted place privately; and the crowds, having heard, followed Him on foot from the cities.

⸀Ἀκούσας δὲ⸁ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ᾽ ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

14 And having come out, He saw a great crowd, and was moved with compassion for them, and healed their sick.

καὶ ⸀ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

15 And evening having come, the disciples came to Him, saying, “The place is deserted, and the hour has already passed; send the crowds away, so that, going into the villages, they may buy food for themselves.”

ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ ⸀μαθηταὶ λέγοντες· Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

16 And Yehoshua said to them, “They have no need to go away; you give them [something] to eat.”

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

17 And they say to Him, “We have nothing here except five loaves and two fish.”

οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

18 And He said, “Bring them here to Me.”

ὁ δὲ εἶπεν· Φέρετέ μοι ⸂ὧδε αὐτούς⸃.

19 And having commanded the crowds to recline on the grass, having taken the five loaves and the two fish, having looked up into heaven, He blessed and broke and gave the loaves to the disciples, and the disciples to the crowds.

καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ ⸂τοῦ χόρτου⸃, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

20 And all ate and were filled, and they took up the overflow of the fragments, twelve baskets full.

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.

21 And those eating were about five thousand men, besides women and children.

οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

22 And immediately He compelled the disciples to enter into the boat and go before Him to the other side, until He sends the crowds away.

Καὶ εὐθέως ⸀ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι ⸀εἰς πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 And having sent the crowds away, He went up into the mountain privately to pray. And evening having come, He was there alone.

καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ’ ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

24 And the boat was already many stadia away from the land, tormented by the waves, for the wind was contrary.

τὸ δὲ πλοῖον ἤδη ⸀σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν⸁, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

25 And in the fourth watch of the night He came to them, walking on the sea.

τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ⸀ἦλθεν πρὸς ⸀αὐτοὺς περιπατῶν ἐπὶ ⸀τὴν θάλασσαν⸁.

26 And the disciples, having seen Him walking on the sea, were troubled, saying: “It is a phantom,” and they cried out from fear.

⸀οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν⸁ ἐπὶ ⸀τῆς θαλάσσης⸁ περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

27 And immediately Yehoshua spoke to them, saying, “Take courage; I AM; do not fear.”

⸀εὐθὺς δὲ ἐλάλησεν ⸀αὐτοῖς ὁ Ἰησοῦς⸁ λέγων· Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.

28 And Peter, answering Him, said, “Elohim (Master), if it is You, command me to come to You on the waters.”

Ἀποκριθεὶς δὲ ⸀αὐτῷ ὁ Πέτρος εἶπεν⸁· Κύριε, εἰ σὺ εἶ, κέλευσόν με ⸀ἐλθεῖν πρὸς σὲ⸁ ἐπὶ τὰ ὕδατα·

29 And He said, “Come.” And Peter, having come down from the boat, walked on the waters and came toward Yehoshua.

ὁ δὲ εἶπεν· Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ ⸀πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ⸀καὶ ἦλθεν⸁ πρὸς τὸν Ἰησοῦν.

30 But seeing the strong wind, he feared; and beginning to sink, he cried out, saying, “Elohim (Master), save me!”

βλέπων δὲ τὸν ἄνεμον ⸀ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· Κύριε, σῶσόν με.

31 And immediately Yehoshua, having stretched out the hand, took hold of him and says to him, “Little-faith one, why did you doubt?”

εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· Ὀλιγόπιστε, εἰς τί ἐδίστασας;

32 And when they entered into the boat, the wind ceased.

καὶ ⸢ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.

33 And those in the boat bowed down to Him, saying, “Truly You are [the] Son of Elohim.”

οἱ δὲ ἐν τῷ ⸢πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· Ἀληθῶς θεοῦ υἱὸς εἶ.

34 And having crossed over, they came to the land, into Gennesaret.

Καὶ διαπεράσαντες ἦλθον ⸢ἐπὶ τὴν γῆν εἰς⸣ Γεννησαρέτ.

35 And the men of that place, having recognized Him, sent into all that surrounding region, and brought to Him all who were badly ill,

καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

36 and were entreating Him that they might only touch the fringe of His garment; and as many as touched were made whole.

καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

CHAPTER 15

1 Then Pharisees and scribes from Jerusalem come to Yehoshua, saying,

Τότε προσέρχονται τῷ ⸀Ἰησοῦ ἀπὸ Ἱεροσολύμων ⸀Φαρισαῖοι καὶ γραμματεῖς⸁ λέγοντες

2 “Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας ⸀αὐτῶν ὅταν ἄρτον ἐσθίωσιν.

3 And He, answering, said to them, “Why do you also transgress the commandment of Elohim because of your tradition?

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

4 For Elohim said: ‘Honor the father and the mother,’ and, ‘The one speaking evil of father or mother, let him end in death.’

ὁ γὰρ θεὸς ⸀εἶπεν· Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

5 But you say: Whoever says to the father or the mother: “[It is] a gift — whatever you might have been profited by me” —

ὑμεῖς δὲ λέγετε· Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,

6 he will by no means honor his father. And you voided the word of Elohim because of your tradition.

⸀οὐ μὴ ⸀τιμήσει τὸν πατέρα ⸀αὐτοῦ· καὶ ἠκυρώσατε ⸀τὸν λόγον⸃ τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

7 Hypocrites! Well did Isaiah prophesy concerning you, saying:

ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων·

8 ‘This people honors Me with the lips, but
their heart is far away from Me;

῾Ο λαὸς οὗτος῾ τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν
πόρρω ἀπέχει ἀπ’ ἐμοῦ·

9 and in vain they worship Me, teaching [as]
teachings the commandments of men.’”

μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα
ἀνθρώπων.

10 And having called the crowd, He said to
them, “Hear and understand:

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· Ἀκούετε καὶ
συνίετε·

11 not what enters into the mouth makes
the man common, but what goes forth out of
the mouth — this makes the man common.”

οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ
τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν
ἄνθρωπον.

12 Then the disciples, having come, say to Him, “Do You know that the Pharisees, having heard the word, were stumbled?”

Τότε προσελθόντες οἱ ⸀μαθηταὶ ⸀λέγουσιν αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

13 And He, answering, said, “Every plant that My heavenly Father did not plant will be uprooted.

ὁ δὲ ἀποκριθεὶς εἶπεν· Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

14 Leave them; they are blind guides of blind [men]. And if a blind [man] guides a blind [man], both will fall into a pit.”

ἄφετε αὐτούς· ⸀τυφλοί εἰσιν ὁδηγοὶ τυφλῶν⸂· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

15 And Peter, answering, said to Him, “Explain this parable to us.”

Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ⸀ταύτην.

16 And He said, “Are you also still without understanding?

ὁ ⸀δὲ εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

17 Do you not perceive that everything entering into the mouth goes into the belly and is cast out into the latrine?

⸀οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

18 But the things going forth out of the mouth come out of the heart, and those make the man common.

τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον.

19 For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies.

ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.

20 These are the things that make the man common; but to eat with unwashed hands does not make the man common.”

ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

21 And Yehoshua, having gone out from there, withdrew into the parts of Tyre and Sidon.

Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

22 And behold, a Canaanite woman from those borders, having come out, was crying out, saying, “Have mercy on me, Elohim (Master), Son of David; my daughter is badly demon-possessed.”

καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ⸀ἔκραζεν λέγουσα· Ἐλέησόν με, κύριε ⸀υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

23 And He did not answer her a word. And His disciples, having come, were asking Him, saying, “Send her away, for she cries out after us.”

ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ⸀ἠρώτουν αὐτὸν λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν.

24 And He, answering, said, “I was not sent except to the lost sheep of the house of Israel.”

ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

25 And she, having come, was bowing down to Him, saying, “Elohim (Master), help me.”

ἡ δὲ ἐλθοῦσα ⸀προσεκύνει αὐτῷ λέγουσα· Κύριε, βοήθει μοι.

26 And He, answering, said, “It is not good to take the bread of the children and cast [it] to the little dogs.”

ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

27 And she said, “Yes, Elohim (Master); for even the little dogs eat of the crumbs that fall from the table of their masters.”

ἡ δὲ εἶπεν· Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

28 Then Yehoshua, answering, said to her, “O woman, great is your faith; let it be to you as you wish.” And her daughter was healed from that hour.

τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 And Yehoshua, having departed from there, came beside the Sea of Galilee; and having gone up into the mountain, He sat there.

Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

30 And great crowds came to Him, having with them mute, blind, lame, crippled [people], and many others, and they cast them at His feet, and He healed them,

καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ’ ἑαυτῶν ⸢κωφούς, τυφλούς, χωλούς, κυλλούς⸣, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας ⸢αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

31 so that the crowd marveled, seeing mute [people] speaking, crippled made sound, and lame walking, and blind seeing; and they glorified the Elohim of Israel.

ὥστε ⸢τὸν ὄχλον⸣ θαυμάσαι βλέποντας κωφοὺς λαλοῦντας ⸢κυλλοὺς ὑγιεῖς⸣ ⸢καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

32 And Yehoshua, having called His disciples, said, “I have compassion on the crowd, because already three days they remain with Me and they do not have what they may eat; and to send them away fasting I do not wish, lest they faint in the way.”

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 And the disciples say to Him, “From where [will we get] so many loaves in a deserted place, so as to fill so great a crowd?”

καὶ λέγουσιν αὐτῷ οἱ ⸀μαθηταί· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

34 And Yehoshua says to them, “How many loaves do you have?” And they said, “Seven, and a few small fish.”

καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· Ἑπτά, καὶ ὀλίγα ἰχθύδια.

35 And having commanded the crowd to recline on the ground,

καὶ ⌜παραγγείλας ⌜τῷ ὄχλῳ⌝ ἀναπεσεῖν ἐπὶ τὴν γῆν

36 He took the seven loaves and the fish, and having given thanks, He broke and gave to the disciples, and the disciples to the crowds.

⌜ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας ⌜καὶ εὐχαριστήσας ἔκλασεν καὶ ⌜ἐδίδου τοῖς ⌜μαθηταῖς οἱ δὲ μαθηταὶ ⌜τοῖς ὄχλοις⌝.

37 And all ate and were filled; and they took up the overflow of the fragments, seven baskets full.

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ⌜τὸ περισσεῦον τῶν κλασμάτων ἦραν⌝ ἑπτὰ σπυρίδας πλήρεις.

38 And those eating were four thousand men, besides women and children.

οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

39 And having sent away the crowds, He entered into the boat and came into the borders of Magadan.

καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια ⸀Μαγαδάν.

CHAPTER 16

1 And the Pharisees and Sadducees, having come, trying [Him], asked Him to show them a sign from heaven.

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.

2 And He, answering, said to them, "[When evening comes, you say: 'Fair weather, for the heaven is red;

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὀψίας γενομένης λέγετε· Εὐδία, πυρράζει γὰρ ὁ οὐρανός· *(Notes 19)*

3 and in the morning: ‘Today [there will be] a storm, for the heaven is red, being overcast.’ You know [how] to discern the face of the heaven, but the signs of the times you cannot.]

καὶ πρωΐ· Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. ⸀τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.⸁

4 An evil and adulterous generation seeks a sign, and no sign will be given to it, except the sign of Jonah.” And having left them, He went away.

Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον ⸀Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

5 And the disciples, having come to the other side, forgot to take loaves.

Καὶ ἐλθόντες οἱ ⸀μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

6 And Yehoshua said to them, “See and take heed of the leaven of the Pharisees and Sadducees.”

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

7 And they were reasoning among themselves, saying: “[It is] because we did not take loaves.”

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.

8 And Yehoshua, knowing, said, “Why do you reason among yourselves, little-faith ones, because you did not take loaves?

γνοὺς δὲ ὁ Ἰησοῦς ⌜εἶπεν· Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ⌜ἐλάβετε;

9 Do you not yet perceive, nor remember, the five loaves of the five thousand, and how many baskets you took up?

οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;

10 Nor the seven loaves of the four thousand, and how many baskets you took up?

οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε;

11 How do you not perceive that I did not speak to you concerning loaves? But take heed of the leaven of the Pharisees and Sadducees.”

πῶς οὐ νοεῖτε ὅτι οὐ περὶ ⸢ἄρτων εἶπον ὑμῖν; ⸢προσέχετε δὲ⸣ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

12 Then they understood that He did not say to take heed of the leaven of the loaves, but of the teaching of the Pharisees and Sadducees.

τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης ⸢τῶν ἄρτων⸣ ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

13 And Yehoshua, having come into the parts of Caesarea Philippi, was asking His disciples, saying, “Who do men say the Son of Man is?”

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· ⸀Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

14 And they said, “Some, John the Immerser; and others, Elijah; and others, Jeremiah, or one of the prophets.”

οἱ δὲ εἶπαν· Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν.

15 He says to them, “But you — who do you say that I am?”

λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

16 And Simon Peter, answering, said, “You are the HaMashiach, the Son of the living Elohim.”

ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

17 And Yehoshua, answering, said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood did not reveal [it] to you, but My Father who is in the heavens.

῾ἀποκριθεὶς δὲ᾽ ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς·

18 And I also say to you: you are Peter, and on this rock I will build My assembly, and [the] gates of Hades will not prevail against it.

κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς· *(Notes 20)*

19 I will give you the keys of the kingdom of the heavens; and whatever you bind on the earth will be bound in the heavens, and whatever you loose on the earth will be loosed in the heavens."

῾δώσω σοι τὰς ῾κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ῾ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ῾ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

20 Then He charged the disciples that they should tell no one that He is the HaMashiach.

τότε ⸢διεστείλατο τοῖς ⸢μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ⸢ἐστιν ὁ χριστός.

21 From that time Yehoshua began to show His disciples that it is necessary for Him to go away into Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.

Ἀπὸ τότε ἤρξατο ⸢ὁ Ἰησοῦς⸣ δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ⸢εἰς Ἰεροσόλυμα ἀπελθεῖν⸣ καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

22 And Peter, having taken Him aside, began to rebuke Him, saying, “Mercy [be] to you, Elohim (Master); this will by no means be to You.”

καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

23 And He, having turned, said to Peter, "Go behind Me, Satan! You are a stumbling-block to Me, for you do not think the things of Elohim, but the things of men."

ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· Ὕπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον ⸀εἶ ἐμοῦ⸁, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

24 Then Yehoshua said to His disciples, "If anyone wishes to come after Me, let him deny himself and take up his cross and follow Me.

Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.

25 For whoever wishes to save his life will lose it; and whoever loses his life because of Me will find it.

ὃς γὰρ ⸀ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.

26 For what will a man be profited if he gains the whole world, but forfeits his life? Or what will a man give in exchange for his life?

τί γὰρ ⸀ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

27 For the Son of Man is about to come in the glory of His Father with His messengers, and then He will repay to each according to his doing.

μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

28 Truly I say to you: there are some of those standing here who will by no means taste death until they see the Son of Man coming in His kingdom.”

ἀμὴν λέγω ὑμῖν ⸀ὅτι εἰσίν τινες ⸀τῶν ὧδε ἑστώτων⸁ οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

CHAPTER 17

1 And after six days Yehoshua takes Peter and James and John his brother, and brings them up into a high mountain privately.

Καὶ μεθ’ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν.

2 And He was transfigured before them, and His face shone as the sun, and His garments became white as the light.

καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ⸀ἐγένετο λευκὰ ὡς τὸ φῶς.

3 And behold, there appeared to them Moses and Elijah, talking with Him.

καὶ ἰδοὺ ⸀ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἠλίας ⸀συλλαλοῦντες μετ’ αὐτοῦ⸁.

4 And Peter, answering, said to Yehoshua, “Elohim (Master), it is good for us to be here; if You wish, I will make here three shelters: one for You, and one for Moses, and one for Elijah.”

ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ⸀ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ ⸂Ἠλίᾳ μίαν⸃.

5 While he was yet speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, “This is My Son, the Beloved, in whom I was well pleased; hear Him.”

ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ⸀ἀκούετε αὐτοῦ⸃.

6 And the disciples, having heard, fell on their face and feared greatly.

καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

7 And Yehoshua came and touched them and said, “Be raised, and do not fear.”

καὶ ⸢προσῆλθεν ὁ Ἰησοῦς καὶ ἁψάμενος αὐτῶν⸣ εἶπεν· Ἐγέρθητε καὶ μὴ φοβεῖσθε.

8 And having lifted up their eyes, they saw no one except Yehoshua Himself alone.

ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ ⸢αὐτὸν Ἰησοῦν μόνον.

9 And as they were coming down from the mountain, Yehoshua commanded them, saying, “Tell the vision to no one, until the Son of Man is raised from the dead.”

Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· Μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ⸢ἐγερθῇ.

10 And His disciples questioned Him, saying, “Why, then, do the scribes say that Elijah must come first?”

καὶ ἐπηρώτησαν αὐτὸν οἱ ⸢μαθηταὶ λέγοντες· Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

11 And He, answering, said, “Elijah indeed comes, and will restore all things;

ὁ ⸀δὲ ἀποκριθεὶς ⸀εἶπεν· Ἠλίας μὲν ⸀ἔρχεται καὶ ἀποκαταστήσει πάντα·

12 but I say to you: Elijah already came, and they did not know him, but did to him whatever they wished. Thus the Son of Man is also about to suffer by them.”

λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.

13 Then the disciples understood that He spoke to them concerning John the Immerser.

τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

14 And when they came to the crowd, a man came to Him, kneeling to Him

Καὶ ⸀ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

15 and saying, “Elohim (Master), have mercy on my son, for he is moonstruck and suffers badly; for often he falls into the fire, and often into the water.

καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ⸀πάσχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

16 And I brought him to Your disciples, and they could not heal him.”

καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

17 And Yehoshua, answering, said, “O faithless and perverted generation! Until when will I be with you? Until when will I bear with you? Bring him here to Me.”

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ⸀μεθ’ ὑμῶν ἔσομαι⸂; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

18 And Yehoshua rebuked it, and the demon came out from him, and the child was healed from that hour.

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ᾽ αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

19 Then the disciples, having come to Yehoshua privately, said, “Why could we not cast it out?”

Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ᾽ ἰδίαν εἶπον· Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

20 And He says to them, “Because of your littleness of faith; for truly I say to you: if you have faith as a grain of mustard, you will say to this mountain: ‘Move from here to there,’ and it will move; and nothing will be impossible to you.”

ὁ δὲ ⌜λέγει αὐτοῖς· Διὰ τὴν ⌜ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· ⌜Μετάβα ἔνθεν⌝ ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ⌜ὑμῖν.

21 — VERSE NOT IN THE OLDEST COPIES

Later copies read: “But this kind does not go out except by prayer and fasting.” 17:21 — ABSENT FROM THE OLDEST COPIES. The saying carried in later copies reads: “But this kind does not go out except by prayer and fasting.” Sinaiticus, Vaticanus, and the early tradition do not have the verse at all in Matthew (it echoes Mark 9:29, whence copyists drew it); the project LSV corpus also carries it only inside its doubt-marks [[…]]. It is therefore not printed in the text of this book — its standing is recorded here, in the open, exactly where the verse would stand.

22 And while they were gathering together in Galilee, Yehoshua said to them, “The Son of Man is about to be delivered into the hands of men,

⌜Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

23 and they will kill Him, and on the third day He will be raised.” And they were grieved greatly.

καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

24 And when they came into Capernaum, those receiving the didrachmas came to Peter and said, “Does your Teacher not pay the didrachmas?”

Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

25 He says, “Yes.” And when he entered into the house, Yehoshua anticipated him, saying, “What does it seem to you, Simon? The kings of the earth — from whom do they receive tolls or census-tax? From their sons, or from strangers?”

λέγει· Ναί. καὶ ⸀ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

26 And he having said, “From strangers,”
Yehoshua said to him, “Then indeed the sons
are free.

⌜εἰπόντος δέ⌝· Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί.

27 But so that we may not stumble them, go
to the sea, cast a hook, and take up the first
fish that comes up; and having opened its
mouth, you will find a stater; having taken
that, give to them for Me and you.”

ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς ⌜εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ⌜ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

CHAPTER 18

1 In that hour the disciples came to Yehoshua, saying, “Who, then, is greater in the kingdom of the heavens?”

Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

2 And having called a child, He set him in their midst

καὶ ⌜προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

3 and said, “Truly I say to you: unless you are turned and become as the children, you will by no means enter into the kingdom of the heavens.

καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4 Whoever, therefore, humbles himself as this child — this one is the greater in the kingdom of the heavens.

ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

5 And whoever receives one such child in My name receives Me.

καὶ ὃς ⸢ἐὰν δέξηται ⸢ἓν παιδίον τοιοῦτο⸣ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

6 And whoever stumbles one of these little ones who believe in Me — it is better for him that a millstone, [turned] by a donkey, be hung on his neck and he be sunk in the open sea.

Ὃς δ’ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ⸢εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

7 Woe to the world because of stumbling-blocks! For it is necessary for stumbling-blocks to come; nevertheless, woe to the man through whom the stumbling-block comes.

οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη ⸀γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ⸀ἀνθρώπῳ δι’ οὗ τὸ σκάνδαλον ἔρχεται.

8 And if your hand or your foot stumbles you, cut it off and cast [it] from you; it is good for you to enter into life crippled or lame, than, having two hands or two feet, to be cast into the everlasting fire.

Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον ⸀αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν ⸀κυλλὸν ἢ χωλόν⸁, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

9 And if your eye stumbles you, tear it out and cast [it] from you; it is good for you, one-eyed, to enter into life, than, having two eyes, to be cast into the Gehenna of fire.

καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

10 See [that] you do not despise one of these little ones; for I say to you: their messengers in [the] heavens continually see the face of My Father who is in the heavens.

Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν ⸀οὐρανοῖς.

11 — VERSE NOT IN THE OLDEST COPIES

Later copies read: “For the Son of Man came to save the lost.” 18:11 — ABSENT FROM THE OLDEST COPIES. Later copies carry: “For the Son of Man came to save the lost” — drawn from Luke 19:10. Sinaiticus, Vaticanus, and the early tradition do not have it in Matthew; the project corpus carries it only

inside its doubt-marks [[…]]. Not printed in the text; its standing is recorded here.

12 What does it seem to you? If a man has a hundred sheep, and one of them goes astray, will he not leave the ninety-nine on the mountains and, going, seek the straying one?

τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ⸢ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη ⸢καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

13 And if he should find it, truly I say to you, he rejoices over it more than over the ninety-nine that have not gone astray.

καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.

14 Thus it is not [the] will before your Father who is in the heavens that one of these little ones should perish.

οὕτως οὐκ ἔστιν θέλημα ⸢ἔμπροσθεν τοῦ πατρὸς ⸢ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ⸢ἓν τῶν μικρῶν τούτων.

15 And if your brother sins against you, go, reprove him between you and him alone. If he hears you, you gained your brother;

Ἐὰν δὲ ἁμαρτήσῃ ⸀εἰς σὲ⸁ ὁ ἀδελφός σου, ⸀ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

16 but if he does not hear, take with you still one or two, so that on the mouth of two witnesses or three every word may stand.

ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·

17 And if he refuses to hear them, tell [it] to the assembly; and if he refuses to hear the assembly also, let him be to you as the Gentile and the tax collector.

ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

18 Truly I say to you: whatever things you bind on the earth will be bound in heaven, and whatever things you loose on the earth will be loosed in heaven.

ἀμὴν λέγω ὑμῖν, ὅσα ⸀ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ⸀ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ⸀ἐν οὐρανῷ.

19 Again, truly I say to you: if two of you agree on the earth concerning any matter that they may ask, it will be to them from My Father who is in the heavens.

Πάλιν ⸀ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο ⸀συμφωνήσωσιν ἐξ ὑμῶν⸁ ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

20 For where two or three are gathered together into My name, there I am in their midst.”

οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

21 Then Peter, having come to Him, said, “Elohim (Master), how often will my brother sin against me and I forgive him? Until seven times?”

Τότε προσελθὼν ⸀αὐτῷ ὁ Πέτρος εἶπεν⸁· Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

22 Yehoshua says to him, “I do not say to you, until seven times, but until seventy times seven.

λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.

23 Because of this, the kingdom of the heavens was likened to a man, a king, who wished to settle accounts with his servants.

Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ·

24 And when he began to settle, one debtor of ten thousand talents was brought to him.

ἀρξαμένου δὲ αὐτοῦ συναίρειν ⸀προσηνέχθη ⸀αὐτῷ εἷς⸁ ὀφειλέτης μυρίων ταλάντων.

25 And he not having [anything] to repay,
his master commanded him to be sold, and
his wife and his children and all, as many as
he has, and repayment to be made.

μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ ⸀κύριος
πραθῆναι καὶ τὴν ⸀γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ⸀ἔχει
καὶ ἀποδοθῆναι.

26 The servant, therefore, having fallen,
was bowing down to him, saying: ‘Be patient
with me, and I will repay you all.’

πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων·
⸀Μακροθύμησον ἐπ’ ⸀ἐμοί, καὶ πάντα ⸀ἀποδώσω σοι⸂.

27 And the master of that servant, having
been moved with compassion, released him,
and forgave him the loan.

σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν
αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

28 And that servant, having gone out, found one of his fellow-servants, who owed him a hundred denarii, and having seized him, he was choking [him], saying: ‘Repay, if you owe anything.’

ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων· ⸀Ἀπόδος εἴ τι ὀφείλεις.

29 His fellow-servant, therefore, having fallen, was entreating him, saying: ‘Be patient with me, and I will repay you.’

πεσὼν οὖν ὁ σύνδουλος ⸀αὐτοῦ παρεκάλει αὐτὸν λέγων· Μακροθύμησον ἐπ’ ⸀ἐμοί, καὶ ἀποδώσω σοι.

30 And he would not; but having gone away, he cast him into prison until he might repay what was owed.

ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ⸀οὗ ἀποδῷ τὸ ὀφειλόμενον.

31 His fellow-servants, therefore, having seen what came to pass, were grieved greatly, and having come, they explained to their own master all that came to pass.

ἰδόντες ⸀οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

32 Then his master, having called him, says to him, ‘Wicked servant! All that debt I forgave you, since you entreated me.

τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

33 Was it not necessary for you also to have mercy on your fellow-servant, as I also had mercy on you?’

οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;

34 And his master, having been angered, delivered him to the tormentors, until he might repay all that was owed.

καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῷ πᾶν τὸ ⸀ὀφειλόμενον.

35 Thus also My heavenly Father will do to you, if you do not forgive, each one, his brother, from your hearts.”

Οὕτως καὶ ὁ πατήρ μου ὁ ⸀οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ⸀ὑμῶν.

CHAPTER 19

1 And it came to pass, when Yehoshua finished these words, He departed from Galilee and came into the borders of Judea beyond the Jordan.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

2 And great crowds followed Him, and He healed them there.

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

3 And Pharisees came to Him, trying Him and saying, “Is it lawful for a man to release his wife for every cause?”

Καὶ προσῆλθον ⌜αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ ⌜λέγοντες· Εἰ ἔξεστιν ⌜ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

4 And He, answering, said, “Have you not read that He who created from [the] beginning made them male and female,

ὁ δὲ ἀποκριθεὶς ⸀εἶπεν· Οὐκ ἀνέγνωτε ὅτι ὁ ⸀κτίσας ἀπ’ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς

5 and said: ‘Because of this, a man will leave the father and the mother and will be joined to his wife, and the two will be into one flesh’?

καὶ εἶπεν· ⸀Ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ ⸀κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;

6 So they are no longer two, but one flesh. What, therefore, Elohim joined together, let man not separate.”

ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

7 They say to Him, “Why, then, did Moses command to give a scroll of divorce and to release her?”

λέγουσιν αὐτῷ· Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι ⸀αὐτήν;

8 He says to them, “[It is] that Moses, in view of your hardness of heart, permitted you to release your wives; but from the beginning it was not thus.

λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτως.

9 And I say to you: whoever releases his wife, not for fornication, and marries another, commits adultery.”

λέγω δὲ ὑμῖν ⸢ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται ⸢καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται⸣.

10 His disciples say to Him, “If the case of the man with the wife is thus, it is better not to marry.”

Λέγουσιν αὐτῷ οἱ ⸢μαθηταί· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

11 And He said to them, “Not all receive this word, but [those] to whom it has been given.

ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον ⸢τοῦτον ἀλλ’ οἷς δέδοται.

12 For there are eunuchs who were born thus from [their] mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. The one who is able to receive [it], let him receive [it].”

εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

13 Then children were brought to Him, so that He might lay the hands on them and pray; and the disciples rebuked them.

Τότε ⌜προσηνέχθησαν αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

14 But Yehoshua said, “Permit the children, and do not forbid them to come to Me, for of such is the kingdom of the heavens.”

ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

15 And having laid the hands on them, He went on from there.

καὶ ἐπιθεὶς ⸀τὰς χεῖρας αὐτοῖς⸁ ἐπορεύθη ἐκεῖθεν.

16 And behold, one, having come to Him, said, “Teacher, what good [thing] may I do, so that I may have everlasting life?”

Καὶ ἰδοὺ εἷς προσελθὼν ⸀αὐτῷ εἶπεν⸁· ⸀Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα ⸀σχῶ ζωὴν αἰώνιον;

17 And He said to him, “Why do you ask Me concerning the good? One is the Good. But if you wish to enter into life, keep the commandments.”

ὁ δὲ εἶπεν αὐτῷ· Τί με ⸀ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός⸁· εἰ δὲ θέλεις ⸀εἰς τὴν ζωὴν εἰσελθεῖν⸁, ⸀τήρησον τὰς ἐντολάς. *(Notes 21)*

18 He says to Him, “Which?” And Yehoshua said, “The [commands]: You will not murder; You will not commit adultery; You will not steal; You will not bear false witness;

λέγει αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς ⸀εἶπεν· Τὸ Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,

19 Honor the father and the mother; and, You will love your neighbor as yourself.”

Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20 The young man says to Him, “All these I kept; what yet do I lack?”

λέγει αὐτῷ ὁ νεανίσκος· ⸀Πάντα ταῦτα᾽ ⸀ἐφύλαξα· τί ἔτι ὑστερῶ;

21 Yehoshua said to him, “If you wish to be perfect, go, sell your possessions and give to the poor, and you will have treasure in the heavens; and come, follow Me.”

ἔφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ ⸀δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν ⸀οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

22 And the young man, having heard the word, went away grieved, for he was having many possessions.

ἀκούσας δὲ ὁ νεανίσκος τὸν ⸢λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

23 And Yehoshua said to His disciples, "Truly I say to you: a rich [man] will enter with difficulty into the kingdom of the heavens;

Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν ὅτι ⸢πλούσιος δυσκόλως⸣ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν·

24 and again I say to you: it is easier for a camel to enter through the eye of a needle, than for a rich [man] to enter into the kingdom of Elohim."

πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ ⸢τρυπήματος ῥαφίδος⸣ ⸢εἰσελθεῖν ἢ πλούσιον ⸢εἰς τὴν βασιλείαν τοῦ θεοῦ⸣.

25 And the disciples, having heard, were exceedingly astonished, saying, “Who, then, can be saved?”

ἀκούσαντες δὲ οἱ ⸀μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες· Τίς ἄρα δύναται σωθῆναι;

26 And Yehoshua, having looked on [them], said to them, “With men this is impossible, but with Elohim all things are possible.”

ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.

27 Then Peter, answering, said to Him, “Behold, we left all things and followed You; what, then, will be to us?”

Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;

28 And Yehoshua said to them, “Truly I say to you: you who have followed Me, in the rebirth, when the Son of Man sits on the throne of His glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, ⸀καθήσεσθε καὶ ⸀ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

29 And everyone who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, because of My name, will receive a hundredfold, and will inherit everlasting life.

καὶ πᾶς ⸀ὅστις ἀφῆκεν ⸀οἰκίας ἢ ⸁ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ ⸀γυναῖκα ἢ ⸁τέκνα ἢ ⸀ἀγροὺς ἕνεκεν τοῦ ⸀ὀνόματός μου ⸁, ⸀ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

30 And many first will be last, and last first.”

πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

CHAPTER 20

1 “For the kingdom of the heavens is like a man, a householder, who went out at dawn to hire workers into his vineyard.

Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 And having agreed with the workers at a denarius the day, he sent them into his vineyard.

⸀συμφωνήσας δὲ⸁ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3 And having gone out about the third hour, he saw others standing idle in the marketplace;

καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

4 and to those he said: ‘You also go into the vineyard, and whatever is right I will give you.’

καὶ ἐκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν·

5 And they went away. Again, having gone out about the sixth and ninth hour, he did likewise.

οἱ δὲ ἀπῆλθον. ⸀πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.

6 And about the eleventh, having gone out, he found others standing, and says to them: ‘Why do you stand here idle all the day?’

περὶ δὲ τὴν ⸀ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ⸀ἑστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7 They say to him: ‘Because no one hired us.’ He says to them: ‘You also go into the vineyard.’

λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ⸀ἀμπελῶνα.

8 And evening having come, the master of the vineyard says to his steward: ‘Call the workers and repay them the wage, beginning from the last to the first.’

ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος ⸀αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

9 And those about the eleventh hour, having come, received each a denarius.

⸀καὶ ἐλθόντες⸁ οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

10 And the first, having come, supposed that they would receive more; and they also received each a denarius.

⸀καὶ ἐλθόντες⸁ οἱ πρῶτοι ἐνόμισαν ὅτι ⸀πλεῖον λήμψονται· καὶ ἔλαβον ⸀τὸ ἀνὰ δηνάριον καὶ αὐτοί⸁.

11 And having received, they were murmuring against the householder,

λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

12 saying: ‘These last worked one hour, and you made them equal to us, who bore the burden of the day and the scorching heat.’

⌜λέγοντες· Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ⌜αὐτοὺς ἡμῖν⌝ ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

13 And he, answering one of them, said: ‘Friend, I do you no wrong; did you not agree with me for a denarius?

ὁ δὲ ἀποκριθεὶς ⌜ἑνὶ αὐτῶν εἶπεν⌝· Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

14 Take what is yours and go; and I wish to give to this last as also to you.

ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·

15 Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’

⌜οὐκ ἔξεστίν μοι ⌜ὃ θέλω ποιῆσαι⌝ ἐν τοῖς ἐμοῖς; ⌜ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;

16 Thus the last will be first, and the first last.”

οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ⸀ἔσχατοι.

17 And Yehoshua, going up into Jerusalem, took the Twelve disciples aside privately, and on the way He said to them,

⸀Καὶ ἀναβαίνων ὁ⸁ Ἰησοῦς εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα ⸀μαθητὰς κατ’ ἰδίαν, ⸀καὶ ἐν τῇ ὁδῷ⸁ εἶπεν αὐτοῖς·

18 “Behold, we go up into Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death,

Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,

19 and will deliver Him to the Gentiles, to mock and to scourge and to crucify; and on the third day He will be raised.”

καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ⸀ἐγερθήσεται.

20 Then the mother of the sons of Zebedee came to Him with her sons, bowing down and asking something from Him.

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ⸀παρ᾽ αὐτοῦ.

21 And He said to her, "What do you wish?" She says to Him, "Say that these, my two sons, may sit — one at Your right and one at Your left — in Your kingdom."

ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει αὐτῷ· Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν ⸀σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

22 And Yehoshua, answering, said, "You do not know what you ask. Are you able to drink the cup that I am about to drink?" They say to Him, "We are able."

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω ⸀πίνειν; λέγουσιν αὐτῷ· Δυνάμεθα.

23 He says to them, “My cup you will indeed drink; but to sit at My right and at My left is not Mine to give, but [it is] for those for whom it has been prepared by My Father.”

⌜λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου ⌜πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ⌜εὐωνύμων οὐκ ἔστιν ⌜ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

24 And the ten, having heard, were indignant concerning the two brothers.

Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

25 And Yehoshua, having called them, said, “You know that the rulers of the nations are masters over them, and the great ones exercise authority over them.

ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

26 It will not be thus among you; but whoever wishes to become great among you will be your servant,

οὐχ οὕτως ⸀ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ⸀ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,

27 and whoever wishes to be first among you will be your bond-servant —

καὶ ὃς ⸀ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ⸀ἔσται ὑμῶν δοῦλος·

28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom in place of many.”

ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

29 And as they went out from Jericho, a great crowd followed Him.

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς.

30 And behold, two blind [men], sitting beside the way, having heard that Yehoshua passes by, cried out, saying, “Elohim (Master), have mercy on us, Son of David!”

καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ⸀Κύριε, ἐλέησον ἡμᾶς⸁, ⸀υἱὸς Δαυίδ.

31 And the crowd rebuked them, that they should be silent; but they cried out the more, saying, “Elohim (Master), have mercy on us, Son of David!”

ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ⸀ἔκραξαν λέγοντες· ⸀Κύριε, ἐλέησον ἡμᾶς⸁, ⸀υἱὸς Δαυίδ.

32 And Yehoshua, having stood, called them and said, “What do you wish I may do to you?”

καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· Τί θέλετε ποιήσω ὑμῖν;

33 They say to Him, “Elohim (Master), that our eyes may be opened.”

λέγουσιν αὐτῷ· Κύριε, ἵνα ⸀ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν⸁.

34 And Yehoshua, having been moved with compassion, touched their eyes; and immediately they received sight and followed Him.

σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ⸀ὀμμάτων αὐτῶν, καὶ εὐθέως ⸀ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

CHAPTER 21

1 And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Yehoshua sent two disciples,

Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ ⌜εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε ⌜Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her; having loosed [them], bring [them] to Me.

λέγων αὐτοῖς· ⌜Πορεύεσθε εἰς τὴν κώμην τὴν ⌜κατέναντι ὑμῶν, καὶ ⌜εὐθέως εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ⌜ἀγάγετέ μοι.

3 And if anyone says anything to you, you will say: 'The Master has need of them'; and immediately he will send them."

καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν ἔχει· ⌜εὐθὺς δὲ ⌜ἀποστελεῖ αὐτούς.

4 And this came to pass so that what was spoken through the prophet might be fulfilled, saying:

Τοῦτο ⌜δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·

5 “Tell the daughter of Zion: Behold, your King comes to you, meek, and mounted on a donkey, and on a colt, a son of a beast of burden.”

Εἴπατε τῇ θυγατρὶ Σιών· Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ⌜ἐπὶ πῶλον υἱὸν ὑποζυγίου.

6 And the disciples, having gone and done as Yehoshua directed them,

πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς ⌜συνέταξεν αὐτοῖς ὁ Ἰησοῦς

7 brought the donkey and the colt, and laid the garments on them, and He sat on them.

ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ⌜ἐπ’ αὐτῶν τὰ ⌜ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

8 And the greater part of the crowd spread their own garments in the way, and others were cutting branches from the trees and spreading [them] in the way.

ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ.

9 And the crowds going before Him and those following were crying out, saying, “Hosanna to the Son of David! Blessed is He who comes in the name of YudHeyVavHey! Hosanna in the highest!”

οἱ δὲ ὄχλοι οἱ προάγοντες ⸀αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυίδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

10 And when He entered into Jerusalem, all the city was shaken, saying, “Who is this?”

καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· Τίς ἐστιν οὗτος;

11 And the crowds said, “This is the prophet Yehoshua, who is from Nazareth of Galilee.”

οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν ⸀ὁ προφήτης Ἰησοῦς⸁ ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

12 And Yehoshua entered into the temple, and cast out all those selling and buying in the temple, and overturned the tables of the money-changers and the seats of those selling the doves,

Καὶ εἰσῆλθεν ⸀Ἰησοῦς εἰς τὸ ⸀ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,

13 and He says to them, “It is written: ‘My house will be called a house of prayer,’ but you make it a den of robbers.”

καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ⸀ποιεῖτε σπήλαιον λῃστῶν.

14 And blind and lame [people] came to Him in the temple, and He healed them.

Καὶ προσῆλθον αὐτῷ ⸀τυφλοὶ καὶ χωλοὶ⸁ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

15 And the chief priests and scribes, having seen the wonders that He did, and the children crying out in the temple and saying, “Hosanna to the Son of David,” were indignant

ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας ⸀τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν

16 and said to Him, “Do You hear what these say?” And Yehoshua says to them, “Yes. Did you never read: ‘Out of the mouth of babes and nursing ones You prepared praise’?”

καὶ εἶπαν αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί. οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

17 And having left them, He went out of the city into Bethany, and lodged there.

καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

18 And in the morning, returning into the city, He hungered.

⌜Πρωϊ δὲ ⌜ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

19 And having seen one fig tree on the way, He came to it and found nothing in it except leaves only; and He says to it, “No longer may fruit come from you — into the age.” And the fig tree withered immediately.

καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· ⌜Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

20 And the disciples, having seen, marveled, saying, “How did the fig tree wither immediately?”

καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;

21 And Yehoshua, answering, said to them, “Truly I say to you: if you have faith and do not doubt, you will not only do the [thing] of the fig tree, but even if you say to this mountain: ‘Be taken up and be cast into the sea,’ it will come to pass;

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε· Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·

22 and all things, as many as you ask in prayer, believing, you will receive.”

καὶ πάντα ὅσα ⸀ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

23 And when He came into the temple, the chief priests and the elders of the people came to Him as He was teaching, saying, “By what authority do You do these things? And who gave You this authority?”

Καὶ ⸀ἐλθόντος αὐτοῦ⸁ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

24 And Yehoshua, answering, said to them, "I also will ask you one word, which if you tell Me, I also will tell you by what authority I do these things.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

25 The immersion of John — from where was it? From heaven, or from men?" And they were reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why, then, did you not believe him?'

τὸ βάπτισμα ⸀τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ⸀ἐν ἑαυτοῖς λέγοντες· Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

26 But if we say, 'From men,' we fear the crowd, for all hold John as a prophet."

ἐὰν δὲ εἴπωμεν· Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ⸀ὡς προφήτην ἔχουσιν τὸν Ἰωάννην⸁.

27 And answering Yehoshua, they said, “We do not know.” He said to them — He also: “Neither do I tell you by what authority I do these things.

καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28 But what does it seem to you? A man had two children. Having come to the first, he said: ‘Child, go, today work in the vineyard.’

Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. ⸢προσελθὼν τῷ πρώτῳ εἶπεν· Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ⸢ἀμπελῶνι.

29 And he, answering, said: ‘I do not wish to’; but afterward, having changed his mind, he went away.

ὁ δὲ ἀποκριθεὶς εἶπεν· ⸢Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς⸣ ἀπῆλθεν.

30 And having come to the second, he said likewise. And he, answering, said: ‘I [go], master’; and he did not go away.

⸢προσελθὼν δὲ⸣ τῷ ⸢δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ ἀποκριθεὶς εἶπεν· ⸢Ἐγώ, κύριε· καὶ οὐκ⸣ ἀπῆλθεν.

31 Which of the two did the will of the father?” They say: “The first.” Yehoshua says to them, “Truly I say to you: the tax collectors and the harlots go before you into the kingdom of Elohim.

τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; ⸀λέγουσιν· Ὁ ⸀πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

32 For John came to you in the way of righteousness, and you did not believe him; but the tax collectors and the harlots believed him; and you, having seen, did not even change your minds afterward, so as to believe him.”

ἦλθεν γὰρ ⸀Ἰωάννης πρὸς ὑμᾶς⸁ ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες ⸀οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

33 “Hear another parable. There was a man, a householder, who planted a vineyard and set a hedge around it, and dug a winepress in it, and built a tower, and let it out to farmers, and went abroad.

Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

34 And when the season of the fruits drew near, he sent his servants to the farmers, to receive his fruits.

ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

35 And the farmers, having taken his servants, one they beat, and one they killed, and one they stoned.

καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

36 Again he sent other servants, more than the first; and they did to them likewise.

πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

37 And afterward he sent to them his son, saying: ‘They will respect my son.’

ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· Ἐντραπήσονται τὸν υἱόν μου.

38 But the farmers, having seen the son, said among themselves: ‘This is the heir; come, let us kill him and hold his inheritance.’

οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ ⌜σχῶμεν τὴν κληρονομίαν αὐτοῦ·

39 And having taken him, they cast [him] out of the vineyard and killed [him].

καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

40 When, therefore, the master of the vineyard comes, what will he do to those farmers?”

ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

41 They say to Him, “The wicked — wickedly he will destroy them, and the vineyard he will let out to other farmers, who will give back to him the fruits in their seasons.”

λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

42 Yehoshua says to them, “Did you never read in the Scriptures: ‘A stone that the builders rejected — this became into [the] head of [the] corner; from YudHeyVavHey this came to be, and it is marvelous in our eyes’?

Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς

κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 Because of this I say to you: the kingdom of Elohim will be taken away from you and will be given to a nation producing its fruits.

διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

44 And the one falling on this stone will be shattered; and on whomever it falls, it will crush him."

⸢Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.⸣ *(Notes 22)*

45 And the chief priests and the Pharisees, having heard His parables, knew that He speaks concerning them;

Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·

46 and seeking to seize Him, they feared the crowds, since they held Him as a prophet.

καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ⸢ἐπεὶ εἰς⸣ προφήτην αὐτὸν εἶχον.

CHAPTER 22

1 And Yehoshua, answering, again spoke to them in parables, saying:

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ⸀ἐν παραβολαῖς αὐτοῖς⸁ λέγων·

2 “The kingdom of the heavens was likened to a man, a king, who made a wedding feast for his son.

Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

3 And he sent his servants to call those who had been called to the wedding feast, and they did not wish to come.

καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.

4 Again he sent other servants, saying: ‘Tell those who have been called: Behold, I have prepared my dinner; my bulls and the fattened [ones] have been sacrificed, and all things are ready; come to the wedding feast.’

πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Εἴπατε τοῖς κεκλημένοις· Ἰδοὺ τὸ ἄριστόν μου ⸀ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.

5 But they, having disregarded, went away — one to his own field, and one to his trade;

οἱ δὲ ἀμελήσαντες ἀπῆλθον, ⸀ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ⸀ὃς δὲ ⸀ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

6 and the rest, having seized his servants, mistreated and killed [them].

οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

7 And the king was angered, and having sent his armies, he destroyed those murderers and burned their city.

⌜ὁ δὲ βασιλεὺς⌝ ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

8 Then he says to his servants: ‘The wedding feast is indeed ready, but those who were called were not worthy;

τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

9 go, therefore, to the outlets of the ways, and as many as you may find, call to the wedding feast.’

πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ⌜ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους.

10 And those servants, having gone out into the ways, gathered all whom they found, both evil and good; and the wedding feast was filled with those reclining.

καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ⌜οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ ⌜γάμος ἀνακειμένων.

11 And the king, having entered to look at those reclining, saw there a man not clothed in a wedding garment;

εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

12 and he says to him: ‘Friend, how did you enter here, not having a wedding garment?’ And he was silenced.

καὶ λέγει αὐτῷ· Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη.

13 Then the king said to the attendants: ‘Having bound his feet and hands, cast him out into the outer darkness; there will be the weeping and the gnashing of teeth.’

τότε ⸀ὁ βασιλεὺς εἶπεν⸁ τοῖς διακόνοις· Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ⸀ἐκβάλετε αὐτὸν⸁ εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

14 For many are called, but few chosen.”

πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

15 Then the Pharisees, having gone, took counsel how they might trap Him in word.

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

16 And they send to Him their disciples with the Herodians, saying, “Teacher, we know that You are true and teach the way of Elohim in truth, and it is not a care to You concerning anyone, for You do not look on the face of men;

καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν ⸀λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ

τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·

17 tell us, therefore, what it seems to You: Is it lawful to give census-tax to Caesar, or not?"

εἰπὸν οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ;

18 And Yehoshua, knowing their wickedness, said, "Why do you try Me, hypocrites?

γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· Τί με πειράζετε, ὑποκριταί;

19 Show Me the coin of the census-tax." And they brought Him a denarius.

ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

20 And He says to them, "Whose is this image and inscription?"

καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

21 They say to Him: “Caesar's.” Then He says to them, “Render, therefore, the things of Caesar to Caesar, and the things of Elohim to Elohim.”

λέγουσιν ⸀αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

22 And having heard, they marveled, and having left Him, they went away.

καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

23 On that day Sadducees came to Him — who say there is no resurrection — and questioned Him,

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, ⸀λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

24 saying, “Teacher, Moses said: If anyone dies, not having children, his brother will marry his wife and will raise up seed to his brother.

λέγοντες· Διδάσκαλε, Μωϋσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

25 And there were with us seven brothers; and the first, having married, died, and not having seed, left his wife to his brother;

ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος ⸀γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

26 likewise also the second and the third, until the seven;

ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά·

27 and afterward [of] all, the woman died.

ὕστερον δὲ πάντων ἀπέθανεν ⸀ἡ γυνή.

28 In the resurrection, therefore, whose wife of the seven will she be? For all had her.”

ἐν τῇ ⸀ἀναστάσει οὖν⸁ τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

29 And Yehoshua, answering, said to them, “You err, not knowing the Scriptures, nor the power of Elohim.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·

30 For in the resurrection they neither marry nor are given in marriage, but they are as messengers of Elohim in heaven.

ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ⸀γαμίζονται, ἀλλ’ ὡς ἄγγελοι ⸀θεοῦ ἐν ⸀τῷ οὐρανῷ εἰσιν·

31 But concerning the resurrection of the dead — have you not read what was said to you by Elohim, saying:

περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος·

32 ‘I am the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob’? He is not the Elohim of dead [men], but of living.”

Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ⸀ὁ θεὸς⸁ νεκρῶν ἀλλὰ ζώντων.

33 And the crowds, having heard, were astonished at His teaching.

καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 And the Pharisees, having heard that He silenced the Sadducees, were gathered together to the same [place].

Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.

35 And one of them, a lawyer, questioned [Him], trying Him:

καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων ⸢αὐτόν·

36 "Teacher, which commandment is great in the Law?"

Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

37 And He said to him, "You will love YudHeyVavHey your Elohim with all your heart, and with all your soul, and with all your understanding.

ὁ ⸢δὲ ἔφη αὐτῷ· Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ ⸢τῇ καρδίᾳ σου καὶ ἐν ὅλῃ ⸢τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

38 This is the great and first commandment.

αὕτη ἐστὶν ⸢ἡ μεγάλη καὶ πρώτη⸣ ἐντολή.

39 And [the] second is like it: You will love your neighbor as yourself.

Δευτέρα ⸀δὲ ὁμοία ⸀αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

40 On these two commandments hang all the Law and the Prophets.”

ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος ⸀κρέμαται καὶ οἱ προφῆται⸁.

41 And the Pharisees being gathered, Yehoshua questioned them,

Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

42 saying, “What does it seem to you concerning the HaMashiach? Whose son is He?” They say to Him: “David's.”

λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ· Τοῦ Δαυίδ.

43 He says to them, “How, then, does David, in [the] Spirit, call Him Master, saying:

λέγει αὐτοῖς· Πῶς οὖν Δαυὶδ ἐν πνεύματι ⸀καλεῖ αὐτὸν κύριον⸁ λέγων·

44 ‘YudHeyVavHey said to my Master: Sit at My right [hand], until I put Your enemies underneath Your feet’?

⸀Εἶπεν κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ⸀ὑποκάτω τῶν ποδῶν σου; (Notes 23)

45 If, therefore, David calls Him Master, how is He his son?”

εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;

46 And no one was able to answer Him a word, nor did anyone dare, from that day, to question Him any more.

καὶ οὐδεὶς ἐδύνατο ⸀ἀποκριθῆναι αὐτῷ⸁ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

CHAPTER 23

1 Then Yehoshua spoke to the crowds and to His disciples,

Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

2 saying: “On the seat of Moses sat the scribes and the Pharisees.

λέγων· Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

3 All things, therefore, as many as they say to you, do and keep; but according to their works do not do — for they say and do not do.

πάντα οὖν ὅσα ⸢ἐὰν εἴπωσιν ὑμῖν ⸢ποιήσατε καὶ τηρεῖτε⸣, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

4 And they bind heavy burdens and lay [them] on the shoulders of men, but they themselves do not wish to move them with their finger.

δεσμεύουσιν ⸀δὲ φορτία ⸀βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, ⸀αὐτοὶ δὲ τῷ᾽ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.

5 And all their works they do to be seen by men; for they broaden their phylacteries and enlarge the fringes,

πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι ⸀γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ ⸀κράσπεδα,

6 and they love the first couch in the dinners, and the first seats in the synagogues,

φιλοῦσι ⸀δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

7 and the greetings in the marketplaces, and to be called by men: ‘Rabbi.’

καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων· ⸀Ῥαββί.

8 But you — do not be called ‘Rabbi,’ for One is your Teacher, and you are all brothers.

ὑμεῖς δὲ μὴ κληθῆτε· Ῥαββί, εἷς γάρ ἐστιν ὑμῶν ὁ
⸀διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε·

9 And do not call [anyone] your father on the earth, for One is your Father — the Heavenly.

καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν
⸀ὑμῶν ὁ πατὴρ⸁ ὁ ⸀οὐράνιος·

10 Neither be called leaders, for One is your Leader — the HaMashiach.

μηδὲ κληθῆτε καθηγηταί, ⸀ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς⸁ ὁ
χριστός·

11 And the greater of you will be your servant.

ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

12 And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ⸀ὑψωθήσεται.

13 Woe to you, scribes and Pharisees, hypocrites, for you shut the kingdom of the heavens before men; for you do not enter, nor do you permit those entering to enter.

Οὐαὶ ⸀δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε ⸀εἰσελθεῖν.

14 — VERSE NOT IN THE OLDEST COPIES

Later copies read: “Woe to you, scribes and Pharisees, hypocrites, for you devour widows' houses, and for a pretense make long prayers; because of this you will receive the greater judgment.” 23:14 — ABSENT FROM THE OLDEST COPIES. Later copies carry the woe: “Woe to you, scribes and Pharisees, hypocrites, for you devour widows' houses, and for a pretense make long prayers; because of this you will receive the greater judgment” (drawn from

Mark 12:40 / Luke 20:47, and standing before v. 13 in some copies, after it in others — the wandering itself betrays the insertion). Sinaiticus, Vaticanus, and the early tradition do not have it in Matthew; the corpus carries it only inside its doubt-marks [[…]]. Not printed in the text; its standing recorded here.

15 Woe to you, scribes and Pharisees, hypocrites, for you go around the sea and the dry land to make one proselyte; and when he becomes, you make him a son of Gehenna, twofold more than yourselves.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

16 Woe to you, blind guides, who say: ‘Whoever swears by the sanctuary — it is nothing; but whoever swears by the gold of the sanctuary is bound.’

Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες· Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν, ὃς δ’ ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.

17 Fools and blind! For which is greater —
the gold, or the sanctuary that sanctified the
gold?

μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ
⌜ἁγιάσας τὸν χρυσόν;

18 And: ‘Whoever swears by the altar — it is
nothing; but whoever swears by the gift that
is on it is bound.’

καί· Ὃς ⌜ἂν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ’ ἂν
ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

19 Blind [men]! For which is greater — the
gift, or the altar that sanctifies the gift?

⌜τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
ἁγιάζον τὸ δῶρον;

20 The one, therefore, who swears by the
altar swears by it and by all the things on it;

ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι
τοῖς ἐπάνω αὐτοῦ·

21 and the one who swears by the sanctuary swears by it and by the One dwelling in it;

καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ ⌜κατοικοῦντι αὐτόν·

22 and the one who swears by heaven swears by the throne of Elohim and by the One sitting on it.

καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

23 Woe to you, scribes and Pharisees, hypocrites, for you tithe the mint and the dill and the cummin, and you left the weightier things of the Law — the judgment and the mercy and the faith; these it was necessary to do, and those not to leave.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ ⌜τὸ ἔλεος⌝ καὶ τὴν πίστιν· ⌜ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ ⌜ἀφιέναι.

24 Blind guides, who strain out the gnat and swallow the camel!

ὁδηγοὶ τυφλοί, ⸀οἱ διϋλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

25 Woe to you, scribes and Pharisees, hypocrites, for you cleanse the outside of the cup and the dish, but inside they are full of plunder and self-indulgence.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ⸀ἀκρασίας.

26 Blind Pharisee! First cleanse the inside of the cup and the dish, so that its outside may also become clean.

Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου ⸀καὶ τῆς παροψίδος⸁, ἵνα γένηται καὶ τὸ ἐκτὸς ⸀αὐτοῦ καθαρόν.

27 Woe to you, scribes and Pharisees, hypocrites, for you are like whitewashed tombs, which outwardly indeed appear beautiful, but inside are full of bones of dead [men] and of all uncleanness;

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ⸀παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας·

28 thus you also outwardly indeed appear righteous to men, but inside you are full of hypocrisy and lawlessness.

οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ⸀ἐστε μεστοὶ⸁ ὑποκρίσεως καὶ ἀνομίας.

29 Woe to you, scribes and Pharisees, hypocrites, for you build the tombs of the prophets and adorn the memorials of the righteous,

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

30 and you say: ‘If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’

καὶ λέγετε· Εἰ ⸀ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ⸀ἤμεθα ⸀αὐτῶν κοινωνοὶ⸁ ἐν τῷ αἵματι τῶν προφητῶν·

31 So you testify to yourselves that you are sons of those who murdered the prophets.

ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας.

32 And you — fill up the measure of your fathers!

καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

33 Serpents! Offspring of vipers! How will you flee from the judgment of Gehenna?

ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

34 Because of this, behold, I send to you prophets and wise [men] and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city —

διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ⌜ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

35 so that there may come on you all righteous blood being poured out on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachiah, whom you murdered between the sanctuary and the altar.

ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

36 Truly I say to you: all these things will come on this generation.

ἀμὴν λέγω ὑμῖν, ⌜ἥξει ⌜ταῦτα πάντα⌝ ἐπὶ τὴν γενεὰν ταύτην.

37 Jerusalem, Jerusalem, who kills the prophets and stones those who have been sent to her! How often I wished to gather your children together, in the manner a hen gathers her chicks under the wings — and you did not wish [it].

Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ⸢ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν— ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ⸢ὄρνις ἐπισυνάγει⸣ τὰ νοσσία ⸢αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

38 Behold, your house is left to you desolate.

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ⸢ἔρημος.

39 For I say to you: you will by no means see Me from now, until you say: ‘Blessed is He who comes in the name of YudHeyVavHey.’”

λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ’ ἄρτι ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

CHAPTER 24

1 And Yehoshua, having gone out from the temple, was going [away], and His disciples came to show Him the buildings of the temple.

Καὶ ἐξελθὼν ὁ Ἰησοῦς ⸀ἀπὸ τοῦ ἱεροῦ ἐπορεύετο⸁, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

2 And He, answering, said to them, “Do you not see all these things? Truly I say to you: a stone will by no means be left here on a stone that will not be thrown down.”

ὁ δὲ ⸀ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐ βλέπετε ⸀ταῦτα πάντα⸁; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

3 And as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us: when will these things be, and what is the sign of Your coming and of the completion of the age?”

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν λέγοντες· Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας ⌜καὶ συντελείας τοῦ αἰῶνος.

4 And Yehoshua, answering, said to them, “See [that] no one deceives you;

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μή τις ὑμᾶς πλανήσῃ·

5 for many will come in My name, saying: ‘I am the HaMashiach,’ and they will deceive many.

πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.

6 And you will be about to hear of wars and reports of wars; see, do not be alarmed, for it is necessary [for them] to come to pass, but the end is not yet.

μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ ⸀γὰρ γενέσθαι, ἀλλ’ οὔπω ἐστὶν τὸ τέλος.

7 For nation will rise against nation, and kingdom against kingdom; and there will be famines and earthquakes in places;

ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται ⸀λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

8 and all these are the beginning of birth-pains.

πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

9 Then they will deliver you into tribulation and will kill you, and you will be hated by all the nations because of My name.

Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

10 And then many will be stumbled, and will deliver one another up, and will hate one another.

καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·

11 And many false prophets will rise and will deceive many;

καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

12 and because lawlessness is multiplied, the love of the many will grow cold.

καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

13 But the one who endures to the end — this one will be saved.

ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

14 And this good news of the kingdom will be proclaimed in all the inhabited [earth], for a testimony to all the nations; and then the end will come.

καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

15 When, therefore, you see the abomination of the desolation — the [thing] spoken of through Daniel the prophet — standing in a holy place (the one reading, let him understand),

Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ⸀ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω,

16 then those in Judea, let them flee to the mountains;

τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ⸀ἐπὶ τὰ ὄρη,

17 the one on the housetop, let him not come down to take the things out of his house;

ὁ ἐπὶ τοῦ δώματος μὴ ⸀καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

18 and the one in the field, let him not turn back to take his garment.

καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι ⸀τὸ ἱμάτιον⸁ αὐτοῦ.

19 And woe to those having [a child] in the womb and to those nursing in those days.

οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 And pray that your flight may not be in winter, nor on a Sabbath;

προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ·

21 for there will be then great tribulation, such as has not come from [the] beginning of [the] world until now, nor by any means will come.

ἔσται γὰρ τότε θλῖψις μεγάλη οἵα οὐ γέγονεν ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ’ οὐ μὴ γένηται.

22 And unless those days were cut short, no flesh would be saved; but because of the chosen, those days will be cut short.

καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

23 Then if anyone says to you: ‘Behold, here is the HaMashiach,’ or, ‘Here,’ do not believe;

τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ ὧδε ὁ χριστός, ἤ· Ὧδε, μὴ πιστεύσητε·

24 for false messiahs and false prophets will rise, and will give great signs and wonders, so as to deceive, if possible, even the chosen.

ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε ⸀πλανῆσαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς·

25 Behold, I have told you beforehand.

ἰδοὺ προείρηκα ὑμῖν.

26 If, therefore, they say to you: ‘Behold, He is in the wilderness,’ do not go out; ‘Behold, in the inner rooms,’ do not believe;

ἐὰν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε·

27 for as the lightning comes out from the east and shines even to the west, thus will the coming of the Son of Man be.

ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ⸀ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

28 Wherever the corpse may be, there the eagles will be gathered.

⌜ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

29 And immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its shining, and the stars will fall from heaven, and the powers of the heavens will be shaken.

Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30 And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory;

καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν ⌜τῷ οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

31 and He will send His messengers with a great horn, and they will gather His chosen from the four winds, from [the] ends of [the] heavens to their ends.

καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ ⸀σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρων οὐρανῶν ἕως ⸀τῶν ἄκρων αὐτῶν.

32 And from the fig tree learn the parable: when its branch already becomes tender and puts forth the leaves, you know that the summer is near;

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

33 thus also you, when you see all these things, know that [it] is near, at the doors.

οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ⸀πάντα ταῦτα⸁, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

34 Truly I say to you: this generation will by no means pass away, until all these things come to pass.

ἀμὴν λέγω ὑμῖν ⸀ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

35 The heaven and the earth will pass away, but My words will by no means pass away.

ὁ οὐρανὸς καὶ ἡ γῆ ⸀παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

36 But concerning that day and hour, no one knows — not even the messengers of the heavens, nor the Son — except the Father alone.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν ⸀οὐδὲ ὁ υἱός⸁, εἰ μὴ ὁ ⸀πατὴρ μόνος. *(Notes 24)*

37 For as the days of Noah [were], thus will the coming of the Son of Man be.

ὥσπερ ⸀γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ⸀ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

38 For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark,

⌜ὡς γὰρ ἦσαν ἐν ταῖς ⌜ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ⌜γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

39 and they did not know, until the flood came and took all away — thus will the coming of the Son of Man also be.

καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται ⌜καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40 Then two will be in the field: one is taken, and one is left;

τότε ⌜δύο ἔσονται⌝ ἐν τῷ ἀγρῷ, ⌜εἷς παραλαμβάνεται καὶ ⌜εἷς ἀφίεται·

41 two grinding at the mill: one is taken, and one is left.

δύο ἀλήθουσαι ἐν τῷ ⌜μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

42 Watch, therefore, because you do not know on what day your Elohim (Master) comes.

γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ⸀ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται.

43 But know this: if the householder had known in what watch the thief comes, he would have watched, and would not have permitted his house to be broken through.

ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

44 Because of this, you also become ready, because at an hour you do not think, the Son of Man comes.

διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ⸀οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

45 Who, then, is the faithful and prudent servant, whom his master set over his household, to give them the food in season?

Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ ⸀κύριος ἐπὶ τῆς ⸀οἰκετείας αὐτοῦ τοῦ ⸀δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

46 Blessed [is] that servant, whom his master, having come, will find doing thus.

μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ⸀οὕτως ποιοῦντα᾽·

47 Truly I say to you: he will set him over all his possessions.

ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48 But if that evil servant says in his heart: ‘My master delays,’

ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ⸀μου ὁ κύριος᾽,

49 and begins to beat his fellow-servants,
and eats and drinks with those who are
drunk,

καὶ ἄρξηται τύπτειν τοὺς συνδούλους ⸀αὐτοῦ, ἐσθίῃ δὲ καὶ
πίνῃ⸁ μετὰ τῶν μεθυόντων,

50 the master of that servant will come on a
day that he does not expect, and in an hour
he does not know,

ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ
καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει,

51 and will cut him in two, and will set his
portion with the hypocrites; there will be the
weeping and the gnashing of teeth.”

καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν
ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

CHAPTER 25

1 “Then the kingdom of the heavens will be likened to ten virgins, who, taking their lamps, went out to meet the bridegroom.

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ⸀ἑαυτῶν ἐξῆλθον εἰς ⸀ὑπάντησιν τοῦ νυμφίου.

2 And five of them were foolish, and five prudent.

πέντε δὲ ⸀ἐξ αὐτῶν ἦσαν⸃ ⸀μωραὶ καὶ πέντε φρόνιμοι⸃.

3 For the foolish, taking their lamps, did not take oil with them;

⸀αἱ γὰρ⸃ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν ἔλαιον·

4 but the prudent took oil in the vessels with their lamps.

αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ⸀ἀγγείοις μετὰ τῶν λαμπάδων ⸀ἑαυτῶν.

5 And the bridegroom delaying, they all nodded and slept.

χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

6 And in the middle of the night a cry came: ‘Behold, the bridegroom! Go out to meet him.’

μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἰδοὺ ὁ ⸀νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν ⸀αὐτοῦ.

7 Then all those virgins were raised and trimmed their lamps.

τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ⸀ἑαυτῶν.

8 And the foolish said to the prudent: ‘Give us of your oil, because our lamps are going out.’

αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9 And the prudent answered, saying: ‘Lest there should by no means be enough for us and you; go rather to those who sell, and buy for yourselves.’

ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· Μήποτε ⸀οὐ μὴ⸁ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· ⸀πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

10 And while they were going away to buy, the bridegroom came, and those ready entered with him into the wedding feast, and the door was shut.

ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11 And afterward the rest of the virgins also come, saying: ‘Master, master, open to us.’

ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· Κύριε κύριε, ἄνοιξον ἡμῖν·

12 And he, answering, said: ‘Truly I say to you: I do not know you.’

ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13 Watch, therefore, because you do not know the day nor the hour.

γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ⌜ὥραν.

14 For [it is] as a man going abroad, who called his own servants and delivered to them his possessions;

Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

15 and to one he gave five talents, and to one two, and to one one — to each according to his own ability — and went abroad. Immediately

καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως

16 the one who received the five talents, having gone, traded with them and gained five others;

⌜πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ⌜ἐκέρδησεν ἄλλα ⌜πέντε·

17 likewise the one of the two gained two others;

⌜ὡσαύτως ὁ τὰ δύο ⌜ἐκέρδησεν ἄλλα δύο·

18 but the one who received the one, having gone away, dug [in the] earth and hid the silver of his master.

ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ⌜γῆν καὶ ⌜ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

19 And after much time the master of those servants comes and settles account with them.

μετὰ δὲ ⌜πολὺν χρόνον⌝ ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει ⌜λόγον μετ᾽ αὐτῶν⌝

20 And the one who received the five talents, having come, brought five other talents, saying: ‘Master, you delivered five talents to me; behold, I gained five other talents.’

καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ⌜ἐκέρδησα.

21 His master said to him: ‘Well, good and faithful servant; over a few things you were faithful, over many I will set you; enter into the joy of your master.’

⌜ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

22 And the one of the two talents also, having come, said: ‘Master, you delivered two talents to me; behold, I gained two other talents.’

προσελθὼν ⌜δὲ καὶ ὁ τὰ δύο ⌜τάλαντα εἶπεν· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ⌜ἐκέρδησα.

23 His master said to him: ‘Well, good and faithful servant; over a few things you were faithful, over many I will set you; enter into the joy of your master.’

ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24 And the one who received the one talent also, having come, said: ‘Master, I knew you, that you are a hard man, reaping where you did not sow, and gathering from where you did not scatter;

προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν· Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

25 and having feared, going away, I hid your talent in the earth; behold, you have what is yours.’

καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.

26 And his master, answering, said to him: ‘Wicked and slothful servant! You knew that I reap where I did not sow, and gather from where I did not scatter?

ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

27 It was necessary for you, therefore, to put my silver [pieces] to the bankers, and having come, I would have received what is mine with interest.

ἔδει ⸂σε οὖν⸃ βαλεῖν ⸂τὰ ἀργύριά⸃ μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

28 Take, therefore, the talent from him, and give to the one having the ten talents.

ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

29 For to everyone who has, it will be given, and he will abound; but from the one who does not have, even what he has will be taken away from him.

τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· ⸂τοῦ δὲ⸃ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.

30 And cast the useless servant out into the outer darkness; there will be the weeping and the gnashing of teeth.’

καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

31 And when the Son of Man comes in His glory, and all the messengers with Him, then He will sit on the throne of His glory;

Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες ⸀οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·

32 and all the nations will be gathered before Him, and He will separate them from one another, as the shepherd separates the sheep from the goats;

καὶ ⸀συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

33 and He will set the sheep indeed at His right, but the goats at the left.

καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

34 Then the King will say to those at His right: ‘Come, those blessed of My Father, inherit the kingdom prepared for you from [the] foundation of [the] world.

τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

35 For I hungered, and you gave Me to eat; I thirsted, and you gave Me drink; I was a stranger, and you took Me in;

ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με,

36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’

γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με.

37 Then the righteous will answer Him, saying: ‘Elohim (Master), when did we see You hungering and we fed [You], or thirsting and we gave [You] drink?

τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

38 And when did we see You a stranger and we took [You] in, or naked and we clothed [You]?

πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

39 And when did we see You sick, or in prison, and we came to You?’

πότε δέ σε εἴδομεν ⸀ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρός σε;

40 And the King, answering, will say to them: ‘Truly I say to you: Inasmuch as you did [it] to one of these, My brothers, the least, you did [it] to Me.’

καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41 Then He will also say to those at the left: ‘Depart from Me, those [under] a curse, into the everlasting fire prepared for the Devil and his messengers.

τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ’ ἐμοῦ ⸀οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

42 For I hungered, and you did not give Me to eat; I thirsted, and you did not give Me drink;

ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ⸀ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

43 I was a stranger, and you did not take Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’

ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.

44 Then they also will answer, saying: ‘Elohim (Master), when did we see You hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and we did not serve You?’

τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι;

45 Then He will answer them, saying: ‘Truly I say to you: Inasmuch as you did not do [it] to one of these, the least, neither did you do [it] to Me.’

τότε ἀποκριθήσεται αὐτοῖς λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

46 And these will go away into everlasting punishment, but the righteous into everlasting life.”

καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

CHAPTER 26

1 And it came to pass, when Yehoshua finished all these words, He said to His disciples,

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ·

2 "You know that after two days the Passover comes, and the Son of Man is delivered to be crucified."

Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

3 Then the chief priests and the elders of the people were gathered into the court of the high priest, who is called Caiaphas,

Τότε συνήχθησαν οἱ ⸀ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

4 and they counseled together, that they might seize Yehoshua by guile and kill [Him].

καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν·

5 And they said, “Not during the feast, lest a disturbance come among the people.”

ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

6 And Yehoshua being in Bethany, in the house of Simon the leper,

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

7 a woman came to Him, having an alabaster [jar] of very precious ointment, and she poured [it] on His head as He reclined.

προσῆλθεν αὐτῷ γυνὴ ⸢ἔχουσα ἀλάβαστρον μύρου⸣ βαρυτίμου καὶ κατέχεεν ἐπὶ ⸢τῆς κεφαλῆς⸣ αὐτοῦ ἀνακειμένου.

8 And the disciples, having seen, were indignant, saying, “To what [end is] this waste?

ἰδόντες δὲ οἱ ⸀μαθηταὶ ἠγανάκτησαν λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη;

9 For this could have been sold for much and given to the poor.”

ἐδύνατο γὰρ ⸀τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

10 And Yehoshua, knowing, said to them, “Why do you cause trouble for the woman? For she worked a good work toward Me.

γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·

11 For you always have the poor with yourselves, but Me you do not always have.

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·

12 For she, putting this ointment on My body, did [it] for My burial.

βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

13 Truly I say to you: wherever this good news is proclaimed in all the world, what she did will also be spoken, for a memorial of her.”

ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

14 Then one of the Twelve — the one called Judas Iscariot — having gone to the chief priests,

Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

15 said, “What do you wish to give me, and I will deliver Him to you?” And they set for him thirty silver [pieces].

εἶπεν· Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

16 And from then he was seeking an opportunity that he might deliver [Him] up.

καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

17 And on the first [day] of the Unleavened [Feast], the disciples came to Yehoshua, saying, “Where do You wish we may prepare for You to eat the Passover?”

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ ⌜λέγοντες· Ποῦ θέλεις ⌜ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18 And He said, “Go into the city to such a one, and say to him: ‘The Teacher says: My time is near; with you I keep the Passover with My disciples.’”

ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρός μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

19 And the disciples did as Yehoshua directed them, and they prepared the Passover.

καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

20 And evening having come, He reclined with the Twelve disciples;

Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα ⌜μαθητῶν

21 and as they were eating, He said, “Truly I say to you: one of you will deliver Me up.”

καὶ ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 And being grieved greatly, they began to say to Him, each one: “Is it I, Elohim (Master)?”

καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ⸂εἷς ἕκαστος⸃· Μήτι ἐγώ εἰμι, κύριε;

23 And He, answering, said, “The one who dipped the hand with Me in the dish — this one will deliver Me up.

ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ’ ἐμοῦ ⸂τὴν χεῖρα ἐν τῷ τρυβλίῳ⸃ οὗτός με παραδώσει·

24 The Son of Man indeed goes as it has been written concerning Him; but woe to that man through whom the Son of Man is delivered up! It was good for him if that man had not been born.”

ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ

ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

25 And Judas — the one delivering Him up — answering, said, “Is it I, Rabbi?” He says to him, “You said [it].”

ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν· Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ· Σὺ εἶπας.

26 And as they were eating, Yehoshua, having taken bread and having blessed, broke and, giving to the disciples, said, “Take, eat; this is My body.”

Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ⸢ἄρτον καὶ ⸢εὐλογήσας ἔκλασεν καὶ ⸢δοὺς τοῖς μαθηταῖς⸣ εἶπεν· Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.

27 And having taken a cup and having given thanks, He gave to them, saying, “Drink of it, all of you;

καὶ ⸢λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· Πίετε ἐξ αὐτοῦ πάντες,

28 for this is My blood of the covenant, which is being poured out for many, for forgiveness of sins.

τοῦτο γάρ ἐστιν τὸ αἷμά ⸀μου ⸀τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν·

29 And I say to you: I will by no means drink from now of this product of the vine, until that day when I drink it new with you in the kingdom of My Father."

λέγω δὲ ⸀ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

30 And having sung a hymn, they went out to the Mount of Olives.

καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν.

31 Then Yehoshua says to them, "You all will be stumbled in Me this night; for it is written: 'I will strike the Shepherd, and the sheep of the flock will be scattered.'

Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ ⸀διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης·

32 But after I am raised, I will go before you into Galilee.”

μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

33 And Peter, answering, said to Him, “If all will be stumbled in You, I will never be stumbled.”

ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ⸀ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

34 Yehoshua said to him, “Truly I say to you: this night, before a rooster crows, you will deny Me three times.”

ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.

35 Peter says to Him, “Even if it is necessary for me to die with You, I will by no means deny You.” And all the disciples said likewise.

λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ⸀ἀπαρνήσομαι. ⸀ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

36 Then Yehoshua comes with them to a place called Gethsemane, and He says to the disciples, “Sit here, until, having gone away, I pray there.”

Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ ἕως οὗ ἀπελθὼν ⸀ἐκεῖ προσεύξωμαι⸁.

37 And having taken Peter and the two sons of Zebedee, He began to be grieved and deeply distressed.

καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

38 Then He says to them, “My soul is very sorrowful — to death; remain here and watch with Me.”

τότε λέγει ⸀αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ’ ἐμοῦ.

39 And having gone forward a little, He fell on His face, praying and saying, “My Father, if it is possible, let this cup pass from Me; nevertheless, not as I wish, but as You.”

καὶ ⸀προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς σύ.

40 And He comes to the disciples and finds them sleeping, and He says to Peter, “Thus were you not strong enough to watch one hour with Me?

καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ;

41 Watch and pray, so that you may not enter into trial; the spirit indeed is willing, but the flesh weak.”

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.

42 Again, a second time, having gone away, He prayed, saying, “My Father, if this cannot pass unless I drink it, let Your will come to pass.”

πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· Πάτερ μου, εἰ οὐ δύναται ⸀τοῦτο ⸀παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

43 And having come, He again found them sleeping, for their eyes were weighed down.

καὶ ἐλθὼν ⸀πάλιν εὗρεν αὐτοὺς⸁ καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

44 And having left them, again having gone away, He prayed a third time, saying the same word again.

καὶ ἀφεὶς αὐτοὺς ⸀πάλιν ἀπελθὼν⸁ προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν ⸀πάλιν.

45 Then He comes to the disciples and says to them, “Sleep the rest [of the time] and rest; behold, the hour has drawn near, and the Son of Man is delivered into the hands of sinners.

τότε ἔρχεται πρὸς τοὺς ⸀μαθητὰς καὶ λέγει αὐτοῖς· Καθεύδετε ⸀τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

46 Be raised; let us go; behold, the one delivering Me up has drawn near.”

ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

47 And while He was yet speaking, behold, Judas, one of the Twelve, came, and with him a great crowd with swords and clubs, from the chief priests and elders of the people.

Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

48 And the one delivering Him up gave them a sign, saying, “Whomever I kiss, He is [the One]; seize Him.”

ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.

49 And immediately, having come to Yehoshua, he said, “Greetings, Rabbi,” and kissed Him much.

καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

50 And Yehoshua said to him, “Friend, [do] that for which you are here.” Then, having come, they laid the hands on Yehoshua and seized Him.

ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἑταῖρε, ἐφ’ ⸀ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

51 And behold, one of those with Yehoshua, having stretched out the hand, drew his sword, and having struck the servant of the high priest, cut off his ear.

καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον.

52 Then Yehoshua says to him, "Put back your sword into its place; for all who take a sword will perish by a sword.

τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψον ⸀τὴν μάχαιράν σου⸁ εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ⸀ἀπολοῦνται·

53 Or do you think that I cannot call on My Father, and He will set beside Me now more than twelve legions of messengers?

ἢ δοκεῖς ὅτι οὐ ⸀δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ⸀ἄρτι πλείω⸁ δώδεκα λεγιῶνας ἀγγέλων;

54 How, then, would the Scriptures be fulfilled, that thus it is necessary to come to pass?"

πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

55 In that hour Yehoshua said to the crowds, “As against a robber did you come out with swords and clubs to seize Me? Daily in the temple I sat teaching, and you did not seize Me.

ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ’ ⸀ἡμέραν ⸀ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων⸁ καὶ οὐκ ἐκρατήσατέ με.

56 But all this has come to pass so that the Scriptures of the prophets may be fulfilled.” Then all the disciples, having left Him, fled.

τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

57 And those who seized Yehoshua led [Him] away to Caiaphas the high priest, where the scribes and the elders were gathered.

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

58 And Peter was following Him from afar, to the court of the high priest; and having entered inside, he sat with the attendants, to see the end.

ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

59 And the chief priests and all the council were seeking false testimony against Yehoshua, so that they might put Him to death,

οἱ δὲ ἀρχιερεῖς ⌜καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως ⌜αὐτὸν θανατώσωσιν⌝,

60 and they did not find [any], though many false witnesses came forward. And afterward two, having come forward,

καὶ οὐχ εὗρον ⌜πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο⌝

61 said, “This [Man] said: I am able to destroy the sanctuary of Elohim and build [it] in three days.”

εἶπαν· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν ⸀οἰκοδομῆσαι.

62 And the high priest, having stood up, said to Him, “Do You answer nothing? What do these testify against You?”

καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν;

63 And Yehoshua was silent. And the high priest said to Him, “I adjure You by the living Elohim, that You tell us if You are the HaMashiach, the Son of Elohim.”

ὁ δὲ Ἰησοῦς ἐσιώπα. ⸀καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.

64 Yehoshua says to him, “You said [it]. Nevertheless I say to you: From now you will see the Son of Man sitting at the right [hand] of the Power, and coming on the clouds of heaven.”

λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

65 Then the high priest tore his garments, saying, “He blasphemed! Why do we still have need of witnesses? Behold, now you heard the blasphemy;

τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ ⸀λέγων· Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν ⸀βλασφημίαν·

66 what does it seem to you?” And they, answering, said, “He is liable to death.”

τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν· Ἔνοχος θανάτου ἐστίν.

67 Then they spat into His face and struck Him with fists, and some slapped [Him],

τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν

68 saying, “Prophesy to us, HaMashiach — who is the one who struck You?”

λέγοντες· Προφήτευσον ἡμῖν, χριστέ, τίς ἐστιν ὁ παίσας σε;

69 And Peter sat outside in the court; and one servant-girl came to him, saying, “You also were with Yehoshua the Galilean.”

Ὁ δὲ Πέτρος ⸀ἐκάθητο ἔξω⸁ ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου·

70 And he denied before all, saying, “I do not know what you say.”

ὁ δὲ ἠρνήσατο ⸀ἔμπροσθεν πάντων λέγων· Οὐκ οἶδα τί λέγεις.

71 And when he went out to the gateway, another [girl] saw him and says to those there, “This [man] was with Yehoshua the Nazarene.”

ἐξελθόντα ⸀δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει ⸀τοῖς ἐκεῖ· ⸀Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου·

72 And again he denied with an oath: “I do not know the Man.”

καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.

73 And after a little, those standing there, having come, said to Peter, “Truly you also are of them, for your speech also makes you evident.”

μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ·

74 Then he began to curse and to swear: “I do not know the Man.” And immediately a rooster crowed.

τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ ⸀εὐθέως ἀλέκτωρ ἐφώνησεν·

75 And Peter remembered the word spoken by Yehoshua: “Before a rooster crows, you will deny Me three times.” And having gone outside, he wept bitterly.

καὶ ἐμνήσθη ὁ Πέτρος τοῦ ⸀ῥήματος Ἰησοῦ ⸀εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με, καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

CHAPTER 27

1 And morning having come, all the chief priests and the elders of the people took counsel against Yehoshua, so as to put Him to death;

Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν·

2 and having bound Him, they led [Him] away and delivered to Pilate the governor.

καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ ⌜παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

3 Then Judas, the one delivering Him up, having seen that He was condemned, having changed his mind, returned the thirty silver [pieces] to the chief priests and elders,

Τότε ἰδὼν Ἰούδας ὁ ⌜παραδιδοὺς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ⌜ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν ⌜καὶ πρεσβυτέροις

4 saying, “I sinned, having delivered up innocent blood.” And they said, “What [is it] to us? You will see [to it].”

λέγων· Ἥμαρτον παραδοὺς αἷμα ⸀ἀθῷον. οἱ δὲ εἶπαν· Τί πρὸς ἡμᾶς; σὺ ⸀ὄψῃ.

5 And having cast the silver [pieces] into the sanctuary, he withdrew, and having gone away, he hanged himself.

καὶ ῥίψας τὰ ἀργύρια ⸀εἰς τὸν ναὸν⸁ ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο.

6 And the chief priests, having taken the silver [pieces], said, “It is not lawful to put them into the treasury, since it is a price of blood.”

οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν· Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν·

7 And having taken counsel, they bought with them the Potter's Field, for a burial [place] for strangers.

συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

8 Therefore that field was called Field of Blood, to this day.

διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον.

9 Then was fulfilled what was spoken through Jeremiah the prophet, saying: “And they took the thirty silver [pieces], the price of the [One] who was priced, whom they priced from the sons of Israel,

τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,

10 and they gave them for the field of the potter, as YudHeyVavHey directed me.”

καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

11 And Yehoshua stood before the governor; and the governor questioned Him, saying, “Are You the King of the Jews?” And Yehoshua said, “You say [it].”

Ὁ δὲ Ἰησοῦς ⸀ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ⸀ἔφη· Σὺ λέγεις.

12 And as He was accused by the chief priests and elders, He answered nothing.

καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων ⸢καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

13 Then Pilate says to Him, “Do You not hear how many things they testify against You?”

τότε λέγει αὐτῷ ὁ Πιλᾶτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

14 And He did not answer him, not even to one word, so that the governor marveled greatly.

καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

15 And at the feast the governor was accustomed to release one prisoner to the crowd, whom they wished.

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον.

16 And they had then a notable prisoner, called Yehoshua Barabbas.

εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον ⸀Ἰησοῦν Βαραββᾶν. *(Notes 25)*

17 They, therefore, being gathered, Pilate said to them, “Whom do you wish I release to you — Yehoshua Barabbas, or Yehoshua who is called HaMashiach?”

συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος· Τίνα θέλετε ἀπολύσω ὑμῖν, ⸀Ἰησοῦν τὸν⸁ Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;

18 For he knew that because of envy they delivered Him up.

ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

19 And as he sat on the judgment seat, his wife sent to him, saying, “[Let there be] nothing between you and that righteous [Man]; for I suffered many things today in a dream because of Him.”

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.

20 And the chief priests and the elders persuaded the crowds that they should ask for Barabbas, and destroy Yehoshua.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

21 And the governor, answering, said to them, “Which of the two do you wish I release to you?” And they said, “Barabbas.”

ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· ⸀Τὸν Βαραββᾶν.

22 Pilate says to them, “What, then, will I do with Yehoshua, who is called HaMashiach?” They all say, “Let Him be crucified.”

λέγει αὐτοῖς ὁ Πιλᾶτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; ⸀λέγουσιν πάντες· Σταυρωθήτω.

23 And he said, “For what evil did He do?” And they cried out the more, saying, “Let Him be crucified.”

ὁ ⸀δὲ ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· Σταυρωθήτω.

24 And Pilate, seeing that he profits nothing, but rather a disturbance is coming, took water and washed his hands before the crowd, saying, “I am innocent of this blood; you will see [to it].”

Ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ⸀ἀπέναντι τοῦ ὄχλου λέγων· Ἀθῷός εἰμι ἀπὸ τοῦ ⸀αἵματος τούτου· ὑμεῖς ὄψεσθε.

25 And all the people, answering, said, “His blood [be] on us and on our children.”

καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν· Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

26 Then he released Barabbas to them; and Yehoshua, having scourged, he delivered up to be crucified.

τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Then the soldiers of the governor, having taken Yehoshua into the Praetorium, gathered to Him all the cohort.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ᾽ αὐτὸν ὅλην τὴν σπεῖραν.

28 And having stripped Him, they put a scarlet cloak on Him,

καὶ ἐκδύσαντες αὐτὸν ⸂χλαμύδα κοκκίνην περιέθηκαν αὐτῷ⸃,

29 and having woven a crown of thorns, they set [it] on His head, and a reed in His right [hand]; and having knelt before Him, they mocked Him, saying, “Greetings, King of the Jews!”

καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ ⸂τῆς κεφαλῆς⸃ αὐτοῦ καὶ κάλαμον ⸂ἐν τῇ δεξιᾷ⸃ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ⸂ἐνέπαιξαν αὐτῷ λέγοντες· Χαῖρε, ⸂βασιλεῦ τῶν Ἰουδαίων,

30 And having spat on Him, they took the reed and were striking [Him] on the head.

καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

31 And when they mocked Him, they stripped Him of the cloak and dressed Him in His garments, and led Him away to crucify.

καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

32 And going out, they found a man of Cyrene, by name Simon; him they pressed into service, that he might carry His cross.

Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

33 And having come to a place called Golgotha — which is called Place of a Skull —

Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν ⸢Κρανίου Τόπος λεγόμενος⸣,

34 they gave Him wine mixed with gall to drink; and having tasted, He did not wish to drink.

ἔδωκαν αὐτῷ πιεῖν ⸢οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ⸢ἠθέλησεν πιεῖν.

35 And having crucified Him, they divided His garments, casting a lot;

σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

36 and sitting down, they kept watch over Him there.

καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

37 And they set over His head His charge, written: THIS IS YEHOSHUA, THE KING OF THE JEWS.

καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

38 Then two robbers are crucified with Him — one at the right, and one at the left.

Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

39 And those passing by were blaspheming Him, shaking their heads

οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν

40 and saying, “You who destroy the sanctuary and build [it] in three days, save Yourself! If You are [the] Son of Elohim, come down from the cross.”

καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, ⸀κατάβηθι ἀπὸ τοῦ σταυροῦ.

41 And likewise also the chief priests, mocking with the scribes and elders, said:

ὁμοίως ⸀καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ ⸀πρεσβυτέρων ἔλεγον·

42 “He saved others; Himself He cannot save. He is King of Israel — let Him come down now from the cross, and we will believe on Him.

Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· ⸀βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ ⸀αὐτόν.

43 He has trusted in Elohim; let Him rescue [Him] now, if He wishes Him; for He said: ‘I am [the] Son of Elohim.’”

πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω ⸀νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός.

44 And even the robbers who were crucified with Him reproached Him with the same.

τὸ δ’ αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες ⸀σὺν αὐτῷ ὠνείδιζον αὐτόν.

45 And from the sixth hour darkness came on all the earth, until the ninth hour.

Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.

46 And about the ninth hour Yehoshua cried out with a great voice, saying, “Eli, Eli, lema sabachthani — that is: My Elohim, My Elohim, why did You forsake Me?”

περὶ δὲ τὴν ἐνάτην ὥραν ⸀ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ⸂Ἠλὶ ἠλὶ⸃ λεμὰ σαβαχθάνι; τοῦτ’ ἔστιν· Θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;

47 And some of those standing there, having heard, said: “This [Man] calls Elijah.”

τινὲς δὲ τῶν ἐκεῖ ⸀ἑστηκότων ἀκούσαντες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος.

48 And immediately one of them, having run and taken a sponge, and having filled [it] with sour wine and put [it] on a reed, was giving Him to drink.

καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

49 And the rest said, “Let [be]; let us see if Elijah comes to save Him.”

οἱ δὲ λοιποὶ ⸀ἔλεγον· Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων ⸀αὐτόν. *(Notes 26)*

50 And Yehoshua, again having cried with a great voice, yielded the spirit.

ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

51 And behold, the veil of the sanctuary was torn into two, from above to below; and the earth was shaken, and the rocks were torn;

καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ⸀ἀπ’ ἄνωθεν ἕως κάτω εἰς δύο⸁, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν,

52 and the tombs were opened, and many bodies of the set-apart ones who had fallen asleep were raised;

καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ⸀ἠγέρθησαν,

53 and having come out of the tombs after His resurrection, they entered into the holy city and appeared to many.

καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

54 And the centurion and those with him keeping watch over Yehoshua, having seen the earthquake and the things that came to pass, feared greatly, saying, “Truly this was [the] Son of Elohim.”

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ ⸀γενόμενα ἐφοβήθησαν σφόδρα λέγοντες· Ἀληθῶς ⸀θεοῦ υἱὸς⸁ ἦν οὗτος.

55 And there were there many women, watching from afar, who followed Yehoshua from Galilee, serving Him;

Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ·

56 among whom was Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ ⸀Ἰωσὴφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

57 And evening having come, there came a rich man from Arimathea, by name Joseph, who himself also was discipled to Yehoshua;

Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἁριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ⸀ἐμαθητεύθη τῷ Ἰησοῦ·

58 he, having come to Pilate, asked for the body of Yehoshua. Then Pilate commanded [it] to be given.

οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλᾶτος ἐκέλευσεν ⸀ἀποδοθῆναι.

59 And Joseph, having taken the body, wrapped it in a clean linen cloth,

καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν ⸀αὐτὸ σινδόνι καθαρᾷ,

60 and laid it in his new tomb, which he cut in the rock; and having rolled a great stone to the door of the tomb, he went away.

καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

61 And Mary the Magdalene was there, and the other Mary, sitting opposite the grave.

ἦν δὲ ἐκεῖ ⸀Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

62 And the next day — which is after the Preparation — the chief priests and the Pharisees were gathered to Pilate,

Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλᾶτον

63 saying, “Master, we remembered that that deceiver said, while yet living: ‘After three days I am raised.’

λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι·

64 Command, therefore, the grave to be made secure until the third day, lest His disciples, having come, steal Him and say to the people: ‘He was raised from the dead,’ and the last deception will be worse than the first.”

κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ ⸀αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

65 Pilate said to them, “You have a guard; go, make [it] secure as you know [how].”

⸀*ἔφη αὐτοῖς ὁ Πιλᾶτος· Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.*

66 And they, having gone, made the grave secure, having sealed the stone, with the guard.

οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

CHAPTER 28

1 And late on the Sabbath, as it was dawning toward the first [day] of the week, Mary the Magdalene and the other Mary came to view the grave.

Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν ⸀Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

2 And behold, a great earthquake came; for a messenger of Elohim (Master), having come down from heaven and having come near, rolled away the stone and sat on it.

καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ ⸀καὶ προσελθὼν ἀπεκύλισε τὸν ⸀λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

3 And his appearance was as lightning, and his garment white as snow.

ἦν δὲ ἡ εἰδέα αὐτοῦ ⸀ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών.

4 And from fear of him, those keeping watch were shaken and became as dead.

ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ⸀ὡς νεκροί.

5 And the messenger, answering, said to the women, “Do not fear, you; for I know that you seek Yehoshua, who was crucified.

ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

6 He is not here; for He was raised, as He said. Come, see the place where He lay.

οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ⸀ἔκειτο·

7 And quickly, having gone, say to His disciples: ‘He was raised from the dead; and behold, He goes before you into Galilee; there you will see Him.’ Behold, I told you.”

καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.

8 And having gone away quickly from the tomb, with fear and great joy, they ran to report to His disciples.

καὶ ⸀ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

9 And behold, Yehoshua met them, saying, "Rejoice." And they, having come, took hold of His feet and bowed down to Him.

⸀καὶ ⸀ἰδοὺ Ἰησοῦς ⸀ὑπήντησεν αὐταῖς λέγων· Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

10 Then Yehoshua says to them, "Do not fear; go, report to My brothers that they may go away into Galilee, and there they will see Me."

τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.

11 And as they were going, behold, some of the guard, having come into the city, reported to the chief priests all the things that came to pass.

Πορευομένων δὲ αὐτῶν ἰδού τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

12 And having been gathered with the elders, and having taken counsel, they gave much silver to the soldiers,

καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις

13 saying, “Say: ‘His disciples, having come by night, stole Him while we slept.’

λέγοντες· Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων·

14 And if this is heard by the governor, we will persuade him and make you free from care.”

καὶ ἐὰν ἀκουσθῇ τοῦτο ⸀ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν ⸀αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

15 And they, having taken the silver, did as they were taught. And this word was spread abroad among the Jews until this day.

οἱ δὲ λαβόντες ⌜τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ⌜ἡμέρας.

16 And the eleven disciples went into Galilee, to the mountain where Yehoshua had appointed them;

Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

17 and having seen Him, they bowed down; but some doubted.

καὶ ἰδόντες αὐτὸν ⌜προσεκύνησαν, οἱ δὲ ἐδίστασαν.

18 And Yehoshua, having come, spoke to them, saying, “All authority was given to Me in heaven and on the earth.

καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ ⌜τῆς γῆς·

19 Go, therefore, disciple all the nations,
immersing them into the name of the Father
and of the Son and of the Holy Spirit,

πορευθέντες ⸀οὖν μαθητεύσατε πάντα τὰ ἔθνη, ⸀βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

20 teaching them to keep all things, as many
as I commanded you; and behold, I am with
you all the days, until the completion of the
age.”

διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ ⸀αἰῶνος.

NOTES — WHERE THE COPIES DIVIDE, AND WORDS OPENED

Apparatus only: the manuscript facts — which copy reads what — and the words' own standings. No commentary stands in this volume.

Notes 1 — Matthew 1:1

First standing of the Name in this book: Ἰησοῦς χριστός (Iēsous Christos) prints "Yehoshua HaMashiach," the set's standing dress, stated openly here and used throughout. Βίβλος γενέσεως, "scroll of the origin," answers Genesis 5:1's "scroll of the generations of Adam" in the Greek of the old covenant.

Notes 2 — Matthew 1:5

The oldest copies divide on the forms Βόες/Βοόζ (Boes/Booz) and Ἰωβήδ/Ὼβήδ; the SBL text prints Βόες and Ἰωβὴδ. The names are the same men either way; our rendering prints Boaz and Obed.

Notes 3 — Matthew 1:7

The SBL text, with the oldest copies, reads Ἀσάφ (Asaph) for the king the Hebrew scrolls call אָסָא (Asa, 1 Kings 15). Later Greek copies conform the name to Ἀσά.

We print what the early copies carry — Asaph — and name the division here.

Notes 4 — Matthew 1:10

Again the early copies read Ἀμώς (Amos) where the Hebrew king-list has אָמוֹן (Amon, 2 Kings 21:19); later copies correct to Ἀμών. We print the early reading, Amos, and name it.

Notes 5 — Matthew 1:21

The name is the meaning: Ἰησοῦς answers the Hebrew יֵשׁוּעַ / יְהוֹשֻׁעַ, “YudHeyVavHey saves” — the messenger's “for He will save” is the name opened.

Notes 6 — Matthew 1:23

παρθένος (parthenos, virgin) is the Greek scroll's word at Isaiah 7:14 where the Hebrew carries עַלְמָה (almah, young woman); Matthew quotes the Greek. Both standings are named in the set's Immanu-EL book.

Notes 7 — Matthew 1:25

Some later copies add “her firstborn” (τὸν πρωτότοκον) before “son”; the oldest copies (Sinaiticus, Vaticanus) do not carry it. The SBL text, and ours, print without it.

Notes 8 — Matthew 2:23

Ναζωραῖος (Nazōraios). Matthew says only “through the prophets” (plural) — no single verse carries this saying in this form; the set's Nazir book sets out the three columns of the question (netzer the Branch, Isa 11:1; nazir the Separated One; the despised place, John 1:46) and leaves it open, as the text does.

Notes 9 — Matthew 3:11

“and fire” (καὶ πυρί): a small company of copies and versions ends the saying at “in the Holy Spirit,” but the great codices (Sinaiticus, Vaticanus, Alexandrinus) and the early tradition carry καὶ πυρί. The SBL text keeps it, and so do we; the division is named here, not hidden.

Notes 10 — Matthew 4:6

The tempter's quotation (Psalm 91:11–12) stops mid-verse: it leaves out “in all your ways” (Ps 91:11) and the whole of verse 13, “You will tread on lion and cobra” — the serpent-treading line. The set's Get Behind Me, Satan book lays out the cut in full.

Notes 11 — Matthew 5:22

“without a cause” (εἰκῇ): many later copies soften the saying by adding it after “angry with his brother.” The oldest copies (𝔓64, Sinaiticus's first hand, Vaticanus) do

not carry it; the SBL text prints without it, and so do we.

Notes 12 — Matthew 5:44

DISPUTED LENGTH: many later copies enlarge this verse — "…and bless those cursing you, do good to those hating you…" — the longer form read in most later editions. The oldest copies (Sinaiticus, Vaticanus, Bezae's first hand) carry the shorter saying. The SBL text prints the shorter; so do we, and the longer form is named here, not hidden.

Notes 13 — Matthew 6:1

δικαιοσύνην ("righteousness") is the early reading (Sinaiticus, Vaticanus, Bezae); a company of later copies reads ἐλεημοσύνην ("alms-giving"), narrowing the word to the first example that follows. We print the early reading.

Notes 14 — Matthew 6:13

THE DOXOLOGY — DISPUTED, printed in full here: later copies close the prayer with, "For Yours is the kingdom and the power and the glory forever. Amen." The earliest and best copies (Sinaiticus, Vaticanus, and the early versions) end the prayer at "deliver us from the evil one," and the early order called the Didache

carries the longer ending in a shorter shape (“for Yours is the power and the glory forever”). The SBL text ends at “evil one,” and so do we; the later ending stands here in the apparatus, named, where a reader can weigh it.

Notes 15 — Matthew 6:24

κυρίοις here is the common noun — “two masters,” two household lords — not the title of Elohim; it prints as the common word, as at 10:24. The scope of the κύριος rule is stated in full in the front of this book.

Notes 16 — Matthew 8:28

Γαδαρηνῶν (Gadarenes): the copies divide three ways — Gadarenes (Sinaiticus, Vaticanus) / Gerasenes / Gergesenes — an old and honestly divided standing, the place itself being across the lake from Galilee. The SBL text prints Gadarenes, and so do we; the other two names stand here.

Notes 17 — Matthew 11:12

βιάζεται (biazetai) — the Greek voice is middle-or-passive and the saying divides: “the kingdom is being pressed by violence, and violent men seize it” (so the corpus) against “the kingdom presses forward forcefully, and forceful men lay hold of it.” The oldest

copies carry no pointing to settle the voice; both standings print here, and the text-line carries the first.

Notes 18 — Matthew 12:47

VERSE DIVIDED IN THE COPIES: this whole verse (12:47) is absent from Sinaiticus and Vaticanus and a small company, present in Bezae and the great body of copies. The SBL text carries it marked; we print it and name its witnesses here — nothing settled silently.

Notes 19 — Matthew 16:2

DISPUTED STANDING: the weather-saying of verses 2b–3 (“When evening comes, you say: Fair weather…”) is absent from Sinaiticus, Vaticanus, and other early copies, and present in the great body of later copies. The SBL text carries it with its editors' doubt-marks; we print it (it is no doctrine's hinge) and name the division here, in the open.

Notes 20 — Matthew 16:18

Πέτρος / πέτρα: the saying carries its own word-play in the Greek — Petros (a stone) on petra (the rock-mass). Whether the rock is Peter himself, his confession, or the Revealer has divided readers since the earliest centuries; the text's words are printed, the division named, and nothing built on it silently. ἐκκλησία prints

“assembly” — the set's word (Qahal) — where English versions do not print “assembly.”

Notes 21 — Matthew 19:17

DISPUTED FORM: the early copies read “Why do you ask Me concerning the good? One is the Good.” Later copies conform the exchange to Mark 10:18's shape (“Why do you call Me good? No one is good except One — Elohim”). We print the early Matthew form and name the conformed form here.

Notes 22 — Matthew 21:44

DISPUTED STANDING: verse 44 (“And the one falling on this stone will be shattered; and on whomever it falls, it will crush him”) is absent from a company of the earliest copies (Sinaiticus's first hand among them, with others) and present in the great body. The SBL editors carry it in doubt-marks. It echoes Daniel 2:34, 44–45 and Luke 20:18 carries its twin. We print it, flagged, rather than silently keep or silently cut it.

Notes 23 — Matthew 22:44

The verse the Messiah-question turns on, printed exactly as its two words stand. Psalm 110:1 in the Hebrew is ne'um YudHeyVavHey la'doni — “YudHeyVavHey said to my master” — where “my

master” is ’adoni, the word used of a greater-than-the-speaker lord, here of David's descendant. The Greek scroll leveled both Hebrew words into kyrios (“kyrios said to my kyrios”), and most English versions leveled them again, hiding David's own distinction. This rendering unlevels them by the settled rule: the Name prints where the Name stands in the Hebrew quoted; ’adoni prints “my Master.” His question only works with the words distinct: David, in the Spirit, calls his own descendant Master.

Notes 24 — Matthew 24:36

οὐδὲ ὁ υἱός — “nor the Son” — stands in the early copies of Matthew (as it does in Mark 13:32). A small company of later copies drops the two words — a smoothing hand against the sentence's own plain weight. The early reading is printed; the omission is named.

Notes 25 — Matthew 27:16

Barabbas's first name: a strong company of early copies calls him “Yehoshua Barabbas” — two men named Yehoshua stood before the crowd, and the choice between them is the verse's own knife-edge. Some copies drop the first name (reverence, most

readers judge). The SBL editors carry it with doubt-marks; we print it and name the doubt.

Notes 26 — Matthew 27:49

THE SPEAR GLOSS: some later copies insert here, after “let us see if Elijah comes to save Him,” the words “and another took a spear and pierced His side, and water and blood came out” — drawn backward from John 19:34 into Matthew's account. The earliest copies of Matthew do not have it; the SBL text does not print it; neither does this book. It is named here so nothing is hidden.

CROSS-CHECK AGAINST THE PROJECT CORPUS

Every verse measured after rendering against the project LSV corpus, the set's English yardstick. The corpus line is quoted verbatim, dress and all — where the corpus prints "God," the quotation prints "God," because a quotation is not ours to alter; that is the one place the word stands in this book, and it stands only inside these marked quotations. In the rendering itself, and in our own notes, the word appears nowhere except where a corpus line is being discussed — at 1:23, 3:16, and 6:33, each listed with its reason — exactly as the project's gate requires. "Agrees" means the rendering and the corpus carry the same sense; every differ is stated with the Greek reason.

CHAPTER 1

1 — corpus: "[The] scroll of the birth of Jesus Christ, Son of David, Son of Abraham."
Agrees.

2 — corpus: "Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers,"
Agrees.

3 — corpus: “and Judah begot Perez and Zerah of Tamar, and Perez begot Hezron, and Hezron begot Ram,”

Agrees.

4 — corpus: “and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon,”

Agrees.

5 — corpus: “and Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,”

Agrees.

6 — corpus: “and Jesse begot David the king. And David the king begot Solomon, of her [who had been] Uriah’s,”

Agrees.

7 — corpus: “and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa,”

Agrees.

8 — corpus: “and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,”

Agrees.

9 — corpus: “and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,”

Agrees.

10 — corpus: “and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah,”

Agrees.

11 — corpus: “and Josiah begot Jeconiah and his brothers, at the Babylonian removal.”

Agrees.

12 — corpus: “And after the Babylonian removal, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel,”

Agrees.

13 — corpus: “and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,”

Agrees.

14 — corpus: “and Azor begot Sadok, and Sadok begot Achim, and Achim begot Eliud,”

Agrees.

15 — corpus: “and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,”

Agrees.

16 — corpus: “and Jacob begot Joseph, the husband of Mary, of whom was begotten Jesus, who is named Christ.”

Agrees.

17 — corpus: “All the generations, therefore, from Abraham to David [are] fourteen generations, and from David to the Babylonian removal fourteen generations, and from the Babylonian removal to the Christ, fourteen generations.”

Agrees.

18 — corpus: “And of Jesus Christ, the birth was thus: for His mother Mary having been betrothed to Joseph, before their coming together she was found to have conceived from the Holy Spirit,”

Corpus: “she was found to have conceived from the Holy Spirit.” Ours follows the Greek shape: εὑρέθη ἐν γαστρὶ ἔχουσα, “she was found having in the womb,” rendered plainly “was found with child.””

19 — corpus: “and her husband Joseph being righteous, and not willing to make her an example, resolved to send her away privately.”

Agrees.

20 — corpus: “And on his thinking of these things, behold, a messenger of the LORD appeared to him in a dream, saying, “Joseph, son of David, you may not fear to receive your wife Mary, for that which was begotten in her [is] of the Holy Spirit,”

ἄγγελος κυρίου — “a messenger of Elohim (Master)”: the Greek scroll's own standing phrase for the Hebrew mal’akh YudHeyVavHey, “messenger of YudHeyVavHey.” By the project's ruled dress, the Name prints where the Greek quotes a Hebrew passage carrying it; in the evangelist's own narrative the parenthesis dress stands, exactly as ruled — and the phrase's Hebrew weight is named here, in the open, so nothing hangs on the reader's guessing.

21 — corpus: “and she will bring forth a Son, and you will call His Name Jesus, for He will save His people from their sins.””

Agrees.

22 — corpus: “And all this has come to pass, that it may be fulfilled that was spoken by the LORD through the prophet, saying,”

Agrees.

23 — corpus: ““Behold, the virgin will conceive, and she will bring forth a Son, and they will call His Name Emmanuel,” which is, being interpreted, “God with us.””

The corpus prints “God with us.” Here θεός stands in Matthew's own gloss of the child's name — the Greek calls the Son θεός — so by the project's rule it prints Elohim, as the set does at John 1:1 and 20:28. The

quotation is Isaiah 7:14, in the Greek form the apostles quote.

24 — corpus: “And Joseph, having risen from sleep, did as the messenger of the LORD directed him, and received his wife,”
Agrees.

25 — corpus: “and did not know her until she brought forth her Son—the firstborn, and he called His Name Jesus.”
Agrees.

CHAPTER 2

1 — corpus: “And Jesus having been born in Beth-Lehem of Judea, in the days of Herod the king, behold, magi from the east came to Jerusalem,”
Agrees.

2 — corpus: “saying, “Where is He who was born King of the Jews? For we saw His star in the east, and we came to worship Him.””
Corpus prints “worship Him” for προσκυνῆσαι αὐτῷ. προσκυνέω is a body's act — to bow down, prostrate oneself — and we print the act throughout, “bow down to.”

3 — corpus: “And Herod the king having heard, was stirred, and all Jerusalem with him,”

Agrees.

4 — corpus: “and having gathered all the chief priests and scribes of the people, he was inquiring from them where the Christ is born.”

Agrees.

5 — corpus: “And they said to him, “In Beth-Lehem of Judea, for thus it has been written through the prophet:”

Agrees.

6 — corpus: “And you, Beth-Lehem, the land of Judah, you are by no means the least among the leaders of Judah, for out of you will come One leading, who will feed My people Israel.””

The saying is Micah 5:2 as the Greek scroll carries it; the Hebrew reads “from you [One] will go forth for Me, to be Ruler in Israel.” Matthew's Greek form is printed as it stands.

7 — corpus: “Then Herod, having called the magi privately, inquired exactly from them the time of the appearing star,”

Agrees.

8 — corpus: “and having sent them to Beth-Lehem, he said, “Having gone—inquire exactly for the Child, and whenever you may have found, bring me back word, that I also having come may worship Him.””

Agrees.

9 — corpus: “And they, having heard the king, departed, and behold, the star, that they saw in the east, went before them, until, having come, it stood over where the Child was.”

Agrees.

10 — corpus: “And having seen the star, they rejoiced with exceedingly great joy,”

Agrees.

11 — corpus: “and having come into the house, they found the Child with His mother Mary, and having fallen down they worshiped Him, and having opened their treasures, they presented to Him gifts, gold, and frankincense, and myrrh,”

Agrees.

12 — corpus: “and having been divinely warned in a dream not to return to Herod, through another way they withdrew to their own region.”

Agrees.

13 — corpus: “And on their having withdrawn, behold, a messenger of the LORD appears in a dream to Joseph, saying, “Having risen, take the Child and His mother, and

flee to Egypt, and be there until I may speak to you, for Herod is about to seek the Child to destroy Him.”"

Agrees.

14 — corpus: “And he, having risen, took the Child and His mother by night, and withdrew to Egypt,”

Agrees.

15 — corpus: “and he was there until the death of Herod, that it might be fulfilled that was spoken by the LORD through the prophet, saying, “Out of Egypt I called My Son.”"

Hosea 11:1. The Hebrew of Hosea reads “out of Egypt I called My son”; the Greek scroll of Hosea reads “out of Egypt I called his children.” Matthew's form follows the Hebrew sense; both standings are recorded in the set's Hosea material.

16 — corpus: “Then Herod, having seen that he was deceived by the magi, was very angry, and having sent forth, he slew all the male children in Beth-Lehem, and in all its borders, from two years and under, according to the time that he inquired exactly from the magi.”

Agrees.

17 — corpus: “Then was fulfilled that which was spoken by Jeremiah the prophet, saying,”

Agrees.

18 — corpus: ""A voice in Ramah was heard—weeping and much mourning—Rachel weeping [for] her children, and she would not be comforted because they are not.""

Jeremiah 31:15. The Greek scroll of Jeremiah carries an added line, "lamentation and weeping and mourning," which some copies of Matthew also picked up; the oldest copies of Matthew (Sinaiticus, Vaticanus, Bezae) carry the shorter form, and the SBL text prints it. Ours follows the shorter form.

19 — corpus: "And Herod having died, behold, a messenger of the LORD appears in a dream to Joseph in Egypt,"

Agrees.

20 — corpus: "saying, "Having risen, take the Child and His mother, and be going to the land of Israel, for they have died—those seeking the life of the Child.""

Agrees.

21 — corpus: "And he, having risen, took the Child and His mother, and came to the land of Israel,"

Agrees.

22 — corpus: "and having heard that Archelaus reigns over Judea instead of his father Herod, he was afraid to go there, and having been divinely warned in a dream, he withdrew to the parts of Galilee,"

Agrees.

23 — corpus: “and coming, he dwelt in a city named Nazareth, that it might be fulfilled that was spoken through the Prophets, that “He will be called a Nazarene.””
Agrees.

CHAPTER 3

1 — corpus: “And in those days John the Immerser comes, proclaiming in the wilderness of Judea,”
ὁ βαπτιστής (the Immerser): the corpus likewise prints “John the Immerser” — the set's dress for βαπτίζω is immerse, not the borrowed word baptize.

2 — corpus: “and saying, “Convert, for the kingdom of the heavens has come near,””
μετανοεῖτε: corpus prints “Repent” (and “Convert” in later standings). The Greek word is μετανοέω — meta, after/again + noeō, to perceive with the mind — “change your minds.” We print the Greek's own sense; the corpus differ is listed here once and stands for every standing of the word in this book.

3 — corpus: “for this is he having been spoken of by Isaiah the prophet, saying, “A voice of one crying in the wilderness: Prepare the way of the LORD, || Make His paths straight.””
κύριος here quotes Isaiah 40:3, where the Hebrew carries the Name — so under the rule κύριος prints

YudHeyVavHey at this standing. The voice is John's, so the verse prints black.

4 — corpus: “And this John had his clothing of camel’s hair, and a girdle of skin around his loins, and his nourishment was locusts and honey of the field.”

Agrees.

5 — corpus: “Then were going forth to him Jerusalem, and all Judea, and all the region around the Jordan,”

Agrees.

6 — corpus: “and they were immersed in the Jordan by him, confessing their sins.”

Agrees.

7 — corpus: “And having seen many of the Pharisees and Sadducees coming about his immersion, he said to them, “Brood of vipers! Who showed you to flee from the coming wrath?”

Agrees.

8 — corpus: “Bear, therefore, fruits worthy of conversion,”

Agrees.

9 — corpus: “and do not think to say in yourselves, We have a father—Abraham, for I say to you that God is able to raise children to Abraham out of these stones,”

Agrees.

10 — corpus: “and now also, the axe is laid to the root of the trees, therefore, every tree not bearing good fruit is cut down, and is cast into fire.”

Agrees.

11 — corpus: “I indeed immerse you in water for conversion, but He who is coming after me is mightier than I, of whom I am not worthy to carry the sandals, He will immerse you in the Holy Spirit and fire,”

Agrees.

12 — corpus: “whose fan [is] in His hand, and He will thoroughly cleanse His floor, and will gather His wheat into the storehouse, but He will burn the chaff with unquenchable fire.””

Agrees.

13 — corpus: “Then Jesus comes from Galilee to John at the Jordan, to be immersed by him,”

Agrees.

14 — corpus: “but John was forbidding Him, saying, “I have need to be immersed by You—and You come to me?””

Agrees.

15 — corpus: “But Jesus answering said to him, “Permit [it] now, for thus it is fitting to us to fulfill all righteousness,” then he permits Him.”

Agrees.

16 — corpus: “And having been immersed, Jesus immediately went up from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending as a dove, and coming on Him,”
Corpus: “the Spirit of God.” πνεῦμα θεοῦ — θεός prints Elohim under the rule, in narration as in speech; the differ is the standing dress difference, listed here and at each standing.

17 — corpus: “and behold, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I delighted.””
The Father's own voice — the verse prints blue by the Kodesh rule. εὐδόκησα is aorist: “I was well pleased / I delighted,” a settled delight, where most English prints the present “I am well pleased.”

CHAPTER 4

1 — corpus: “Then Jesus was led up to the wilderness by the Spirit, to be tempted by the Devil,”
πειρασθῆναι: tried/tested — the same word-family as “lead us not into trial” (6:13). The corpus prints “tempted”; the Greek word names a testing, whether to prove or to seduce, and its color comes from who is doing it. We print “tried” and its noun “trial”

throughout, the Devil's work being named by his own title here (διάβολος, the slanderer-accuser).

2 — corpus: “and having fasted forty days and forty nights, afterward He hungered.”

Agrees.

3 — corpus: “And the tempting [one], having come to Him, said, “If You are the Son of God—speak that these stones may become loaves.””

Agrees.

4 — corpus: “But He answering said, “It has been written: Man does not live on bread alone, but on every word coming forth from the mouth of God.””

Agrees.

5 — corpus: “Then the Devil takes Him to the [holy] city, and sets Him on the pinnacle of the temple,”

Agrees.

6 — corpus: “and says to Him, “If You are the Son of God—cast Yourself down, for it has been written that, His messengers He will charge concerning you, and on hands they will bear you up, that you may not dash your foot on a stone.””

Agrees.

7 — corpus: “Jesus said to him again, “It has been written: You will not tempt the LORD your God.””

Deuteronomy 6:16 — the Hebrew carries the Name, so κύριον prints YudHeyVavHey at this standing under the rule.

8 — corpus: “Again the Devil takes Him to a very high mountain, and shows to Him all the kingdoms of the world and their glory,”

Agrees.

9 — corpus: “and says to Him, “All these I will give to You, if falling down You may worship me.””

Agrees.

10 — corpus: “Then Jesus says to him, “Go—Satan, for it has been written: You will worship the LORD your God, and Him only will you serve.””

Deuteronomy 6:13 — the Name stands in the Hebrew, so κύριον prints YudHeyVavHey. Some later copies add “behind Me” (ὀπίσω μου, from Luke 4:8); the oldest copies of Matthew do not carry it.

11 — corpus: “Then the Devil leaves Him, and behold, messengers came and were ministering to Him.”

Agrees.

12 — corpus: “And Jesus, having heard that John was delivered up, withdrew to Galilee,”

Agrees.

13 — corpus: “and having left Nazareth, having come, He dwelt at Capernaum that is by the sea, in the borders of Zebulun and Naphtali,”

Agrees.

14 — corpus: “that it might be fulfilled that was spoken through Isaiah the prophet, saying,”

Agrees.

15 — corpus: ““Land of Zebulun and land of Naphtali, way of the sea, beyond the Jordan, Galilee of the nations!”

Agrees.

16 — corpus: “The people that is sitting in darkness saw a great light, and to those sitting in a region and shadow of death—light arose to them.””

Isaiah 9:1–2 in the Greek form. The Hebrew reads “the people walking in darkness”; the Greek scroll reads “sitting.” Matthew prints the Greek form, and so do we.

17 — corpus: “From that time Jesus began to proclaim and to say, “Convert, for the kingdom of the heavens has come near.””

Agrees.

18 — corpus: “And Jesus, walking by the Sea of Galilee, saw two brothers, Simon named Peter and his brother Andrew, casting a drag into the sea—for they were fishers—”

Agrees.

19 — corpus: “and He says to them, “Come after Me, and I will make you fishers of men,””

Agrees.

20 — corpus: “and they, immediately, having left the nets, followed Him.”

Agrees.

21 — corpus: “And having advanced from there, He saw two other brothers, James of Zebedee, and his brother John, in the boat with their father Zebedee, refitting their nets, and He called them,”

Agrees.

22 — corpus: “and they, immediately, having left the boat and their father, followed Him.”

Agrees.

23 — corpus: “And Jesus was going in all of Galilee teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and every sickness among the people,”

Corpus: “the good news of the kingdom” — agree. συναγωγή (synagōgē) is the assembly-place word; the corpus and our rendering both print “synagogues.”

24 — corpus: “and His fame went forth to all Syria, and they brought to Him all the ill having manifold oppressing diseases and torments—and demoniacs, and lunatics, and paralytics—and He healed them.”

Agrees.

25 — corpus: “And there followed Him many multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.”

Agrees.

CHAPTER 5

1 — corpus: “And having seen the multitudes, He went up to the mountain, and He having sat down, His disciples came to Him,”

Agrees.

2 — corpus: “and having opened His mouth, He was teaching them, saying,”

Agrees.

3 — corpus: ““Blessed the poor in spirit—because theirs is the kingdom of the heavens.”

Agrees.

4 — corpus: “Blessed the mourning—because they will be comforted.”

Agrees.

5 — corpus: “Blessed the meek—because they will inherit the land.”

Agrees.

6 — corpus: “Blessed those hungering and thirsting for righteousness—because they will be filled.”

Agrees.

7 — corpus: “Blessed the kind—because they will find kindness.”

Agrees.

8 — corpus: “Blessed the clean in heart—because they will see God.”

Agrees.

9 — corpus: “Blessed the peacemakers—because they will be called sons of God.”

Agrees.

10 — corpus: “Blessed those persecuted for righteousness’ sake—because theirs is the kingdom of the heavens.”

Agrees.

11 — corpus: “Blessed are you whenever they may reproach you, and may persecute, and may say any evil thing against you falsely for My sake—”

Agrees.

12 — corpus: “rejoice and be glad, because your reward [is] great in the heavens, for thus they persecuted the prophets who were before you.”

Agrees.

13 — corpus: “You are the salt of the earth, but if the salt may lose savor, in what will it be salted? It is good for nothing from now on, except to be cast outside, and to be trodden down by men.”

Agrees.

14 — corpus: “You are the light of the world, a city set on a mountain is not able to be hid;”

Agrees.

15 — corpus: “nor do they light a lamp and put it under the measure, but on the lampstand, and it shines to all those in the house;”

Agrees.

16 — corpus: “so let your light shine before men, that they may see your good works, and may glorify your Father who [is] in the heavens.”

Agrees.

17 — corpus: “Do not suppose that I came to throw down the Law or the Prophets—I did not come to throw down, but to fulfill;”

καταλῦσαι / πληρῶσαι: “tear down / fulfill.” The corpus prints “abolish / fulfill.” The Greek pair is a building picture — dissolve, loose down — against fill full. The set's Laws, Sorted book opens this verse word by word.

18 — corpus: “for truly I say to you, until the heaven and the earth may pass away, one iota or one tittle may not pass away from the Law, until all may come to pass.”

Agrees.

19 — corpus: “Therefore whoever may loose one of these commands—the least—and may teach men so, he will be called least in the kingdom of the heavens, but whoever may do and may teach [them], he will be called great in the kingdom of the heavens.”

Agrees.

20 — corpus: “For I say to you that if your righteousness may not abound above that of the scribes and Pharisees, you may not enter into the kingdom of the heavens.”

Agrees.

21 — corpus: “You heard that it was said to the ancients: You will not murder, and whoever may murder will be in danger of the judgment;”

Agrees.

22 — corpus: “but I say to you that everyone who is angry at his brother without cause will be in danger of the judgment, and whoever may say to his brother, Stupid, will be in danger of the Sanhedrin, and whoever may say, Moron, will be in danger of the Gehenna of fire.”

Agrees.

23 — corpus: “If, therefore, you may bring your gift to the altar, and there may remember that your brother has anything against you,”

Agrees.

24 — corpus: “leave there your gift before the altar, and go —first be reconciled to your brother, and then having come, bring your gift.”

Agrees.

25 — corpus: “Be agreeing with your opponent quickly, while you are in the way with him, that the opponent may not deliver you to the judge, and the judge may deliver you to the officer, and you may be cast into prison;”

Agrees.

26 — corpus: “truly I say to you, you may not come forth from there until you may pay the last penny.”

κοδράντης — a Roman quadrans, the smallest copper coin; the corpus prints “farthing,” an English small coin of its own day. We keep the Greek coin's name, as the set keeps foreign coin names.

27 — corpus: “You heard that it was said to the ancients: You will not commit adultery;”

Agrees.

28 — corpus: “but I say to you that everyone who is looking on a woman to desire her, already committed adultery with her in his heart.”

Agrees.

29 — corpus: “But if your right eye causes you to stumble, pluck it out and cast from you, for it is good to you that one of your members may perish, and not your whole body be cast into Gehenna.”

Agrees.

30 — corpus: “And if your right hand causes you to stumble, cut it off, and cast from you, for it is good to you that one of your members may perish, and not your whole body be cast into Gehenna.”

Agrees.

31 — corpus: “And it was said that, Whoever may put away his wife, let him give to her a writing of divorce;”

ἀποστάσιον: the corpus prints “a certificate of divorce” — Deuteronomy 24:1's word in the Greek scroll is βιβλίον ἀποστασίου, “a scroll of divorcement.” We print “scroll,” the set's word for βιβλίον.

32 — corpus: “but I say to you that whoever may put away his wife, except for the matter of whoredom, makes her to commit adultery; and whoever may marry her who has been put away commits adultery.”

Agrees.

33 — corpus: “Again, you heard that it was said to the ancients: You will not swear falsely, but you will pay to the LORD your oaths;”

τῷ κυρίῳ: the saying gathers the Law's own oath-words (Leviticus 19:12; Numbers 30:2; Deuteronomy 23:21), where the Hebrew carries the Name — κύριος prints YudHeyVavHey at this standing under the rule.

34 — corpus: “but I say to you not to swear at all; neither by Heaven, because it is the throne of God,”

Agrees.

35 — corpus: “nor by the earth, because it is His footstool, nor by Jerusalem, because it is [the] city of [the] great King,”

Agrees.

36 — corpus: “nor may you swear by your head, because you are not able to make one hair white or black;”

Agrees.

37 — corpus: “but let your word be, Yes, Yes, No, No, and that which is more than these is of the evil [one].”

Agrees.

38 — corpus: “You heard that it was said: Eye for eye, and tooth for tooth;”

Agrees.

39 — corpus: “but I say to you not to resist the evil, but whoever will slap you on your right cheek, turn to him also the other;”

Agrees.

40 — corpus: “and whoever is willing to take you to law, and to take your coat—also permit to him the cloak.”

Agrees.

41 — corpus: “And whoever will impress you one mile, go with him two;”

Agrees.

42 — corpus: “to him who is asking of you be giving, and him who is willing to borrow from you, you may not turn away.”

Agrees.

43 — corpus: “You heard that it was said: You will love your neighbor, and will hate your enemy;”

“And hate your enemy” stands nowhere in the Law — the corpus-wide check in the set's Laws, Sorted research found 0 standings. The first half is Leviticus 19:18; the second half is the fence men built around it. Both are printed here as He quoted them.

44 — corpus: “but I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those accusing you falsely, and persecuting you,”

Agrees.

45 — corpus: “that you may be sons of your Father in the heavens, because He causes His sun to rise on evil and good, and He sends rain on righteous and unrighteous.”

Agrees.

46 — corpus: “For if you may love those loving you, what reward do you have? Do the tax collectors not also do the same?”

Agrees.

47 — corpus: "And if you may greet your brothers only, what do you do abundant? Do the nations not also do so?"

Agrees.

48 — corpus: "You will therefore be perfect, as your Father who [is] in the heavens is perfect.""

Agrees.

CHAPTER 6

1 — corpus: ""Take heed not to do your kindness before men, to be seen by them, and if not—you have no reward from your Father who [is] in the heavens;"

Agrees.

2 — corpus: "whenever, therefore, you may do kindness, you may not sound a trumpet before you as the hypocrites do, in the synagogues, and in the streets, that they may have glory from men; truly I say to you, they have their reward!"

Agrees.

3 — corpus: "But you, doing kindness, do not let your left hand know what your right hand does,"

Agrees.

4 — corpus: "that your kindness may be in secret, and your Father who is seeing in secret will reward you Himself."

Some later copies add “openly” (ἐν τῷ φανερῷ) after “repay you” — here and at verses 6 and 18. The oldest copies do not carry it.

5 — corpus: “And when you may pray, you will not be as the hypocrites, because they cherish to pray standing in the synagogues and in the corners of the broad places, that they may be seen of men; truly I say to you that they have their reward.”

Agrees.

6 — corpus: “But you, when you may pray, go into your chamber, and having shut your door, pray to your Father who [is] in secret, and your Father who is seeing in secret will reward you.”

Agrees.

7 — corpus: “And—praying—you may not use vain repetitions like the nations, for they think that in their speaking much they will be heard,”

Agrees.

8 — corpus: “therefore do not be like them, for your Father knows those things that you have need of before your asking Him;”

Agrees.

9 — corpus: “therefore pray thus: Our Father who [is] in the heavens, hallowed be Your Name.”

Agrees.

10 — corpus: “Your kingdom come, Your will come to pass, as in Heaven also on the earth.”

Agrees.

11 — corpus: “Give us today our appointed bread.”

ἐπιούσιος — a word found nowhere else in Greek writings of the age; its sense divides the scholars: “for the coming day,” “needful for existence,” “for tomorrow.” We print “for the day” and name the divide here, in the open.

12 — corpus: “And forgive us our debts, as we also forgive our debtors.”

Agrees.

13 — corpus: “And may You not lead us into temptation, but deliver us from the evil [one], because Yours is the kingdom, and the power, and the glory—for all ages. Amen.”

πειρασμόν — “trial” (see 4:1 note). ἀπὸ τοῦ πονηροῦ can read “from the evil one” or “from evil”; we print “the evil one,” matching His use at 5:37, and name the other reading here.

14 — corpus: “For if you may forgive men their trespasses He also will forgive you—your Father who [is] in the heavens;”

Agrees.

15 — corpus: “but if you may not forgive men their trespasses, neither will your Father forgive your trespasses.”

Agrees.

16 — corpus: “And when you may fast, do not be as the hypocrites, of sour countenances, for they disfigure their faces, that they may appear to men fasting; truly I say to you that they have their reward.”

Agrees.

17 — corpus: “But you, fasting, anoint your head, and wash your face,”

Agrees.

18 — corpus: “that you may not appear to men fasting, but to your Father who [is] in secret, and your Father, who is seeing in secret, will reward you.”

Agrees.

19 — corpus: “Do not treasure up to yourselves treasures on the earth, where moth and rust disfigure, and where thieves break through and steal,”

Agrees.

20 — corpus: “but treasure up to yourselves treasures in Heaven, where neither moth nor rust disfigure, and where thieves do not break through nor steal,”

Agrees.

21 — corpus: “for where your treasure is, there will your heart be also.”

Agrees.

22 — corpus: “The lamp of the body is the eye, if, therefore, your eye may be perfect, all your body will be enlightened,”

Agrees.

23 — corpus: “but if your eye may be evil, all your body will be dark; if, therefore, the light that [is] in you is darkness— the darkness, how great!”

Agrees.

24 — corpus: “None is able to serve two lords, for either he will hate the one and love the other, or he will hold to the one, and despise the other; you are not able to serve God and wealth.”

Agrees.

25 — corpus: “Because of this I say to you, do not be anxious for your life, what you may eat, and what you may

drink, nor for your body, what you may put on. Is not life more than nourishment, and the body than clothing?”

Agrees.

26 — corpus: “Look to the birds of the sky, for they do not sow, nor reap, nor gather into storehouses, and your heavenly Father nourishes them; are you not much better than they?”

Agrees.

27 — corpus: “And who of you, being anxious, is able to add to his age one cubit?”

Agrees.

28 — corpus: “And why are you anxious about clothing? Consider well the lilies of the field; how do they grow? They do not labor, nor do they spin;”

Agrees.

29 — corpus: “and I say to you that not even Solomon in all his glory was clothed as one of these.”

Agrees.

30 — corpus: “And if the herb of the field, that today is, and tomorrow is cast into the furnace, God so clothes—not much more you, O you of little faith?”

Agrees.

31 — corpus: “Therefore you may not be anxious, saying, What may we eat? Or, What may we drink? Or, [With] what may we be clothed?”

Agrees.

32 — corpus: “For the nations seek for all these, for your heavenly Father knows that you have need of all these;”

Agrees.

33 — corpus: “but seek first the Kingdom of God and His righteousness, and all these will be added to you.”

Corpus: “seek first the Kingdom of God.” The early copies read τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ — “the kingdom and His righteousness” — without naming whose kingdom; other copies supply τοῦ θεοῦ (“of Elohim”), which the corpus follows. We print the early reading.

34 — corpus: “Therefore do not be anxious for tomorrow, for tomorrow will be anxious for its own things; sufficient for the day [is] the evil of it.””

Agrees.

CHAPTER 7

1 — corpus: ““Do not judge, that you may not be judged,”

Agrees.

2 — corpus: “for in what judgment you judge, you will be judged, and in what measure you measure, it will be measured to you.”

Agrees.

3 — corpus: “And why do you behold the speck that [is] in your brother’s eye, and do not consider the beam that [is] in your own eye?”

Agrees.

4 — corpus: “Or, how will you say to your brother, Permit [that] I may cast out the speck from your eye, and behold, the beam [is] in your own eye?”

Agrees.

5 — corpus: “Hypocrite, first cast out the beam out of your own eye, and then you will see clearly to cast out the speck out of your brother’s eye.”

Agrees.

6 — corpus: “You may not give that which is [holy] to the dogs, nor cast your pearls before the pigs, that they may not trample them among their feet, and having turned— may tear you apart.”

Agrees.

7 — corpus: “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you;”

Agrees.

8 — corpus: “for everyone who is asking receives, and he who is seeking finds, and to him who is knocking it will be opened.”

Agrees.

9 — corpus: “Or what man is of you, of whom, if his son may ask [for] a loaf—a stone will he present to him?”

Agrees.

10 — corpus: “And if he may ask [for] a fish—a serpent will he present to him?”

Agrees.

11 — corpus: “If, therefore, you being evil, have known to give good gifts to your children, how much more will your Father who [is] in the heavens give good things to those asking Him?”

Agrees.

12 — corpus: “All things, therefore, whatever you may will that men may be doing to you, so also do to them, for this is the Law and the Prophets.”

Agrees.

13 — corpus: “Go in through the narrow gate, because wide [is] the gate and broad the way that is leading to the destruction, and many are those going in through it;”

Agrees.

14 — corpus: “how narrow [is] the gate and compressed the way that is leading to life, and few are those finding it!”

Agrees.

15 — corpus: “But take heed of the false prophets who come to you in sheep’s clothing, and inwardly are ravenous wolves.”

Agrees.

16 — corpus: “From their fruits you will know them; do [men] gather grapes from thorns? Or figs from thistles?”

Agrees.

17 — corpus: “So every good tree yields good fruits, but the bad tree yields evil fruits.”

Agrees.

18 — corpus: “A good tree is not able to yield evil fruits, nor a bad tree to yield good fruits.”

Agrees.

19 — corpus: “Every tree not yielding good fruit is cut down and is cast into fire:”

Agrees.

20 — corpus: “therefore from their fruits you will know them.”

Agrees.

21 — corpus: “Not everyone who is saying to Me, Lord, Lord, will come into the kingdom of the heavens, but he who is doing the will of My Father who is in the heavens.”

Κύριε κύριε, spoken to the Son and not quoting a Hebrew Name-passage, prints Elohim (Master) under the rule — stated here once for all such address-standings in the book (8:2, 6, 8, 21, 25 and onward).

22 — corpus: “Many will say to Me in that day, Lord, Lord, have we not prophesied in Your Name? And in Your Name cast out demons? And in Your Name done many mighty things?”

Agrees.

23 — corpus: “And then I will acknowledge to them, that—I never knew you, depart from Me you who are working lawlessness.”

The words answer Psalm 6:8 in the Greek scroll (“depart from me, all you workers of lawlessness”), which the Hebrew carries as “workers of iniquity.”

24 — corpus: “Therefore, everyone who hears these words of Mine, and does them, I will liken him to a wise man who built his house on the rock;”

Agrees.

25 — corpus: “and the rain descended, and the streams came, and the winds blew, and they beat on that house, and it did not fall, for it had been founded on the rock.”

Agrees.

26 — corpus: “And everyone who is hearing these words of Mine, and is not doing them, will be likened to a foolish man who built his house on the sand;”

Agrees.

27 — corpus: “and the rain descended, and the streams came, and the winds blew, and they beat on that house, and it fell, and its fall was great.””

Agrees.

28 — corpus: “And it came to pass, when Jesus finished these words, the multitudes were astonished at His teaching,”

Agrees.

29 — corpus: “for He was teaching them as having authority, and not as the scribes.”

Agrees.

CHAPTER 8

1 — corpus: “And when He came down from the mountain, great multitudes followed Him,”

Agrees.

2 — corpus: “and behold, a leper having come, was prostrating to Him, saying, “Lord, if You are willing, You are able to cleanse me”;”

Agrees.

3 — corpus: “and having stretched forth the hand, Jesus touched him, saying, “I will, be cleansed,” and immediately his leprosy was cleansed.”

Agrees.

4 — corpus: “And Jesus says to him, “See, you may tell no one, but go, show yourself to the priest, and bring the gift that Moses commanded for a testimony to them.””

Agrees.

5 — corpus: “And Jesus having entered into Capernaum, there came to Him a centurion calling on Him,”

Agrees.

6 — corpus: “and saying, “Lord, my young man has been laid in the house a paralytic, fearfully afflicted,””

Agrees.

7 — corpus: “and Jesus says to him, “I, having come, will heal him.””

Agrees.

8 — corpus: “And the centurion answering said, “Lord, I am not worthy that You may enter under my roof, but only say a word, and my servant will be healed;”

Agrees.

9 — corpus: “for I also am a man under authority, having under myself soldiers, and I say to this one, Go, and he goes, and to another, Be coming, and he comes, and to my servant, Do this, and he does [it].””

Agrees.

10 — corpus: “And Jesus having heard, wondered, and said to those following, “Truly I say to you, not even in Israel have I found such great faith;”

Agrees.

11 — corpus: “and I say to you that many from east and west will come and recline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens,”

Agrees.

12 — corpus: “but the sons of the kingdom will be cast forth into the outer darkness—there will be the weeping and the gnashing of the teeth.””

Agrees.

13 — corpus: “And Jesus said to the centurion, “Go, and as you believed let it be to you”; and his young man was healed in that hour.”

Agrees.

14 — corpus: “And Jesus having come into the house of Peter, saw his mother-in-law laid, and fevered,”

Agrees.

15 — corpus: “and He touched her hand, and the fever left her, and she arose, and was ministering to them.”

Agrees.

16 — corpus: “And evening having come, they brought to Him many demoniacs, and He cast out the spirits with a word, and healed all who were ill,”

Agrees.

17 — corpus: “that it might be fulfilled that was spoken through Isaiah the prophet, saying, “He took our sicknesses Himself, and bore the diseases.””

Isaiah 53:4. The Hebrew reads “He bore our sicknesses and carried our pains”; the Greek scroll reads “He takes our sins and is in pain for us.” Matthew's form stands between them, his own Greek rendering of the Hebrew sense.

18 — corpus: “And Jesus having seen great multitudes around Him, commanded to depart to the other side;”

Agrees.

19 — corpus: “and a certain scribe having come, said to Him, “Teacher, I will follow You wherever You may go”;”

Agrees.

20 — corpus: “and Jesus says to him, “The foxes have holes, and the birds of the sky places of rest, but the Son of Man has nowhere He may lay the head.””

Agrees.

21 — corpus: “And another of His disciples said to Him, “Lord, permit me first to depart and to bury my father”;”

Agrees.

22 — corpus: “and Jesus said to him, “Follow Me, and permit the dead to bury their own dead.””

Agrees.

23 — corpus: “And when He entered into the boat His disciples followed Him,”

Agrees.

24 — corpus: “and behold, a great storm arose in the sea, so that the boat was being covered by the waves, but He was sleeping,”

Agrees.

25 — corpus: “and His disciples having come to Him, awoke Him, saying, “Lord, save us! We are perishing!””

Agrees.

26 — corpus: “And He says to them, “Why are you fearful, O you of little faith?” Then having risen, He rebuked the winds and the sea, and there was a great calm;”

Agrees.

27 — corpus: “and the men wondered, saying, “What kind —is this, that even the wind and the sea obey Him?””

Agrees.

28 — corpus: “And He having come to the other side, to the region of the Gergesenes, there met Him two demoniacs, coming forth out of the tombs, very fierce, so that no one was able to pass over by that way,”

Agrees.

29 — corpus: “and behold, they cried out, saying, “What [regards] us and You, <e>[[</e>Jesus,<e>]]</e> Son of God? Did You come here to afflict us before the time?””

Agrees.

30 — corpus: “And there was a herd of many pigs feeding far off from them,”

Agrees.

31 — corpus: “and the demons were calling on Him, saying, “If You cast us forth, permit us to go away into the herd of the pigs”;”

Agrees.

32 — corpus: “and He says to them, “Go.” And having come forth, they went into the herd of the pigs, and behold, the whole herd of the pigs rushed down the steep, into the sea, and died in the waters,”

Agrees.

33 — corpus: “and those feeding fled, and having gone into the city, they declared all, and the matter of the demoniacs.”

Agrees.

34 — corpus: “And behold, all the city came forth to meet Jesus, and having seen Him, they called on [Him] that He might depart from their borders.”

Agrees.

CHAPTER 9

1 — corpus: “And having gone into the boat, He passed over, and came to His own city,”

Agrees.

2 — corpus: “and behold, they were bringing to Him a paralytic, laid on a bed, and Jesus having seen their faith,

said to the paralytic, “Take courage, child, your sins have been forgiven.””

Agrees.

3 — corpus: “And behold, certain of the scribes said within themselves, “This One speaks evil.””

Agrees.

4 — corpus: “And Jesus, having known their thoughts, said, “Why think evil in your hearts?”

Agrees.

5 — corpus: “For which is easier? To say, Your sins are forgiven; or to say, Rise and walk?”

Agrees.

6 — corpus: “But that you may know that the Son of Man has power on the earth to forgive sins—(then He says to the paralytic)—Having risen, take up your bed, and go to your house.””

Ancient punctuation is editorial: the sentence breaks mid-saying, and the narrator's hinge (“then He says to the paralytic”) stands inside it. The stop is printed where the Greek's own dash of sense falls; a reader dividing after “sins” loses nothing but the hinge's place.

7 — corpus: “And he, having risen, went to his house,”

Agrees.

8 — corpus: “and the multitudes having seen, wondered, and glorified God, who gave such power to men.”

Agrees.

9 — corpus: “And Jesus passing on from there saw a man sitting at the tax office named Matthew, and says to him, “Follow Me,” and he, having risen, followed Him.”

Agrees.

10 — corpus: “And it came to pass, He reclining in the house, that behold, many tax collectors and sinners having come, were dining with Jesus and His disciples,”

Agrees.

11 — corpus: “and the Pharisees having seen, said to His disciples, “Why does your teacher eat with the tax collectors and sinners?””

Agrees.

12 — corpus: “And Jesus having heard, said to them, “They who are whole have no need of a physician, but they who are ill;”

Agrees.

13 — corpus: “but having gone, learn what [this] is: Kindness I will, and not sacrifice; for I did not come to call righteous men, but sinners.””

Hosea 6:6. Some later copies add “to a change of mind” (εἰς μετάνοιαν) after “sinners”; the oldest copies end at “sinners.”

14 — corpus: “Then the disciples of John come to Him, saying, “Why do we and the Pharisees fast much, and Your disciples do not fast?””

Agrees.

15 — corpus: “And Jesus said to them, “Can the sons of the bride-chamber mourn, so long as the bridegroom is with them? But days will come when the bridegroom may be taken from them, and then they will fast.”

Agrees.

16 — corpus: “And no one puts a patch of undressed cloth on an old garment, for its filling up takes from the garment, and a worse split is made.”

Agrees.

17 — corpus: “Nor do they put new wine into old skins, and if not—the skins burst, and the wine runs out, and the skins are destroyed, but they put new wine into new skins, and both are preserved together.””

Agrees.

18 — corpus: “While He is speaking these things to them, behold, a ruler having come, was prostrating to Him,

saying that "My daughter just now died, but having come, lay Your hand on her, and she will live.""

Agrees.

19 — corpus: "And Jesus having risen, followed him, also His disciples,"

Agrees.

20 — corpus: "and behold, a woman having a flow of blood [for] twelve years, having come to Him behind, touched the fringe of His garments,"

κράσπεδον — the fringe (the Hebrew ציצית, tzitzit, of Numbers 15:38). The woman reaches for the commandment-fringe on His garment.

21 — corpus: "for she said within herself, "If only I may touch His garment, I will be saved.""

Agrees.

22 — corpus: "And Jesus having turned, and having seen her, said, "Take courage, daughter, your faith has saved you," and the woman was saved from that hour."

Agrees.

23 — corpus: "And Jesus having come into the house of the ruler, and having seen the pipers and the multitude making tumult,"

Agrees.

24 — corpus: “He says to them, “Withdraw, for the girl did not die, but sleeps,” and they were deriding Him;”

Agrees.

25 — corpus: “but when the multitude was put forth, having gone in, He took hold of her hand, and the girl arose,”

Agrees.

26 — corpus: “and the fame of this went forth to all the land.”

Agrees.

27 — corpus: “And Jesus passing on from there, two blind men followed Him, calling and saying, “Deal kindly with us, Son of David!””

Agrees.

28 — corpus: “And He having come into the house, the blind men came to Him, and Jesus says to them, “Do you believe that I am able to do this?” They say to Him, “Yes, Lord.””

Agrees.

29 — corpus: “Then He touched their eyes, saying, “According to your faith let it be to you,””

Agrees.

30 — corpus: “and their eyes were opened, and Jesus strictly charged them, saying, “See, let no one know”;”

Agrees.

31 — corpus: “but they, having gone forth, spread His fame in all that land.”

Agrees.

32 — corpus: “And as they are coming forth, behold, they brought to Him a man mute, a demoniac,”

Agrees.

33 — corpus: “and the demon having been cast out, the mute spoke, and the multitude wondered, saying that “It was never so seen in Israel,””

Agrees.

34 — corpus: “but the Pharisees said, “By the ruler of the demons He casts out the demons.””

Agrees.

35 — corpus: “And Jesus was going up and down all the cities and the villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and every sickness among the people.”

Agrees.

36 — corpus: “And having seen the multitudes, He was moved with compassion for them, that they were faint and cast aside, as sheep not having a shepherd;”

Agrees.

37 — corpus: “then He says to His disciples, “The harvest indeed [is] abundant, but the workmen few;”

Agrees.

38 — corpus: “therefore implore the Lord of the harvest that He may put forth workmen to His harvest.””

κυρίου τοῦ θερισμοῦ: κύριος here is the title — the harvest's Owner is Elohim — and prints Elohim (Master) under the rule, as a vineyard's human κύριος prints “master” (see the front scope-note).

CHAPTER 10

1 — corpus: “And having called His twelve disciples to Himself, He gave to them power over unclean spirits, so as to be casting them out, and to be healing every disease and every sickness.”

Agrees.

2 — corpus: “And of the twelve apostles the names are these: first, Simon, who is called Peter, and his brother Andrew; James of Zebedee, and his brother John;”

Agrees.

3 — corpus: “Philip, and Bartholomew; Thomas, and Matthew the tax collector; James of Alpheus, and Lebbeus who was surnamed Thaddeus;”

Some copies read “Lebbaeus, who was surnamed Thaddaeus” here; the oldest copies carry Θαδδαῖος only. The same man is called Judas (not Iscariot) in John 14:22.

4 — corpus: “Simon the Zealot, and Judas Iscariot, who also delivered Him up.”

Καναναῖος is not “of Cana” nor a Canaanite: it transliterates the Aramaic for “the zealous one” — Luke calls the same man “Simon called Zealot” (Luke 6:15).

5 — corpus: “These twelve Jesus sent forth, having given command to them, saying, “Do not go away to the way of the nations, and do not go into a city of the Samaritans,”

Agrees.

6 — corpus: “and be going rather to the lost sheep of the house of Israel.”

Agrees.

7 — corpus: “And going on, proclaim, saying that the kingdom of the heavens has come near;”

Agrees.

8 — corpus: “be healing [those] ailing, raising the dead, cleansing lepers, casting out demons—freely you received, freely give.”

“raise the dead” (νεκροὺς ἐγείρετε): a few copies lack the clause; the great codices carry it, and Mark 6 and Luke 9–10's shorter charge-lists neither settle nor remove it. It stands in the SBL text, and here.

9 — corpus: “Do not provide gold, nor silver, nor brass in your girdles,”

Agrees.

10 — corpus: “nor leather pouch for the way, nor two coats, nor sandals, nor staff—for the workman is worthy of his nourishment.”

Agrees.

11 — corpus: “And into whatever city or village you may enter, inquire who in it is worthy, and abide there, until you may go forth.”

Agrees.

12 — corpus: “And coming into the house greet it,”

Agrees.

13 — corpus: “and if indeed the house is worthy, let your peace come on it; and if it is not worthy, let your peace return to you.”

Agrees.

14 — corpus: “And whoever may not receive you nor hear your words, coming forth from that house or city, shake off the dust of your feet,”

Agrees.

15 — corpus: “truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.”

Agrees.

16 — corpus: “Behold, I send you forth as sheep in the midst of wolves, therefore be wise as the serpents, and pure as the doves.”

Agrees.

17 — corpus: “And take heed of men, for they will give you up to Sanhedrins, and in their synagogues they will scourge you,”

Agrees.

18 — corpus: “and before governors and kings you will be brought for My sake, for a testimony to them and to the nations.”

Agrees.

19 — corpus: “And whenever they may deliver you up, do not be anxious how or what you may speak, for it will be given you in that hour what you will speak;”

Agrees.

20 — corpus: “for you are not the speakers, but the Spirit of your Father that is speaking in you.”

Agrees.

21 — corpus: “And brother will deliver up brother to death, and father child, and children will rise up against parents, and will put them to death,”

Agrees.

22 — corpus: “and you will be hated by all because of My Name, but he who has endured to the end, he will be saved.”

Agrees.

23 — corpus: “And whenever they may persecute you in this city, flee to the other, for truly I say to you, you may not have finished [going through] the cities of Israel until the Son of Man may come.”

Agrees.

24 — corpus: “A disciple is not above the teacher, nor a servant above his lord;”

Agrees.

25 — corpus: “sufficient to the disciple that he may be as his teacher, and the servant as his lord; if the master of the house they called Beelzebul, how much more those of his household?”

Agrees.

26 — corpus: “You may not, therefore, fear them, for there is nothing covered that will not be revealed, and hid that will not be known;”

Agrees.

27 — corpus: “that which I tell you in the darkness, speak in the light, and that which you hear at the ear, proclaim on the housetops.”

Agrees.

28 — corpus: “And do not be afraid of those killing the body, and are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in Gehenna.”

Agrees.

29 — corpus: “Are not two sparrows sold for an assarion? And one of them will not fall on the ground without your Father;”

ἀσσάριον — a small Roman copper coin (a fraction of a denarius); the corpus prints “farthing.” We keep the coin's name, as at 5:26.

30 — corpus: “and of you—even the hairs of the head are all numbered;”

Agrees.

31 — corpus: “therefore, do not be afraid, you are better than many sparrows.”

Agrees.

32 — corpus: “Everyone, therefore, who will confess in Me before men, I also will confess in him before My Father who is in the heavens;”

Agrees.

33 — corpus: “and whoever will deny Me before men, I also will deny him before My Father who is in the heavens.”

Agrees.

34 — corpus: “You may not suppose that I came to put peace on the earth; I did not come to put peace, but a sword;”

Agrees.

35 — corpus: “for I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,”

Micah 7:6 stands behind the saying; the Hebrew prophet's own household-division is its source, named in the set's Twelve research.

36 — corpus: “and the enemies of a man are those of his household.”

Agrees.

37 — corpus: “He who is cherishing father or mother above Me, is not worthy of Me, and he who is cherishing son or daughter above Me, is not worthy of Me,”

Agrees.

38 — corpus: “and whoever does not receive his cross and follow after Me, is not worthy of Me.”

Agrees.

39 — corpus: “He who found his life will lose it, and he who lost his life for My sake will find it.”

ψυχή — rendered “life” here and at 10:28 “soul” by its two standings' weight: at 28 the inner self that cannot be killed with the body; here, one's earthly life. The corpus prints “life” at both. The set's Nephesh and Ruach book opens ψυχή from its first standing (Genesis 1:20's nephesh in the Greek scroll).

40 — corpus: “He who is receiving you receives Me, and he who is receiving Me receives Him who sent Me;”

Agrees.

41 — corpus: “he who is receiving a prophet in the name of a prophet, will receive a prophet’s reward, and he who is

receiving a righteous man in the name of a righteous man, will receive a righteous man's reward,"

Agrees.

42 — corpus: "and whoever may give to drink to one of these little ones a cup of cold water only in the name of a disciple, truly I say to you, he may not lose his reward.""

Agrees.

CHAPTER 11

1 — corpus: "And it came to pass, when Jesus finished directing His twelve disciples, He departed from there to teach and to preach in their cities."

Agrees.

2 — corpus: "And John having heard in the prison the works of the Christ, having sent two of his disciples,"

Some copies read "having sent two of his disciples" (δύο for διά); the SBL text reads διά, "through his disciples," and the sense stands either way.

3 — corpus: "said to Him, "Are You He who is coming, or do we look for another?""

Agrees.

4 — corpus: "And Jesus answering said to them, "Having gone, declare to John the things that you hear and see,"

Agrees.

5 — corpus: “blind receive sight, and lame walk, lepers are cleansed, and deaf hear, dead are raised, and poor have good news proclaimed,”

The list answers Isaiah 35:5–6 and 61:1 in their Greek forms — His answer to the prison is the prophet's checklist, not an argument.

6 — corpus: “and blessed is he who may not be stumbled in Me.””

Agrees.

7 — corpus: “And as they are going, Jesus began to say to the multitudes concerning John, “What did you go out to the wilderness to view? A reed shaken by the wind?”

Agrees.

8 — corpus: “But what did you go out to see? A man clothed in soft garments? Behold, those wearing the soft things are in the kings’ houses.”

Agrees.

9 — corpus: “But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet,”

Agrees.

10 — corpus: “for this is he of whom it has been written: Behold, I send My messenger before Your face, who will prepare Your way before You.”

Malachi 3:1, as Matthew's Greek carries it — the prophet's “My messenger” (מַלְאָכִי) is the name Malachi itself.

11 — corpus: “Truly I say to you, there has not risen, among those born of women, [one] greater than John the Immerser, but he who is least in the kingdom of the heavens is greater than he.”

Agrees.

12 — corpus: “And from the days of John the Immerser until now, the kingdom of the heavens suffers violence, and violent men seize it by force,”

Agrees.

13 — corpus: “for all the Prophets and the Law prophesied until John,”

ἕως (heōs) — “until” marks an era's boundary; it does not repeal what stands inside the era. The set's Laws, Sorted research traces the word's standings.

14 — corpus: “and if you are willing to receive [it], he is Elijah who was about to come;”

Agrees.

15 — corpus: “he who is having ears to hear—let him hear.”

Agrees.

16 — corpus: “And to what will I liken this generation? It is like little children in marketplaces, sitting and calling to others,”

Agrees.

17 — corpus: “and saying, We piped to you, and you did not dance, we lamented to you, and you did not strike the breast.”

Agrees.

18 — corpus: “For John came neither eating nor drinking, and they say, He has a demon;”

Agrees.

19 — corpus: “the Son of Man came eating and drinking, and they say, Behold, a man, a glutton, and a wine-drinker, a friend of tax collectors and sinners; and wisdom was justified of her children.””

“by her works” (ἔργων) is the early reading; many copies read “by her children” (τέκνων), as Luke 7:35 carries it. The SBL text prints “works” in Matthew, and we follow the copies of this book.

20 — corpus: “Then He began to reproach the cities in which were done most of His mighty works, because they did not convert.”

Agrees.

21 — corpus: ““Woe to you, Chorazin! Woe to you, Bethsaida! Because, if in Tyre and Sidon had been done the mighty works that were done in you, long ago in sackcloth and ashes they had converted;”

Agrees.

22 — corpus: “but I say to you, to Tyre and Sidon it will be more tolerable in [the] day of judgment than for you.”

Agrees.

23 — corpus: “And you, Capernaum, which were exalted to Heaven, will be brought down to Hades, because if the mighty works that were done in you had been done in Sodom, it had remained to this day;”

ᾅδης (Hades) prints as its own name, as the set does throughout — not “hell,” which is another doctrine's word, and not Sheol, which is the Hebrew the Greek answers to (see the set's Sheol, Hades, Gehenna book).

24 — corpus: “but I say to you, to the land of Sodom it will be more tolerable in [the] day of judgment than to you.””

Agrees.

25 — corpus: “At that time Jesus answering said, “I confess to You, Father, Lord of the heavens and of the earth, that You hid these things from wise and understanding ones, and revealed them to babies.”

κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς — His address to the Father, not a Hebrew quotation: Elohim (Master) under the rule. The corpus prints “Lord of heaven and earth.”

26 — corpus: “Yes, Father, because so it was good pleasure before You.”

Agrees.

27 — corpus: “All things were delivered to Me by My Father, and none know the Son, except the Father, nor does any know the Father, except the Son, and he to whom the Son may resolve to reveal [Him].”

Agrees.

28 — corpus: “Come to Me, all you laboring and burdened ones, and I will give you rest;”

Agrees.

29 — corpus: “take up My yoke on you, and learn from Me, because I am meek and humble in heart, and you will find rest to your souls,”

Agrees.

30 — corpus: “for My yoke [is] easy, and My burden is light.””

Agrees.

CHAPTER 12

1 — corpus: “At that time Jesus went on the Sabbaths through the grainfields, and His disciples were hungry, and they began to pluck ears, and to eat,”

Agrees.

2 — corpus: “and the Pharisees having seen, said to Him, “Behold, Your disciples do that which it is not lawful to do on a Sabbath.””

Agrees.

3 — corpus: “And He said to them, “Did you not read what David did when he was hungry, himself and those with him __”

Agrees.

4 — corpus: “how he went into the house of God, and ate the Bread of the Presentation, which it is not lawful to him to eat, nor to those with him, except to the priests alone?”

ἄρτους τῆς προθέσεως — “the loaves of the presentation,” the Face-Bread of Exodus 25:30; the corpus prints “the Bread of the Presence.”

5 — corpus: “Or did you not read in the Law that on the Sabbaths the priests in the temple profane the Sabbath and are blameless?”

Agrees.

6 — corpus: “And I say to you that [One] greater than the temple is here;”

Agrees.

7 — corpus: “and if you had known what [this] is: Kindness I will, and not sacrifice—you had not condemned the blameless,”

Agrees.

8 — corpus: “for the Son of Man is Lord even of the Sabbath.””

Agrees.

9 — corpus: “And having departed from there, He went to their synagogue,”

Agrees.

10 — corpus: “and behold, there was a man having the hand withered, and they questioned Him, saying, “Is it lawful to heal on the Sabbaths?” That they might accuse Him.”

Agrees.

11 — corpus: “And He said to them, “What man will be of you who will have one sheep, and if this may fall on the Sabbaths into a ditch, will not lay hold on it and raise [it]?”

Agrees.

12 — corpus: “How much better, therefore, is a man than a sheep? So that it is lawful on the Sabbaths to do good.””

Agrees.

13 — corpus: “Then He says to the man, “Stretch forth your hand,” and he stretched [it] forth, and it was restored whole as the other.”

Agrees.

14 — corpus: “And the Pharisees having gone forth, held a consultation against Him, how they might destroy Him,”

Agrees.

15 — corpus: “and Jesus having known, withdrew from there, and there followed Him great multitudes, and He healed them all,”

Agrees.

16 — corpus: “and charged them that they might not make Him apparent,”

Agrees.

17 — corpus: “that it might be fulfilled that was spoken through Isaiah the prophet, saying,”

Agrees.

18 — corpus: ““Behold, My Servant, whom I chose, || My Beloved, in whom My soul delighted, || I will put My Spirit on Him, || And He will declare judgment to the nations;”

Isaiah 42:1 in the Greek scroll's form; the Hebrew reads “Behold My Servant — I uphold Him; My Chosen — My soul delighted [in Him].” Matthew follows the Greek where they divide.

19 — corpus: “He will not strive nor cry, || Nor will any hear His voice in the broad places;”

Agrees.

20 — corpus: “A bruised reed He will not break, || And smoking flax He will not quench, || Until He may put forth judgment to victory,”

Agrees.

21 — corpus: “And in His Name will nations hope.””

Isaiah 42:4: the Greek scroll reads “and in His name nations will hope”; the Hebrew reads “and the coastlands will wait for His Torah.” Both standings are carried in the set's Isaiah book.

22 — corpus: “Then was brought to Him a demoniac, blind and mute, and He healed him, so that the blind and mute both spoke and saw.”

Agrees.

23 — corpus: “And all the multitudes were amazed and said, “Is this the Son of David?””

Agrees.

24 — corpus: “But the Pharisees having heard, said, “This One does not cast out demons, except by Beelzebul, ruler of the demons.””

Agrees.

25 — corpus: “And Jesus, knowing their thoughts, said to them, “Every kingdom having been divided against itself is desolated, and no city or house having been divided against itself stands,”

Agrees.

26 — corpus: “and if Satan casts out Satan, against himself he was divided, how then does his kingdom stand?”

Agrees.

27 — corpus: “And if I, by Beelzebul, cast out the demons, your sons—by whom do they cast out? Because of this they will be your judges.”

Agrees.

28 — corpus: “But if I, by the Spirit of God, cast out the demons, then the Kingdom of God has already come to you.”

Agrees.

29 — corpus: “Or how is one able to go into the house of the strong man, and to snatch his goods, if first he may not bind the strong man? And then his house he will plunder.”

Agrees.

30 — corpus: “He who is not with Me is against Me, and he who is not gathering with Me, scatters.”

Agrees.

31 — corpus: “Because of this I say to you, all sin and slander will be forgiven to men, but the slander of the Spirit will not be forgiven to men.”

Agrees.

32 — corpus: “And whoever may speak a word against the Son of Man it will be forgiven to him, but whoever may speak against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is coming.”

Agrees.

33 — corpus: “Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad, for from the fruit is the tree known.”

Agrees.

34 — corpus: “Brood of vipers! How are you able to speak good things—being evil? For out of the abundance of the heart the mouth speaks.”

Agrees.

35 — corpus: “The good man out of the good treasure of the heart puts forth the good things, and the evil man out of the evil treasure puts forth evil things.”

Agrees.

36 — corpus: “And I say to you that every idle word that men may speak, they will give for it a reckoning in [the] day of judgment;”

Agrees.

37 — corpus: “for from your words you will be declared righteous, and from your words you will be declared unrighteous.””

Agrees.

38 — corpus: “Then certain of the scribes and Pharisees answered, saying, “Teacher, we will to see a sign from You.””

Agrees.

39 — corpus: “And He answering said to them, “A generation, evil and adulterous, seeks a sign, and a sign will not be given to it, except the sign of Jonah the prophet;”

Agrees.

40 — corpus: “for as Jonah was in the belly of the fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.”

κῆτος — the “great fish” of Jonah 1:17 (Hebrew dag gadol; Greek scroll kētos, the sea-monster). We print the Greek word's sense.

41 — corpus: “Men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they converted at the proclamation of Jonah, and behold, [One] greater than Jonah [is] here!”

Agrees.

42 — corpus: “A queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, [One] greater than Solomon [is] here!”

Agrees.

43 — corpus: “And when the unclean spirit may go forth from the man, it walks through dry places seeking rest and does not find;”

Agrees.

44 — corpus: “then it says, I will return to my house from where I came forth; and having come, it finds [it] unoccupied, swept, and adorned:”

The spirit's quoted words stand inside His own teaching and print as part of His utterance; where another speaker's words stand on their own in the

narrative (the Devil in chapter 4, the demons in chapter 8), they print black.

45 — corpus: “then it goes, and takes with itself seven other spirits more evil than itself, and having gone in they dwell there, and the last of that man becomes worse than the first; so will it also be to this evil generation.””
Agrees.

46 — corpus: “And while He was yet speaking to the multitudes, behold, His mother and brothers had stood outside, seeking to speak to Him,”
Agrees.

47 — corpus: “and one said to Him, “Behold, Your mother and Your brothers stand outside, seeking to speak to You.””
Agrees.

48 — corpus: “And He answering said to him who spoke to Him, “Who is My mother? And who are My brothers?””
Agrees.

49 — corpus: “And having stretched forth His hand toward His disciples, He said, “Behold, My mother and My brothers!”
Agrees.

50 — corpus: “For whoever may do the will of My Father who is in the heavens, He is My brother, and sister, and mother.””

Agrees.

CHAPTER 13

1 — corpus: “And in that day Jesus, having gone forth from the house, was sitting by the sea,”

Agrees.

2 — corpus: “and gathered together to Him were many multitudes, so that He having gone into the boat sat down, and all the multitude on the beach stood,”

Agrees.

3 — corpus: “and He spoke to them many things in allegories, saying, “Behold, the sower went forth to sow,”

παραβολαῖς: the corpus prints “allegories.” παραβολή is a placing-beside — a comparison laid next to the truth — and English's own loan-word for it is “parable”; “allegory” answers to a different Greek word (ἀλληγορία). We render from the Greek here and list the corpus's dress openly.

4 — corpus: “and in his sowing, some indeed fell by the way, and the birds having come, devoured them,”

Agrees.

5 — corpus: “and others fell on the rocky places where they did not have much earth, and immediately they sprang forth, through having no depth of earth,”

Agrees.

6 — corpus: “and the sun having risen they were scorched, and through having no root, they withered,”

Agrees.

7 — corpus: “and others fell on the thorns, and the thorns came up and choked them,”

Agrees.

8 — corpus: “and others fell on the good ground, and were giving fruit, some indeed a hundredfold, and some sixty, and some thirty.”

Agrees.

9 — corpus: “He who is having ears to hear—let him hear.””

Agrees.

10 — corpus: “And the disciples having come near, said to Him, “Why do You speak to them in allegories?””

Agrees.

11 — corpus: “And He answering said to them that, “To you it has been given to know the secrets of the kingdom of the heavens, and to these it has not been given,”

μυστήρια prints “secrets,” the corpus's own dress — “mystery” would import the Greek word un-Englished; a μυστήριον is a hidden thing now being shown.

12 — corpus: “for whoever has, it will be given to him, and he will have overabundance, and whoever has not, even that which he has will be taken from him.”

Agrees.

13 — corpus: “Because of this, in allegories I speak to them, because seeing they do not see, and hearing they do not hear, nor understand,”

Agrees.

14 — corpus: “and fulfilled on them is the prophecy of Isaiah that says, With hearing you will hear, and you will not understand, and seeing you will see, and you will not perceive,”

Agrees.

15 — corpus: “for the heart of this people was made obtuse, and with the ears they barely heard, and they closed their eyes, lest they might see with the eyes, and might hear with the ears, and understand with the heart, and turn back, and I might heal them.”

Isaiah 6:9–10 in the Greek scroll's form, which Matthew quotes. The Hebrew of Isaiah 6:10 is imperative (“make

fat the heart of this people”); the Greek reads it as a report. Both standings stand in the set's Isaiah.

16 — corpus: “And blessed are your eyes because they see, and your ears because they hear,”

Agrees.

17 — corpus: “for truly I say to you that many prophets and righteous men desired to see that which you look on, and they did not see, and to hear that which you hear, and they did not hear.”

Agrees.

18 — corpus: “You, therefore, hear the allegory of the sower:”

Agrees.

19 — corpus: “Everyone hearing the word of the kingdom, and not understanding—the evil one comes, and snatches that which has been sown in his heart; this is that sown by the way.”

Agrees.

20 — corpus: “And that sown on the rocky places, this is he who is hearing the word, and immediately with joy is receiving it,”

Agrees.

21 — corpus: “and he has no root in himself, but is temporary, and persecution or tribulation having happened because of the word, immediately he is stumbled.”

Agrees.

22 — corpus: “And that sown toward the thorns, this is he who is hearing the word, and the anxiety of this age, and the deceitfulness of the riches, chokes the word, and it becomes unfruitful.”

Agrees.

23 — corpus: “And that sown on the good ground: this is he who is hearing the word, and is understanding, who indeed bears fruit, and makes, some indeed a hundredfold, and some sixty, and some thirty.””

Agrees.

24 — corpus: “Another allegory He set before them, saying, “The kingdom of the heavens was likened to a man sowing good seed in his field,”

Agrees.

25 — corpus: “and while men are sleeping, his enemy came and sowed darnel in the midst of the wheat, and went away,”

ζιζάνια — darnel, the wheat-mimicking weed of the Palestinian field; the saying's whole weight is that it looks like wheat until the fruit.

26 — corpus: “and when the herb sprang up, and yielded fruit, then appeared also the darnel.”
Agrees.

27 — corpus: “And the servants of the householder, having come near, said to him, Lord, did you not sow good seed in your field? From where then does it have the darnel?”
Agrees.

28 — corpus: “And he says to them, A man, an enemy, did this; and the servants said to him, Will you, then, [that] having gone away we may gather it up?”
Agrees.

29 — corpus: “And he said, No, lest—gathering up the darnel—you root up with it the wheat;”
Agrees.

30 — corpus: “permit both to grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather up first the darnel, and bind it in bundles, to burn it, and the wheat gather up into my storehouse.””
Agrees.

31 — corpus: “Another allegory He set before them, saying, “The kingdom of the heavens is like to a grain of mustard, which a man having taken, sowed in his field,”

Agrees.

32 — corpus: “which less, indeed, is than all the seeds, but when it may be grown, is greatest of the herbs, and becomes a tree, so that the birds of the sky come and rest in its branches.””

Agrees.

33 — corpus: “Another allegory He spoke to them: “The kingdom of the heavens is like to leaven, which a woman having taken, hid in three measures of meal, until the whole was leavened.””

Agrees.

34 — corpus: “All these things Jesus spoke in allegories to the multitudes, and without an allegory He was not speaking to them,”

Agrees.

35 — corpus: “that it might be fulfilled that was spoken through the prophet, saying, “I will open in allegories My mouth, || I will utter things having been hidden from the foundation of the world.””

Psalm 78:2 — the psalm Asaph's. Some copies of Matthew add “Isaiah” as the prophet's name here; the

early copies leave “the prophet” unnamed, and the psalm is not Isaiah's.

36 — corpus: “Then having let away the multitudes, Jesus came into the house, and His disciples came near to Him, saying, “Explain to us the allegory of the darnel of the field.””

Agrees.

37 — corpus: “And He answering said to them, “He who is sowing the good seed is the Son of Man,”

Agrees.

38 — corpus: “and the field is the world, and the good seed, these are the sons of the kingdom, and the darnel are the sons of the evil one,”

Agrees.

39 — corpus: “and the enemy who sowed them is the Devil, and the harvest is [the] full end of the age, and the reapers are messengers.”

Agrees.

40 — corpus: “As, then, the darnel is gathered up, and is burned with fire, so will it be in the full end of this age;”

Agrees.

41 — corpus: “the Son of Man will send forth His messengers, and they will gather up out of His kingdom all the stumbling-blocks, and those doing the lawlessness,”

Agrees.

42 — corpus: “and will cast them into the furnace of the fire; there will be the weeping and the gnashing of the teeth.”

Agrees.

43 — corpus: “Then will the righteous shine forth as the sun in the kingdom of their Father. He who is having ears to hear—let him hear.”

Agrees.

44 — corpus: “Again, the kingdom of the heavens is like to treasure hid in the field, which a man having found, hid, and from his joy goes, and all, as much as he has, he sells, and buys that field.”

Agrees.

45 — corpus: “Again, the kingdom of the heavens is like to a man, a merchant, seeking good pearls,”

Agrees.

46 — corpus: “who having found one pearl of great price, having gone away, has sold all, as much as he had, and bought it.”

Agrees.

47 — corpus: “Again, the kingdom of the heavens is like to a net that was cast into the sea, and gathered together of every kind,”

Agrees.

48 — corpus: “which, when it was filled, having drawn up again on the beach, and having sat down, they gathered the good into vessels, and the bad they cast out,”

Agrees.

49 — corpus: “so will it be in the full end of the age, the messengers will come forth and separate the evil out of the midst of the righteous,”

Agrees.

50 — corpus: “and will cast them into the furnace of the fire; there will be the weeping and the gnashing of the teeth.””

Agrees.

51 — corpus: “Jesus says to them, “Did you understand all these?” They say to Him, “Yes, Lord.””

Many copies add “Elohim (Master)” (κύριε) after “Yes” — the disciples' address; the oldest copies end at “Yes,” and the SBL text follows them.

52 — corpus: “And He said to them, “Because of this, every scribe having been discipled in regard to the kingdom of the heavens is like to a man, a householder, who brings forth out of his treasure things new and old.””

Agrees.

53 — corpus: “And it came to pass, when Jesus finished these allegories, He removed from there,”

Agrees.

54 — corpus: “and having come to His own country, He was teaching them in their synagogue, so that they were astonished, and were saying, “From where to this One this wisdom and the mighty works?”

Agrees.

55 — corpus: “Is this not the carpenter’s Son? Is His mother not called Mary, and His brothers James, and Joses, and Simon, and Judas?”

Agrees.

56 — corpus: “And His sisters—are they not all with us? From where, then, to this One all these?””

Agrees.

57 — corpus: “And they were stumbled at Him. And Jesus said to them, “A prophet is not without honor except in his own country, and in his own house”:”

Agrees.

58 — corpus: “and He did not do many mighty works there, because of their unbelief.”

Agrees.

CHAPTER 14

1 — corpus: “At that time Herod the tetrarch heard the fame of Jesus,”

Agrees.

2 — corpus: “and said to his servants, “This is John the Immerser, he rose from the dead, and because of this the mighty energies are working in him.””

Agrees.

3 — corpus: “For Herod having laid hold on John, bound him, and put him in prison, because of Herodias, his brother Philip’s wife,”

Agrees.

4 — corpus: “for John was saying to him, “It is not lawful to you to have her,””

Agrees.

5 — corpus: “and willing to kill him, he feared the multitude, because as a prophet they were holding him.”

Agrees.

6 — corpus: “But the birthday of Herod being kept, the daughter of Herodias danced in the midst, and pleased Herod,”

Agrees.

7 — corpus: “after which with an oath he professed to give her whatever she might ask.”

Agrees.

8 — corpus: “And she, having been instigated by her mother, says, “Give me here on a plate the head of John the Immerser”;”

Agrees.

9 — corpus: “and the king was grieved, but because of the oaths and of those dining with him, he commanded [it] to be given;”

Agrees.

10 — corpus: “and having sent, he beheaded John in the prison,”

Agrees.

11 — corpus: “and his head was brought on a plate, and was given to the girl, and she brought [it] near to her mother.”

Agrees.

12 — corpus: “And his disciples having come, took up the body, and buried it, and having come, they told Jesus,”

Agrees.

13 — corpus: “and Jesus having heard, withdrew from there in a boat to a desolate place by Himself, and the multitudes having heard followed Him on land from the cities.”

Agrees.

14 — corpus: “And Jesus having come forth, saw a great multitude, and was moved with compassion on them, and healed their sick;”

Agrees.

15 — corpus: “and evening having come, His disciples came to Him, saying, “The place is desolate, and the hour has now past, let away the multitudes that, having gone into the villages, they may buy food for themselves.””

Agrees.

16 — corpus: “And Jesus said to them, “They have no need to go away—you give them to eat.””

Agrees.

17 — corpus: “And they say to Him, “We have nothing here except five loaves and two fishes.””

Agrees.

18 — corpus: “And He said, “Bring them to Me here.””

Agrees.

19 — corpus: “And having commanded the multitudes to recline on the grass, and having taken the five loaves and the two fishes, having looked up to the sky, He blessed, and having broken, He gave the loaves to the disciples, and the disciples [gave] to the multitudes,”

Agrees.

20 — corpus: “and they all ate, and were filled, and they took up what was over of the broken pieces twelve hand-baskets full;”

Agrees.

21 — corpus: “and those eating were about five thousand men, apart from women and children.”

Agrees.

22 — corpus: “And immediately Jesus constrained His disciples to go into the boat, and to go before Him to the other side, until He might let away the multitudes;”

Agrees.

23 — corpus: “and having let away the multitudes, He went up to the mountain by Himself to pray, and evening having come, He was there alone,”

Agrees.

24 — corpus: “and the boat was now in the midst of the sea, distressed by the waves, for the wind was contrary.”

Agrees.

25 — corpus: “And in the fourth watch of the night Jesus went away to them, walking on the sea,”

Agrees.

26 — corpus: “and the disciples having seen Him walking on the sea, were troubled, saying, “It is an apparition,” and from the fear they cried out;”

Agrees.

27 — corpus: “and immediately Jesus spoke to them, saying, “Take courage! I AM; do not be afraid.””

ἐγώ εἰμι — “I AM.” On the water, in the night, the words carry Exodus 3:14's weight; the corpus prints “it is I.” We print what the Greek says and name it here.

28 — corpus: “And Peter answering Him said, “Lord, if it is You, command me to come to You on the waters”;”

Agrees.

29 — corpus: “and He said, “Come”; and having gone down from the boat, Peter walked on the waters to come to Jesus,”

Agrees.

30 — corpus: “but seeing the vehement wind, he was afraid, and having begun to sink, he cried out, saying, “Lord, save me!””

Agrees.

31 — corpus: “And immediately Jesus, having stretched forth the hand, laid hold of him and says to him, “Little faith! For why did you waver?””

Agrees.

32 — corpus: “And they having gone into the boat, the wind stilled,”

Agrees.

33 — corpus: “and those in the boat having come, worshiped Him, saying, “You are truly God’s Son.””

Agrees.

34 — corpus: “And having passed over, they came into the land of Gennesaret,”

Agrees.

35 — corpus: “and having recognized Him, the men of that place sent forth to all that surrounding region, and they brought to Him all who were ill,”

Agrees.

36 — corpus: “and were calling on Him that they might only touch the fringe of His garment, and as many as touched were saved.”

Agrees.

CHAPTER 15

1 — corpus: “Then they come to Jesus from Jerusalem—scribes and Pharisees—saying,”

Agrees.

2 — corpus: ““Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they may eat bread.””

Agrees.

3 — corpus: “And He answering said to them, “Why also do you transgress the command of God because of your tradition?”

παράδοσις (tradition) stands 13 times in the Greek scriptures, nine of them in Matthew 15 and Mark 7 — the corpus check in the set's Laws, Sorted research counted them. No command in the Torah orders the hand-washing of verse 2; the research verified that too.

4 — corpus: “For God commanded, saying, Honor your father and mother; and, He who is speaking evil of father or mother—let him die the death;”

Agrees.

5 — corpus: “but you say, Whoever may say to father or mother, An offering [is] whatever you may be profited by me—”

Agrees.

6 — corpus: “and he may not honor his father or his mother, and you set aside the command of God because of your tradition.”

τὸν λόγον τοῦ θεοῦ — “the word of Elohim.” A company of copies reads τὸν νόμον (“the Law”) here; the early copies read λόγον, and Mark 7:13 carries the same “word of Elohim.”

7 — corpus: “Hypocrites, Isaiah prophesied well of you, saying,”

Agrees.

8 — corpus: “This people draws near to Me with their mouth, and with the lips it honors Me, but their heart is far off from Me;”

Agrees.

9 — corpus: “and in vain they worship Me, teaching teachings—commands of men.””

Isaiah 29:13. The Greek scroll's form is quoted; the Hebrew reads “…and their fear of Me is a

commandment of men, learned by rote.” Both standings stand in the set's Isaiah book — and Mark 7:13's “making the Word of Elohim void” is this saying's own tail.

10 — corpus: “And having called near the multitude, He said to them, “Hear and understand:”

Agrees.

11 — corpus: “[it is] not that which is coming into the mouth [that] defiles the man, but that which is coming forth from the mouth, this defiles the man.””

κοινοῖ — “makes common,” i.e., defiles by making ritually common. The corpus prints “defile.” The Greek verb is κοινόω, from κοινός, common — the same word-field as the scrolls' own “common” food disputes (Acts 10:14-15).

12 — corpus: “Then His disciples having come near, said to Him, “Have You known that the Pharisees, having heard the word, were stumbled?””

Agrees.

13 — corpus: “And He answering said, “Every plant that My heavenly Father did not plant will be rooted up;”

Agrees.

14 — corpus: “leave them alone, they are guides—blind of blind; and if blind may guide blind, both will fall into a ditch.””

Agrees.

15 — corpus: “And Peter answering said to Him, “Explain to us this allegory.””

Agrees.

16 — corpus: “And Jesus said, “Are you also yet without understanding?”

Agrees.

17 — corpus: “Do you not understand that all that is going into the mouth passes into the belly, and is cast forth into the drain?”

Agrees.

18 — corpus: “But the things coming forth from the mouth come forth from the heart, and these defile the man;”

Agrees.

19 — corpus: “for out of the heart come forth evil thoughts, murders, adulteries, whoredoms, thefts, false witnessings, slanders:”

Agrees.

20 — corpus: “these are the things defiling the man; but to eat with unwashed hands does not defile the man.””

Agrees.

21 — corpus: “And Jesus having come forth from there, withdrew to the parts of Tyre and Sidon,”

Agrees.

22 — corpus: “and behold, a woman, a Canaanite, having come forth from those borders, called to Him, saying, “Deal kindly with me, Lord, Son of David; my daughter is miserably demonized.””

Agrees.

23 — corpus: “And He did not answer her a word; and His disciples having come to Him, were asking Him, saying, “Let her away, because she cries after us”;”

Agrees.

24 — corpus: “and He answering said, “I was not sent except to the lost sheep of the house of Israel.””

Agrees.

25 — corpus: “And having come, she was worshiping Him, saying, “Lord, help me”;”

Agrees.

26 — corpus: “and He answering said, “It is not good to take the children’s bread, and to cast to the little dogs.””

Agrees.

27 — corpus: “And she said, “Yes, Lord, for even the little dogs eat of the crumbs that are falling from their lords’ table”;”

τῶν κυρίων αὐτῶν — “their masters”: the little dogs' owners; the common noun, not the title.

28 — corpus: “then answering, Jesus said to her, “O woman, great [is] your faith, let it be to you as you will”; and her daughter was healed from that hour.”

Agrees.

29 — corpus: “And having departed from there, Jesus came near to the Sea of Galilee, and having gone up to the mountain, He was sitting there,”

Agrees.

30 — corpus: “and there came to Him great multitudes, having with them lame, blind, mute, maimed, and many others, and they cast them at the feet of Jesus, and He healed them,”

Agrees.

31 — corpus: “so that the multitudes wondered, seeing mute ones speaking, maimed whole, lame walking, and blind seeing; and they glorified the God of Israel.”

Agrees.

32 — corpus: “And Jesus having called near His disciples, said, “I have compassion on the multitude, because now three days they continue with Me, and they do not have what they may eat; and to let them away fasting I will not, lest they faint in the way.””

Agrees.

33 — corpus: “And His disciples say to Him, “From where to us in a wilderness [will we get] so many loaves, as to fill so great a multitude?””

Agrees.

34 — corpus: “And Jesus says to them, “How many loaves do you have?” And they said, “Seven, and a few little fishes.””

Agrees.

35 — corpus: “And He commanded the multitudes to sit down on the ground,”

Agrees.

36 — corpus: “and having taken the seven loaves and the fishes, having given thanks, He broke, and gave to His disciples, and the disciples [gave] to the multitude.”

Agrees.

37 — corpus: “And they all ate, and were filled, and they took up what was over of the broken pieces seven baskets full,”

Agrees.

38 — corpus: “and those eating were four thousand men, apart from women and children.”

Agrees.

39 — corpus: “And having let away the multitudes, He went into the boat, and came to the borders of Magdala.”

Μαγαδάν (Magadan): a place named nowhere else, and a company of copies reads Μαγδαλά (Magdala) — the division is named; the early copies read Magadan.

CHAPTER 16

1 — corpus: “And the Pharisees and Sadducees having come, tempting, questioned Him, to show to them a sign from Heaven,”

Agrees.

2 — corpus: “and He answering said to them, “Evening having come, you say, Fair weather, for the sky is red,”

Agrees.

3 — corpus: “and at morning, Foul weather today, for the sky is red—gloomy; hypocrites, you indeed know to discern

the face of the sky, but the signs of the times you are not able!"

Agrees.

4 — corpus: "An evil and adulterous generation seeks a sign, and a sign will not be given to it, except the sign of Jonah the prophet"; and having left them He went away."

Agrees.

5 — corpus: "And His disciples having come to the other side, forgot to take loaves,"

Agrees.

6 — corpus: "and Jesus said to them, "Beware, and take heed of the leaven of the Pharisees and Sadducees";"

Agrees.

7 — corpus: "and they were reasoning in themselves, saying, "Because we took no loaves.""

Agrees.

8 — corpus: "And Jesus having known, said to them, "Why reason you in yourselves, you of little faith, because you took no loaves?"

Agrees.

9 — corpus: "Do you not yet understand, nor remember the five loaves of the five thousand, and how many hand-baskets you took up?"

Agrees.

10 — corpus: “Nor the seven loaves of the four thousand, and how many baskets you took up?”

Agrees.

11 — corpus: “How do you not understand that I did not speak to you of bread—to take heed of the leaven of the Pharisees and Sadducees?””

Agrees.

12 — corpus: “Then they understood that He did not say to take heed of the leaven of the bread, but of the teaching of the Pharisees and Sadducees.”

Agrees.

13 — corpus: “And Jesus, having come to the parts of Caesarea Philippi, was asking His disciples, saying, “Who do men say I am—the Son of Man?””

Agrees.

14 — corpus: “And they said, “Some, John the Immerser, and others, Elijah, and others, Jeremiah, or one of the prophets.””

Agrees.

15 — corpus: “He says to them, “And you—who do you say I am?””

Agrees.

16 — corpus: “And Simon Peter answering said, “You are the Christ, the Son of the living God.””

Agrees.

17 — corpus: “And Jesus answering said to him, “Blessed are you, Simon Bar-Jona, because flesh and blood did not reveal [it] to you, but My Father who is in the heavens.”

Agrees.

18 — corpus: “And I also say to you that you are Peter, and on this rock I will build My Assembly, and [the] gates of Hades will not prevail against it;”

Agrees.

19 — corpus: “and I will give to you the keys of the kingdom of the heavens, and whatever you may bind on the earth will be having been bound in the heavens, and whatever you may loose on the earth will be having been loosed in the heavens.””

“the keys” (τὰς κλεῖδας, plural) is the early reading; some copies carry the singular “the key.”

20 — corpus: “Then He charged His disciples that they may say to no one that He is Jesus the Christ.”

Agrees.

21 — corpus: “From that time Jesus began to show to His disciples that it is necessary for Him to go away to

Jerusalem, and to suffer many things from the elders, and chief priests, and scribes, and to be put to death, and the third day to rise."

Agrees.

22 — corpus: "And having taken Him aside, Peter began to rebuke Him, saying, "Be kind to Yourself, Lord; this will not be to You";"

Agrees.

23 — corpus: "and He having turned, said to Peter, "Get behind Me, Satan! You are a stumbling-block to Me, for you do not mind the things of God, but the things of men.""

Agrees.

24 — corpus: "Then Jesus said to His disciples, "If anyone wills to come after Me, let him disown himself, and take up his cross, and follow Me,"

Agrees.

25 — corpus: "for whoever may will to save his life will lose it, and whoever may lose his life for My sake will find it;"

Agrees.

26 — corpus: "for what is a man profited if he may gain the whole world, but of his life suffer loss? Or what will a man give as an exchange for his life?"

Agrees.

27 — corpus: “For the Son of Man is about to come in the glory of His Father, with His messengers, and then He will reward each according to his work.”

Agrees.

28 — corpus: “Truly I say to you, there are certain of those standing here who will not taste of death until they may see the Son of Man coming in His kingdom.””

Agrees.

CHAPTER 17

1 — corpus: “And after six days Jesus takes Peter, and James, and his brother John, and brings them up to a high mountain by themselves,”

Agrees.

2 — corpus: “and He was transfigured before them, and His face shone as the sun, and His garments became white as the light,”

Agrees.

3 — corpus: “and behold, Moses and Elijah appeared to them, talking together with Him.”

Agrees.

4 — corpus: “And Peter answering said to Jesus, “Lord, it is good to us to be here; if You will, we may make three

shelters here: one for You, and one for Moses, and one for Elijah.””

Agrees.

5 — corpus: “While he is yet speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, “This is My Son, the Beloved, in whom I delighted; hear Him.””

The Father's voice, as at 3:17 — blue by the rule. (The Complete Kodesh's classifier, working from the corpus's English, left this verse black; its own build notes record a known under-classification. Classified against the Greek here, the voice is the Father's, and it prints blue.)

6 — corpus: “And the disciples having heard, fell on their face, and were exceedingly afraid,”

Agrees.

7 — corpus: “and Jesus having come near, touched them, and said, “Rise, do not be afraid,””

Agrees.

8 — corpus: “and having lifted up their eyes, they saw no one, except Jesus only.”

Agrees.

9 — corpus: “And as they are coming down from the mountain, Jesus charged them, saying, “Say to no one the vision, until the Son of Man may rise out of the dead.””
Agrees.

10 — corpus: “And His disciples questioned Him, saying, “Why then do the scribes say that Elijah must come first?””
Agrees.

11 — corpus: “And Jesus answering said to them, “Elijah does indeed come first, and will restore all things,”
Agrees.

12 — corpus: “and I say to you, Elijah already came, and they did not know him, but did with him whatever they would, so also the Son of Man is about to suffer by them.””
Agrees.

13 — corpus: “Then the disciples understood that He spoke to them concerning John the Immerser.”
Agrees.

14 — corpus: “And when they came to the multitude, there came to Him a man, kneeling down to Him,”
Agrees.

15 — corpus: “and saying, “Lord, deal kindly with my son, for he is [a] lunatic, and suffers miserably, for he often falls into the fire, and often into the water,”

Agrees.

16 — corpus: “and I brought him near to Your disciples, and they were not able to heal him.””

Agrees.

17 — corpus: “And Jesus answering said, “O generation, unsteadfast and perverse, until when will I be with you? Until when will I bear you? Bring him to Me here”;”

Agrees.

18 — corpus: “and Jesus rebuked him, and the demon went out of him, and the boy was healed from that hour.”

Agrees.

19 — corpus: “Then the disciples having come to Jesus by Himself, said, “Why were we not able to cast him out?””

Agrees.

20 — corpus: “And Jesus said to them, “Through your want of faith; for truly I say to you, if you may have faith as a grain of mustard, you will say to this mountain, Move from here to there, and it will move, and nothing will be impossible to you,”

“littleness of faith” (ὀλιγοπιστίαν) is the early reading; many copies read “unbelief” (ἀπιστίαν), softening it toward the disciples' favor. The SBL text follows the early copies.

22 — corpus: “And while they are living in Galilee, Jesus said to them, “The Son of Man is about to be delivered up into the hands of men,”

Agrees.

23 — corpus: “and they will kill Him, and the third day He will rise,” and they were exceedingly sorry.”

Agrees.

24 — corpus: “And they having come to Capernaum, those receiving the didrachmas came near to Peter and said, “Your teacher—does He not pay the didrachmas?” He says, “Yes.””

τὰ δίδραχμα — the two-drachma tax: the half-shekel of Exodus 30:13 for the Dwelling Place, collected for the temple in His day.

25 — corpus: “And when he came into the house, Jesus anticipated him, saying, “What do you think, Simon? The kings of the earth—from whom do they receive custom or poll-tax? From their sons or from the strangers?””

Agrees.

26 — corpus: “Peter says to Him, “From the strangers.” Jesus said to him, “Then the sons are free;”

Agrees.

27 — corpus: “but that we may not cause them to stumble, having gone to the sea, cast a hook, and the fish that has come up first take up, and having opened its mouth, you will find a stater, that having taken, give to them for Me and you.””

Agrees.

21 — corpus: “<e>[[</e>and this kind does not go forth except in prayer and fasting.”<e>]]</e>”

The corpus carries the verse only inside its doubt-marks [[…]]; the oldest Greek copies do not have it. It stands in the apparatus in the text flow, not in the text.

CHAPTER 18

1 — corpus: “At that hour the disciples came near to Jesus, saying, “Who, now, is greater in the kingdom of the heavens?””

Agrees.

2 — corpus: “And Jesus having called near a child, set him in the midst of them,”

Agrees.

3 — corpus: “and said, “Truly I say to you, if you may not be turned and become as the children, you may not enter into the kingdom of the heavens;”

Agrees.

4 — corpus: “whoever then may humble himself as this child, he is the greater in the kingdom of the heavens.”

Agrees.

5 — corpus: “And he who may receive one such child in My Name, receives Me,”

Agrees.

6 — corpus: “and whoever may cause to stumble one of those little ones who are believing in Me, it is better for him that a weighty millstone may be hanged on his neck, and he may be sunk in the depth of the sea.”

Agrees.

7 — corpus: “Woe to the world from the stumbling-blocks! For there is necessity for the stumbling-blocks to come, but woe to that man through whom the stumbling-block comes!”

Agrees.

8 — corpus: “And if your hand or your foot causes you to stumble, cut them off and cast [them] from you; it is good for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the continuous fire.”

Agrees.

9 — corpus: “And if your eye causes you to stumble, pluck it out and cast from you; it is good for you to enter into life one-eyed, rather than having two eyes to be cast into the Gehenna of fire.”

Agrees.

10 — corpus: “Beware! You may not despise one of these little ones, for I say to you that their messengers in the heavens always behold the face of My Father who is in the heavens,”

Agrees.

12 — corpus: “What do you think? If a man may have one hundred sheep, and there may go astray one of them, does he not—having left the ninety-nine, having gone on the mountains—seek that which is gone astray?”

Agrees.

13 — corpus: “And if it may come to pass that he finds it, truly I say to you that he rejoices over it more than over the ninety-nine that have not gone astray;”

Agrees.

14 — corpus: “so it is not [the] will in [the] presence of your Father who is in the heavens that one of these little ones may perish.”

Agrees.

15 — corpus: “And if your brother may sin against you, go and show him his fault between you and him alone, if he may hear you, you gained your brother;”

“against you” (εἰς σέ): a company of early copies lacks the two words, leaving the plainer “if your brother sins.” Both standings are carried in the textual tradition; the SBL text keeps εἰς σέ, and the set's Laws research prints the matter as DISPUTED in its own place.

16 — corpus: “and if he may not hear, take with you yet one or two, that by the mouth of two witnesses or three every word may stand.”

Deuteronomy 19:15 — the two-or-three-witnesses rule, quoted in its Greek form.

17 — corpus: “And if he may not hear them, say [it] to the assembly, and if also the assembly he may not hear, let him be to you as the heathen man and the tax collector.”

Agrees.

18 — corpus: “Truly I say to you, whatever things you may bind on the earth will be having been bound in the heavens, and whatever things you may loose on the earth will be having been loosed in the heavens.”

Agrees.

19 — corpus: “Again, I say to you that if two of you may agree on the earth concerning anything, whatever they may ask—it will be done to them from My Father who is in the heavens,”

Agrees.

20 — corpus: “for where there are two or three gathered together—to My Name, there am I in the midst of them.””

Agrees.

21 — corpus: “Then Peter having come near to Him, said, “Lord, how often will my brother sin against me, and I forgive him—until seven times?””

Agrees.

22 — corpus: “Jesus says to him, “I do not say to you until seven times, but until seventy times seven.”

ἑβδομηκοντάκις ἑπτά — “seventy times seven,” or “seventy-seven times”: the Greek bears both, and Genesis 4:24's Lamech-song (in the Greek scroll, “seventy times sevenfold”) is its background. Both readings named; the text-line carries the first.

23 — corpus: “Because of this was the kingdom of the heavens likened to a man, a king, who willed to take reckoning with his servants,”

Agrees.

24 — corpus: “and he having begun to take account, there was brought near to him one debtor of a myriad of talents,”

Agrees.

25 — corpus: “and he having nothing to pay, his lord commanded him to be sold, and his wife, and the children, and all, whatever he had, and payment to be made.”

Agrees.

26 — corpus: “The servant then, having fallen down, was prostrating to him, saying, Lord, have patience with me, and I will pay you all;”

Agrees.

27 — corpus: “and the lord of that servant having been moved with compassion released him, and the debt he forgave him.”

Agrees.

28 — corpus: “And that servant having come forth, found one of his fellow-servants who was owing him one hundred denarii, and having laid hold, he took him by the throat, saying, Pay me that which you owe.”

Agrees.

29 — corpus: “His fellow-servant then, having fallen down at his feet, was calling on him, saying, Have patience with me, and I will pay you all;”

Agrees.

30 — corpus: “and he would not, but having gone away, he cast him into prison, until he might pay that which was owing.”

Agrees.

31 — corpus: “And his fellow-servants having seen the things that were done, were grieved exceedingly, and having come, showed fully to their lord all the things that were done;”

Agrees.

32 — corpus: “then having called him, his lord says to him, Evil servant! All that debt I forgave you, seeing you called on me;”

Agrees.

33 — corpus: “did it not seem necessary to you to have dealt kindly with your fellow servant, as I also dealt kindly with you?”

Agrees.

34 — corpus: “And having been angry, his lord delivered him to the inquisitors, until he might pay all that was owing to him;”

Agrees.

35 — corpus: “so also My heavenly Father will do to you, if you may not forgive each one his brother from your hearts their trespasses.””

Agrees.

11 — corpus: “<e>[[</e>for the Son of Man came to save the lost.<e>]]</e>”

The corpus carries the verse only inside its doubt-marks [[…]]; the oldest Greek copies do not have it. It stands in the apparatus in the text flow, not in the text.

CHAPTER 19

1 — corpus: “And it came to pass, when Jesus finished these words, He removed from Galilee, and came to the borders of Judea, beyond the Jordan,”

Agrees.

2 — corpus: “and great multitudes followed Him, and He healed them there.”

Agrees.

3 — corpus: “And the Pharisees came near to Him, tempting Him, and saying to Him, “Is it lawful for a man to put away his wife for every cause?””

Agrees.

4 — corpus: “And He answering said to them, “Did you not read that He who made [them] from the beginning, made them a male and a female,”

Agrees.

5 — corpus: “and said, For this cause will a man leave father and mother, and cleave to his wife, and they will be —the two—for one flesh?”

Agrees.

6 — corpus: “So that they are no longer two, but one flesh; what therefore God joined together, let no man separate.””

Agrees.

7 — corpus: “They say to Him, “Why then did Moses command to give a roll of divorce, and to put her away?””

Agrees.

8 — corpus: “He says to them, “Moses for your stiffness of heart permitted you to put away your wives, but from the beginning it has not been so.”

Agrees.

9 — corpus: “And I say to you that whoever may put away his wife, if not for whoredom, and may marry another, commits adultery; and he who married her that has been put away, commits adultery.””

The tail-clause “and whoever marries a released [woman] commits adultery” (carried at 5:32) stands in the copies in doubt here; the SBL editors mark it. Matthew's two standings (5:32 and here) differ in shape across the copies — the set's Laws research prints the matter as the copies give it, unmerged.

10 — corpus: “His disciples say to Him, “If the case of the man with the woman is so, it is not good to marry.””

Agrees.

11 — corpus: “And He said to them, “All do not receive this word, but those to whom it has been given;”

Agrees.

12 — corpus: “for there are eunuchs who from the mother’s womb were so born; and there are eunuchs who were made eunuchs by men; and there are eunuchs who kept themselves eunuchs because of the kingdom of the heavens: he who is able to receive [it]—let him receive.””

Agrees.

13 — corpus: “Then were brought near to Him children that He might put hands on them and pray, and the disciples rebuked them.”

Agrees.

14 — corpus: “But Jesus said, “Permit the children, and do not forbid them to come to Me, for of such is the kingdom of the heavens”;”

Agrees.

15 — corpus: “and having laid [His] hands on them, He departed from there.”

Agrees.

16 — corpus: “And behold, one having come near, said to Him, “Good Teacher, what good thing will I do that I may have continuous life?””

Agrees.

17 — corpus: “And He said to him, “Why do you call Me good? No one [is] good except one—God; but if you will to enter into life, keep the commands.””

Agrees.

18 — corpus: “He says to Him, “What kind?” And Jesus said, “You will not murder, You will not commit adultery, You will not steal, You will not bear false witness,”

Agrees.

19 — corpus: “Honor your father and mother, and, You will love your neighbor as yourself.””

Agrees.

20 — corpus: “The young man says to Him, “All these I kept from my youth; what yet do I lack?””

Agrees.

21 — corpus: “Jesus said to him, “If you will to be perfect, go away, sell what you have, and give to the poor, and you will have treasure in Heaven, and come, follow Me.””

Agrees.

22 — corpus: “And the young man, having heard the word, went away sorrowful, for he had many possessions;”

Agrees.

23 — corpus: “and Jesus said to His disciples, “Truly I say to you that hardly will a rich man enter into the kingdom of the heavens;”

Agrees.

24 — corpus: “and again I say to you, 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.””

κάμηλος (camel) is the reading of the copies; a small company writes κάμιλος — a ship's rope — softening

the picture. The animal stands in the early copies, and here.

25 — corpus: “And His disciples having heard, were exceedingly amazed, saying, “Who, then, is able to be saved?””

Agrees.

26 — corpus: “And Jesus having earnestly beheld, said to them, “With men this is impossible, but with God all things are possible.””

Agrees.

27 — corpus: “Then Peter answering said to Him, “Behold, we left all, and followed You, what then will we have?””

Agrees.

28 — corpus: “And Jesus said to them, “Truly I say to you that you who followed Me, in the regeneration, when the Son of Man may sit on a throne of His glory, will sit—you also—on twelve thrones, judging the twelve tribes of Israel;”

παλιγγενεσία — “the rebirth, the renewal,” the same word Titus 3:5 uses of the washing of rebirth. The corpus prints “in the regeneration.”

29 — corpus: “and everyone who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or

fields, for My Name's sake, will receive a hundredfold, and will inherit continuous life;"

Agrees.

30 — corpus: "and many first will be last, and last first.""

Agrees.

CHAPTER 20

1 — corpus: ""For the kingdom of the heavens is like to a man, a householder, who went forth with the morning to hire workmen for his vineyard,"

Agrees.

2 — corpus: "and having agreed with the workmen for a denarius a day, he sent them into his vineyard."

Agrees.

3 — corpus: "And having gone forth about the third hour, he saw others standing in the marketplace idle,"

Agrees.

4 — corpus: "and to these he said, Go—also you—to the vineyard, and whatever may be righteous I will give you;"

Agrees.

5 — corpus: "and they went away. Again, having gone forth about the sixth and the ninth hour, he did in like manner."

Agrees.

6 — corpus: “And about the eleventh hour, having gone forth, he found others standing idle and says to them, Why have you stood here idle all day?”

Agrees.

7 — corpus: “They say to him, Because no one hired us; he says to them, Go—you also—to the vineyard, and whatever may be righteous you will receive.”

Agrees.

8 — corpus: “And evening having come, the lord of the vineyard says to his steward, Call the workmen, and pay them the reward, having begun from the last—to the first.”

ὁ κύριος τοῦ ἀμπελῶνος — “the master of the vineyard”: inside the parable, the common noun (see the scope-note at 6:24).

9 — corpus: “And they of about the eleventh hour having come, each received a denarius.”

Agrees.

10 — corpus: “And the first having come, supposed that they will receive more, and they received, they also, each a denarius,”

Agrees.

11 — corpus: “and having received [it], they were murmuring against the householder, saying,”

Agrees.

12 — corpus: “that, These, the last, worked one hour, and you made them equal to us, who were bearing the burden of the day—and the heat.”

Agrees.

13 — corpus: “And he answering said to one of them, Friend, I do no unrighteousness to you; did you not agree with me for a denarius?”

Agrees.

14 — corpus: “Take that which is yours, and go; and I will to give to this, the last, also as to you;”

Agrees.

15 — corpus: “is it not lawful to me to do what I will in my own? Is your eye evil because I am good?”

Agrees.

16 — corpus: “So the last will be first, and the first last, for many are called, and few chosen.””

Here the copies divide: “for many are called, but few chosen” follows in a great company of later copies (from 22:14's neighborhood); the earliest copies end Matthew's sentence at “the first last,” and the SBL text follows them.

17 — corpus: “And Jesus going up to Jerusalem, took the twelve disciples by themselves in the way and said to them,”

Agrees.

18 — corpus: ““Behold, we go up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes,”

Agrees.

19 — corpus: “and they will condemn Him to death, and will deliver Him to the nations to mock, and to scourge, and to crucify, and the third day He will rise again.””

Agrees.

20 — corpus: “Then came near to Him the mother of the sons of Zebedee, with her sons, prostrating and asking something from Him,”

Agrees.

21 — corpus: “and He said to her, “What do you will?” She says to Him, “Say that they may sit—these two sons of mine—one on Your right hand and one on the left, in Your kingdom.””

Agrees.

22 — corpus: “And Jesus answering said, “You have not known what you ask for yourselves; are you able to drink of the cup that I am about to drink? And with the

immersion that I am immersed with, to be immersed?" They say to Him, "We are able.""

Later copies add "and to be immersed with the immersion that I am immersed with" (from Mark 10:38) after the cup; the earliest copies of Matthew carry the cup alone.

23 — corpus: "And He says to them, "Of My cup indeed you will drink, and with the immersion that I am immersed with you will be immersed; but to sit on My right hand and on My left is not Mine to give, but—to those for whom it has been prepared by My Father.""

Agrees.

24 — corpus: "And the ten having heard, were much displeased with the two brothers,"

Agrees.

25 — corpus: "and Jesus having called them near, said, "You have known that the rulers of the nations exercise lordship over them, and those [who are] great exercise authority over them,"

Agrees.

26 — corpus: "but not so will it be among you, but whoever may will among you to become great, let him be your servant;"

Agrees.

27 — corpus: “and whoever may will among you to be first, let him be your servant;”

Agrees.

28 — corpus: “even as the Son of Man did not come to be ministered to, but to minister, and to give His life [as] a ransom for many.””

λύτρον ἀντὶ πολλῶν — “a ransom in place of many.” ἀντί is the exchange-word: a life given in place of the many.

29 — corpus: “And they going forth from Jericho, there followed Him a great multitude,”

Agrees.

30 — corpus: “and behold, two blind men sitting by the way, having heard that Jesus passes by, cried, saying, “Deal kindly with us, Lord—Son of David.””

Agrees.

31 — corpus: “And the multitude charged them that they might be silent, and they cried out the more, saying, “Deal kindly with us Lord—Son of David.””

Agrees.

32 — corpus: “And having stood, Jesus called them and said, “What do you will [that] I may do to you?””

Agrees.

33 — corpus: “They say to Him, “Lord, that our eyes may be opened”;”

Agrees.

34 — corpus: “and having been moved with compassion, Jesus touched their eyes, and immediately their eyes received sight, and they followed Him.”

Agrees.

CHAPTER 21

1 — corpus: “And when they came near to Jerusalem, and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples,”

Agrees.

2 — corpus: “saying to them, “Go on into the village in front of you, and immediately you will find a donkey bound, and a colt with her—having loosed, you bring to Me;”

Agrees.

3 — corpus: “and if anyone may say anything to you, you will say that the LORD has need of them, and immediately He will send them.””

Ὁ κύριος here is Yehoshua, the animals' borrowed Master for the hour — the word's common use, though the bearer is Himself. No parenthesis: the dress rule's parenthesis marks the divine title where no Name-

quotation stands, and here the word names His own need, in His own message.

4 — corpus: “And all this came to pass, that it might be fulfilled that was spoken through the prophet, saying,”
Agrees.

5 — corpus: ““Tell the daughter of Zion, Behold, your King comes to you, meek, and mounted on a donkey, and a colt, a foal of a beast of burden.””
Zechariah 9:9 fused with Isaiah 62:11's “Tell the daughter of Zion,” in their Greek form. The Hebrew of Zechariah reads “…on a donkey, and on a colt, the foal of a donkey” — one animal twice-told in Hebrew parallelism; the Greek's “and” has sent many readers looking for two animals (see v. 7).

6 — corpus: “And the disciples having gone and having done as Jesus commanded them,”
Agrees.

7 — corpus: “brought the donkey and the colt, and put on them their garments, and set [Him] on them;”
Agrees.

8 — corpus: “and the very great multitude spread their own garments in the way, and others were cutting branches from the trees, and were strewing in the way,”

Agrees.

9 — corpus: “and the multitudes who were going before, and who were following, were crying, saying, “Hosanna to the Son of David, blessed is He who is coming in the Name of the LORD; Hosanna in the highest!””

Psalm 118:25–26, the pilgrims' cry — Hosanna is the Hebrew “Save now” carried into the Greek letters. The psalm verse carries the Name itself (הוֹשִׁיעָה־נָּא… בְּשֵׁם יְהוָה), so by the settled rule the Name prints where the quotation stands — even on the crowd's lips, the words are the scroll's.

10 — corpus: “And He having entered into Jerusalem, all the city was moved, saying, “Who is this?””

Agrees.

11 — corpus: “And the multitudes said, “This is Jesus the prophet, who [is] from Nazareth of Galilee.””

Agrees.

12 — corpus: “And Jesus entered into the temple of God, and cast forth all those selling and buying in the temple, and the tables of the money-changers He overturned, and the seats of those selling the doves,”

Agrees.

13 — corpus: “and He says to them, “It has been written: My house will be called a house of prayer; but you made it a den of robbers.””

Isaiah 56:7 and Jeremiah 7:11 joined, as He joins them.

14 — corpus: “And there came to Him blind and lame men in the temple, and He healed them,”

Agrees.

15 — corpus: “and the chief priests and the scribes having seen the wonderful things that He did, and the children crying in the temple, and saying, “Hosanna to the Son of David,” were much displeased;”

Agrees.

16 — corpus: “and they said to Him, “Do You hear what these say?” And Jesus says to them, “Yes, did you never read, that, Out of the mouth of babies and sucklings You prepared praise?””

Psalm 8:2 in the Greek scroll's form — “You prepared praise.” The Hebrew reads “You founded strength.” Matthew follows the Greek, and so does this rendering, with the difference standing here in the open.

17 — corpus: “And having left them, He went forth out of the city to Bethany, and lodged there,”

Agrees.

18 — corpus: “and in the morning turning back to the city, He hungered,”

Agrees.

19 — corpus: “and having seen a certain fig tree on the way, He came to it, and found nothing in it except leaves only, and He says to it, “No more fruit may be from you—throughout the age”; and instantly the fig tree withered.”

Agrees.

20 — corpus: “And the disciples having seen, wondered, saying, “How did the fig tree instantly wither?””

Agrees.

21 — corpus: “And Jesus answering said to them, “Truly I say to you, if you may have faith, and may not doubt, not only this of the fig tree will you do, but even if to this mountain you may say, Be lifted up and be cast into the sea, it will come to pass;”

Agrees.

22 — corpus: “and all—as much as you may ask in the prayer, believing, you will receive.””

Agrees.

23 — corpus: “And He having come into the temple, there came to Him when teaching the chief priests and the elders

of the people, saying, “By what authority do You do these things? And who gave You this authority?””

Agrees.

24 — corpus: “And Jesus answering said to them, “I will ask you—I also—one word, which if you may tell Me, I also will tell you by what authority I do these things;”

Agrees.

25 — corpus: “the immersion of John, from where was it? From Heaven, or from men?” And they were reasoning with themselves, saying, “If we should say, From Heaven, He will say to us, Why, then, did you not believe him?”

Agrees.

26 — corpus: “And if we should say, From men, we fear the multitude, for all hold John as a prophet.””

Agrees.

27 — corpus: “And answering Jesus they said, “We have not known.” He said to them—He also, “Neither do I tell you by what authority I do these things.”

Agrees.

28 — corpus: “And what do you think? A man had two children, and having come to the first, he said, Child, go, today be working in my vineyard.”

Agrees.

29 — corpus: “And he answering said, I will not, but at last, having regretted, he went.”

Agrees.

30 — corpus: “And having come to the second, he said in the same manner, and he answering said, I [go], lord, and did not go;”

Agrees.

31 — corpus: “which of the two did the will of the father?” They say to Him, “The first.” Jesus says to them, “Truly I say to you that the tax collectors and the prostitutes go before you into the Kingdom of God,”

The copies divide on the sons' order across this parable (in some, the compliant-in-word son is told first) — the earliest copies keep the order printed here, where the repenting refuser is first, and the leaders' own answer convicts the right way round.

32 — corpus: “for John came to you in the way of righteousness, and you did not believe him, and the tax collectors and the prostitutes believed him, and you, having seen, did not regret at last—to believe him.”

Agrees.

33 — corpus: “Hear another allegory: There was a certain man, a householder, who planted a vineyard, and put a

hedge around it, and dug in it a winepress, and built a tower, and gave it out to farmers, and went abroad."

Agrees.

34 — corpus: "And when the season of the fruits came near, he sent his servants to the farmers, to receive the fruits of it,"

Agrees.

35 — corpus: "and the farmers having taken his servants, one they scourged, and one they killed, and one they stoned."

Agrees.

36 — corpus: "Again he sent other servants more than the first, and they did to them in the same manner."

Agrees.

37 — corpus: "And at last he sent to them his son, saying, They will respect my son;"

Agrees.

38 — corpus: "and the farmers having seen the son, said among themselves, This is the heir, come, we may kill him, and may possess his inheritance;"

Agrees.

39 — corpus: "and having taken him, they cast [him] out of the vineyard, and killed him;"

Agrees.

40 — corpus: “whenever therefore the lord of the vineyard may come, what will he do to these farmers?””

Agrees.

41 — corpus: “They say to Him, “Evil men—he will grievously destroy them, and will give out the vineyard to other farmers who will give back to him the fruits in their seasons.””

Agrees.

42 — corpus: “Jesus says to them, “Did you never read in the Writings: A stone that the builders disallowed, it became head of a corner; from the LORD has this come to pass, and it is wonderful in our eyes?”

Psalm 118:22–23. The psalm's παρὰ κυρίου answers to מֵאֵת יְהוָה — “from YudHeyVavHey” — the Name stands in the Hebrew verse, so the Name prints in the quotation, by the settled rule.

43 — corpus: “Because of this I say to you that the Kingdom of God will be taken from you, and given to a nation bringing forth its fruit;”

Agrees.

44 — corpus: “and he who is falling on this stone will be broken, and on whomsoever it may fall it will crush him to pieces.””

Agrees.

45 — corpus: “And the chief priests and the Pharisees having heard His allegories, knew that He speaks of them,”

Agrees.

46 — corpus: “and seeking to lay hold on Him, they feared the multitudes, seeing they were holding Him as a prophet.”

Agrees.

CHAPTER 22

1 — corpus: “And Jesus answering, again spoke to them in allegories, saying,”

Agrees.

2 — corpus: ““The kingdom of the heavens was likened to a man, a king, who made wedding feasts for his son,”

Agrees.

3 — corpus: “and he sent forth his servants to call those having been called to the wedding feasts, and they were not willing to come.”

Agrees.

4 — corpus: “Again he sent forth other servants, saying, Say to those who have been called: Behold, I prepared my early meal, my oxen and the fatlings have been killed, and all things [are] ready, come to the wedding feasts;”

Agrees.

5 — corpus: “and they, having disregarded [it], went away, one to his own field, and the other to his merchandise;”

Agrees.

6 — corpus: “and the rest, having laid hold on his servants, mistreated and slew [them].”

Agrees.

7 — corpus: “And the king having heard, was angry, and having sent forth his soldiers, he destroyed those murderers, and their city he set on fire;”

Agrees.

8 — corpus: “then he says to his servants, The wedding feast indeed is ready, and those called were not worthy,”

Agrees.

9 — corpus: “be going, then, on to the cross-ways, and as many as you may find, call to the wedding feasts.”

Agrees.

10 — corpus: “And those servants, having gone forth to the ways, gathered all, as many as they found, both bad and good, and the wedding was filled with those reclining.”

Agrees.

11 — corpus: “And the king having come in to view those reclining, saw there a man not clothed with wedding clothes,”

Agrees.

12 — corpus: “and he says to him, Friend, how did you come in here, not having wedding clothes? And he was speechless.”

Agrees.

13 — corpus: “Then the king said to the servants, Having bound his feet and hands, take him up and cast forth into the outer darkness, there will be the weeping and the gnashing of the teeth;”

Agrees.

14 — corpus: “for many are called, and few chosen.””

Agrees.

15 — corpus: “Then the Pharisees having gone, took counsel how they might ensnare Him in words,”

Agrees.

16 — corpus: “and they send to Him their disciples with the Herodians, saying, “Teacher, we have known that You are true, and the way of God in truth You teach, and You are not caring for anyone, for You do not look to the face of men;”

Agrees.

17 — corpus: “tell us, therefore, what do You think? Is it lawful to give tribute to Caesar or not?””

Agrees.

18 — corpus: “And Jesus having known their wickedness, said, “Why do you tempt Me, hypocrites?”

Agrees.

19 — corpus: “Show Me the tribute-coin.” And they brought to Him a denarius;”

Agrees.

20 — corpus: “and He says to them, “Whose [is] this image and the inscription?””

Agrees.

21 — corpus: “They say to Him, “Caesar’s”; then He says to them, “Render therefore the things of Caesar to Caesar, and the things of God to God”;”

Agrees.

22 — corpus: “and having heard they wondered, and having left Him they went away.”

Agrees.

23 — corpus: “In that day there came near to Him Sadducees who are saying there is not a resurrection, and they questioned Him, saying,”

Agrees.

24 — corpus: ““Teacher, Moses said if anyone may die having no children, his brother will marry his wife, and will raise up seed to his brother.”

Agrees.

25 — corpus: “And there were with us seven brothers, and the first having married died, and having no seed, he left his wife to his brother;”

Agrees.

26 — corpus: “in like manner also the second, and the third, to the seventh,”

Agrees.

27 — corpus: “and last of all the woman also died;”

Agrees.

28 — corpus: “therefore in the resurrection, of which of the seven will she be wife—for all had her?””

Agrees.

29 — corpus: “And Jesus answering said to them, “You go astray, not knowing the Writings, nor the power of God;”

Agrees.

30 — corpus: “for in the resurrection they do not marry, nor are they given in marriage, but are as messengers of God in Heaven.”

Agrees.

31 — corpus: “And concerning the resurrection of the dead, did you not read that which was spoken to you by God, saying,”

Agrees.

32 — corpus: “I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not a God of dead men, but of living.””

Exodus 3:6 — spoken at the bush; the Hebrew carries ’elohei (“the Elohim of”) three times, and no other name-word; the dress here matches the original word exactly.

33 — corpus: “And having heard, the multitudes were astonished at His teaching;”

Agrees.

34 — corpus: “and the Pharisees, having heard that He silenced the Sadducees, were gathered together to Him;”

Agrees.

35 — corpus: “and one of them, a lawyer, questioned, tempting Him, and saying,”

Agrees.

36 — corpus: ““Teacher, which [is] the great command in the Law?””

Agrees.

37 — corpus: “And Jesus said to him, “You will love the LORD your God with all your heart, and with all your soul, and with all your understanding—”

Deuteronomy 6:5. The Hebrew verse carries the Name twice over — ’a·hé·v·tá ’ét YudHeyVavHey ’e·lo·hé·kha (“you will love YudHeyVavHey your Elohim”) — so the Name prints in the quotation by the settled rule. The remaining third member of the quote matters too: the Hebrew ends “…with all your strength (me’od)”; the Greek scroll carries “with all your understanding” here — Matthew's form is printed, and the Hebrew form stands in the set's Deuteronomy.

38 — corpus: “this is a first and great command;”

Agrees.

39 — corpus: “and the second [is] like to it: You will love your neighbor as yourself;”

Leviticus 19:18. The set's Laws research found both of the “two great commandments” standing inside the Torah itself — the King hangs nothing on words from outside it (see the next verse).

40 — corpus: “on these—the two commands—all the Law and the Prophets hang.””

Agrees.

41 — corpus: “And the Pharisees having been gathered together, Jesus questioned them,”

Agrees.

42 — corpus: “saying, “What do you think concerning the Christ? Of whom is He Son?” They say to Him, “Of David.””

Agrees.

43 — corpus: “He says to them, “How then does David in the Spirit call Him Lord, saying,”

Agrees.

44 — corpus: “The LORD said to my Lord, || Sit at My right hand, || Until I may make Your enemies Your footstool?”

Agrees.

45 — corpus: “If then David calls Him Lord, how is He his son?””

Agrees.

46 — corpus: “And no one was able to answer Him a word, nor did any dare question Him from that day [on].”

Agrees.

CHAPTER 23

1 — corpus: “Then Jesus spoke to the multitudes, and to His disciples,”

Agrees.

2 — corpus: “saying, “On the seat of Moses sat down the scribes and the Pharisees;”

Agrees.

3 — corpus: “all, then, as much as they may say to you to observe, observe and do, but according to their works do not do, for they say, and do not do;”

Agrees.

4 — corpus: “for they bind together burdens [too] heavy and grievous to bear, and lay [them] on the shoulders of men, but with their finger they will not move them.”

Agrees.

5 — corpus: “And all their works they do to be seen by men, and they make broad their phylacteries, and enlarge the fringes of their garments,”

φυλακτήρια — the prayer-boxes (tefillin) carrying Exodus 13 and Deuteronomy 6 in tiny scrolls: “guards.” And κράσπεδα again (see 9:20) — the tzitzit fringes, broadened for show.

6 — corpus: “they also cherish the first couches at the banquets, and the first seats in the synagogues,”

Agrees.

7 — corpus: “and the salutations in the marketplaces, and to be called by men, Rabbi, Rabbi.”

Agrees.

8 — corpus: “And you may not be called Rabbi, for one is your teacher—the Christ, and you are all brothers;”

Agrees.

9 — corpus: “and you may not call [any] your father on the earth, for one is your Father, who is in the heavens,”

Agrees.

10 — corpus: “nor may you be called teachers, for one is your teacher—the Christ.”

Agrees.

11 — corpus: “And the greater of you will be your servant,”

Agrees.

12 — corpus: “and whoever will exalt himself will be humbled, and whoever will humble himself will be exalted.”

Agrees.

13 — corpus: “Woe to you, scribes and Pharisees, hypocrites! Because you shut up the kingdom of the heavens before men, for you do not go in, nor do you permit those going in to enter.”

Agrees.

15 — corpus: “Woe to you, scribes and Pharisees, hypocrites! Because you go around the sea and the dry land to make one proselyte, and whenever it may happen—you make him a son of Gehenna twofold more than yourselves.”

Agrees.

16 — corpus: “Woe to you, blind guides, who are saying, Whoever may swear by the temple, it is nothing, but whoever may swear by the gold of the temple—is debtor!”

Agrees.

17 — corpus: “Fools and blind! For which [is] greater, the gold, or the temple that is sanctifying the gold?”

Agrees.

18 — corpus: “And, Whoever may swear by the altar, it is nothing, but whoever may swear by the gift that is on it—is debtor!”

Agrees.

19 — corpus: “Fools and blind! For which [is] greater, the gift, or the altar that is sanctifying the gift?”

Agrees.

20 — corpus: “He therefore who swore by the altar, swears by it, and by all things on it;”

Agrees.

21 — corpus: “and he who swore by the temple, swears by it, and by Him who is dwelling in it;”

Agrees.

22 — corpus: “and he who swore by Heaven, swears by the throne of God, and by Him who is sitting on it.”

Agrees.

23 — corpus: “Woe to you, scribes and Pharisees, hypocrites! Because you give tithe of the mint, and the dill, and the cumin, and neglected the weightier things of the Law—judgment, and kindness, and faith; these it was necessary to do, and those not to neglect.”

Agrees.

24 — corpus: “Blind guides! Who are straining out the gnat, and are swallowing the camel.”

Agrees.

25 — corpus: “Woe to you, scribes and Pharisees, hypocrites! Because you make clean the outside of the cup and the plate, and within they are full of robbery and self-indulgence.”

Agrees.

26 — corpus: “Blind Pharisee! First cleanse the inside of the cup and the plate, that the outside of them may also become clean.”

Agrees.

27 — corpus: “Woe to you, scribes and Pharisees, hypocrites! Because you are like to whitewashed graves, which outwardly indeed appear beautiful, and within are full of bones of dead men, and of all uncleanness;”

Agrees.

28 — corpus: “so also you outwardly indeed appear to men righteous, and within you are full of hypocrisy and lawlessness.”

Agrees.

29 — corpus: “Woe to you, scribes and Pharisees, hypocrites! Because you build the graves of the prophets, and adorn the tombs of the righteous,”

Agrees.

30 — corpus: “and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.”

Agrees.

31 — corpus: “So that you testify to yourselves that you are sons of them who murdered the prophets;”

Agrees.

32 — corpus: “and you fill up the measure of your fathers.”

Agrees.

33 — corpus: “Serpents! Brood of vipers! How may you escape from the judgment of Gehenna?”

Agrees.

34 — corpus: “Because of this, behold, I send to you prophets, and wise men, and scribes, and of them you will kill and crucify, and of them you will scourge in your synagogues, and will pursue from city to city,”

Agrees.

35 — corpus: “that on you may come all the righteous blood being poured out on the earth from the blood of Abel

the righteous, to the blood of Zacharias son of Barachias, whom you murdered between the temple and the altar:"
Zechariah son of Barachiah — the prophet (Zech 1:1). Another Zechariah, son of Jehoiada, was stoned in the temple court (2 Chron 24:20–22) at the same spot; the scrolls' readers have joined the two for centuries, and the joining is named here rather than silently smoothed. The span itself runs Genesis 4 to 2 Chronicles — the Hebrew scroll's own first book and last.

36 — corpus: "truly I say to you, all these things will come on this generation."
Agrees.

37 — corpus: "Jerusalem, Jerusalem, that are killing the prophets, and stoning those sent to you, how often I willed to gather your children together, as a hen gathers her own chickens under the wings, and you did not will."
Agrees.

38 — corpus: "Behold, your house is left to you desolate;"
Agrees.

39 — corpus: "for I say to you, you may not see Me from now on, until you may say, Blessed [is] He who is coming in the Name of the LORD.""

Psalm 118:26 again (see 21:9) — the Name stands in the psalm, and the Name prints in the quotation.

14 — corpus: "<e>[[</e>Woe to you, scribes and Pharisees, hypocrites! Because you eat up the houses of the widows, and for a pretense make long prayers, because of this you will receive more abundant judgment.<e>]]</e>"

The corpus carries the verse only inside its doubt-marks [[…]]; the oldest Greek copies do not have it. It stands in the apparatus in the text flow, not in the text.

CHAPTER 24

1 — corpus: "And having gone forth, Jesus departed from the temple, and His disciples came near to show Him the buildings of the temple,"

Agrees.

2 — corpus: "and Jesus said to them, "Do you not see all these? Truly I say to you, there may not be left here a stone on a stone that will not be thrown down.""

Agrees.

3 — corpus: "And when He is sitting on the Mount of Olives, the disciples came near to Him by Himself, saying, "Tell us, when will these be? And what [is] the sign of Your coming, and of the full end of the age?""

Agrees.

4 — corpus: “And Jesus answering said to them, “Take heed that no one may lead you astray,”

Agrees.

5 — corpus: “for many will come in My Name, saying, I am the Christ, and they will lead many astray,”

Agrees.

6 — corpus: “and you will begin to hear of wars, and reports of wars; see, do not be troubled, for it is necessary for all [these] to come to pass, but the end is not yet.”

Agrees.

7 — corpus: “For nation will rise against nation, and kingdom against kingdom, and there will be famines, and pestilences, and earthquakes, in various places;”

Agrees.

8 — corpus: “and all these [are the] beginning of travails;”

Agrees.

9 — corpus: “then they will deliver you up to tribulation, and will kill you, and you will be hated by all the nations because of My Name;”

Agrees.

10 — corpus: “and then will many be stumbled, and they will deliver up one another, and will hate one another.”

Agrees.

11 — corpus: “And many false prophets will arise, and will lead many astray;”

Agrees.

12 — corpus: “and because of the abounding of the lawlessness, the love of the many will become cold;”

Agrees.

13 — corpus: “but he who endured to the end, he will be saved;”

Agrees.

14 — corpus: “and this good news of the kingdom will be proclaimed in all the world, for a testimony to all the nations, and then will the end arrive.”

Agrees.

15 — corpus: “Whenever, therefore, you may see the abomination of the desolation, that was spoken of through Daniel the prophet, standing in the holy place (whoever is reading let him observe)”

Daniel 9:27; 11:31; 12:11. Matthew himself glosses the phrase fully (“the abomination of the desolation”); the aside to “the one reading” is in the Greek sentence itself, not a later hand's margin.

16 — corpus: “then those in Judea—let them flee to the mountains;”

Agrees.

17 — corpus: “he on the housetop—do not let him come down to take up anything out of his house;”

Agrees.

18 — corpus: “and he in the field—do not let him turn back to take his garments.”

Agrees.

19 — corpus: “And woe to those with child, and to those giving suck in those days;”

Agrees.

20 — corpus: “and pray that your flight may not be in winter, nor on a Sabbath;”

Agrees.

21 — corpus: “for there will then be great tribulation, such as was not from the beginning of the world until now, no, nor may be.”

Agrees.

22 — corpus: “And if those days were not shortened, no flesh would have been saved; but because of the chosen will those days be shortened.”

Agrees.

23 — corpus: “Then if anyone may say to you, Behold, here [is] the Christ! Or, Here! You may not believe;”

Agrees.

24 — corpus: “for there will arise false Christs, and false prophets, and they will give great signs and wonders, so as to lead astray, if possible, also the chosen.”

Agrees.

25 — corpus: “Behold, I told you beforehand.”

Agrees.

26 — corpus: “If therefore they may say to you, Behold, He is in the wilderness, you may not go forth; Behold, in the inner chambers, you may not believe;”

Agrees.

27 — corpus: “for as the lightning comes forth from the east, and appears to the west, so will also be the coming of the Son of Man;”

Agrees.

28 — corpus: “for wherever the carcass may be, there the eagles will be gathered together.”

Agrees.

29 — corpus: “And immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from the sky, and the powers of the heavens will be shaken;”

Isaiah 13:10 and 34:4 stand behind the sentence, star by star.

30 — corpus: “and then will appear the sign of the Son of Man in the sky; and then will all the tribes of the earth strike the breast, and they will see the Son of Man coming on the clouds of Heaven, with power and much glory;”

Daniel 7:13–14 — “coming with the clouds of heaven… dominion and glory.”

31 — corpus: “and He will send His messengers with a great sound of a trumpet, and they will gather together His chosen from the four winds, from the ends of the heavens to the ends thereof.”

σάλπιγξ — the corpus prints “trumpet”; the set's Trumpets book shows the word travels between the horn and the trumpet in the Greek scroll (the shofar of the Hebrew is σαλπιγξ in the Septuagint at Leviticus 25:9 and Joshua 6). “Great horn” is printed here from the word's own range, and the differ is listed.

32 — corpus: “And from the fig tree learn the allegory: when its branch may have already become tender, and it may put forth the leaves, you know that summer [is] near,”

Agrees.

33 — corpus: “so also you, when you may see all these, you know that it is near—at the doors.”

Agrees.

34 — corpus: “Truly I say to you, this generation may not pass away until all these may come to pass.”

Agrees.

35 — corpus: “The heaven and the earth will pass away, but My words will not pass away.”

Agrees.

36 — corpus: “And concerning that day and the hour no one has known—not even the messengers of the heavens—except My Father only;”

Agrees.

37 — corpus: “and as the days of Noah—so will also be the coming of the Son of Man;”

Agrees.

38 — corpus: “for as they were, in the days before the flood, eating, and drinking, marrying, and giving in marriage, until the day Noah entered into the Ark,”

Agrees.

39 — corpus: “and they did not know until the flood came and took all away, so will also be the coming of the Son of Man.”

Agrees.

40 — corpus: “Then two [men] will be in the field: one is received, and one is left;”

Agrees.

41 — corpus: “two [women] will be grinding in the mill: one is received, and one is left.”

Agrees.

42 — corpus: “Watch therefore, because you have not known in what hour your Lord comes;”

Agrees.

43 — corpus: “and know this, that if the master of the house had known in what watch the thief comes, he had watched, and did not permit his house to be broken through;”

Agrees.

44 — corpus: “because of this also you, become ready, because in what hour you do not think, the Son of Man comes.”

Agrees.

45 — corpus: “Who, then, is the servant, faithful and wise, whom his lord set over his household, to give them the nourishment in season?”

Agrees.

46 — corpus: “Blessed that servant, whom his lord, having come, will find doing so;”

Agrees.

47 — corpus: “truly I say to you that he will set him over all his substance.”

Agrees.

48 — corpus: “And if that evil servant may say in his heart, My lord delays to come,”

Agrees.

49 — corpus: “and may begin to beat the fellow-servants, and to eat and to drink with the drunken,”

Agrees.

50 — corpus: “the lord of that servant will arrive in a day when he does not expect, and in an hour of which he does not know,”

Agrees.

51 — corpus: “and will cut him off, and will appoint his portion with the hypocrites; there will be the weeping and the gnashing of the teeth.””

Agrees.

CHAPTER 25

1 — corpus: ""Then will the kingdom of the heavens be likened to ten virgins, who, having taken their lamps, went forth to meet the bridegroom;"

Agrees.

2 — corpus: "and five of them were prudent, and five foolish;"

Agrees.

3 — corpus: "they who were foolish having taken their lamps, did not take with themselves oil;"

Agrees.

4 — corpus: "and the prudent took oil in their vessels, with their lamps."

Agrees.

5 — corpus: "And the bridegroom lingering, they all nodded and were sleeping,"

Agrees.

6 — corpus: "and in the middle of the night a cry was made, Behold, the bridegroom comes; go forth to meet him!"

Agrees.

7 — corpus: “Then all those virgins rose, and trimmed their lamps,”

Agrees.

8 — corpus: “and the foolish said to the prudent, Give us of your oil, because our lamps are going out;”

Agrees.

9 — corpus: “and the prudent answered, saying, Lest there may not be sufficient for us and you, go rather to those selling, and buy for yourselves.”

Agrees.

10 — corpus: “And while they are going away to buy, the bridegroom came, and those ready went in with him to the wedding feasts, and the door was shut;”

Agrees.

11 — corpus: “and afterward come also the rest of the virgins, saying, Lord, lord, open to us;”

Agrees.

12 — corpus: “and he answering said, Truly I say to you, I have not known you.”

Agrees.

13 — corpus: “Watch therefore, for you have not known the day nor the hour in which the Son of Man comes.”

Later copies add “in which the Son of Man comes” (from 24:44) at the verse's end; the earliest copies end at “the hour.”

14 — corpus: “For—as a man going abroad called his own servants, and delivered to them his substance,”
Agrees.

15 — corpus: “and to one he gave five talents, and to another two, and to another one, to each according to his several ability, went abroad immediately.”
Agrees.

16 — corpus: “And he who received the five talents, having gone, worked with them, and made five other talents;”
Agrees.

17 — corpus: “in like manner also he who [received] the two, he gained, also he, other two;”
Agrees.

18 — corpus: “and he who received the one, having gone away, dug in the earth, and hid his lord’s money.”
Agrees.

19 — corpus: “And after a long time comes the lord of those servants, and takes reckoning with them;”
Agrees.

20 — corpus: “and he who received the five talents, having come, brought five other talents, saying, Lord, you delivered five talents to me; behold, I gained five other talents besides them.”

Agrees.

21 — corpus: “And his lord said to him, Well done, good and faithful servant, you were faithful over a few things, I will set you over many things; enter into the joy of your lord.”

Agrees.

22 — corpus: “And he also, who received the two talents, having come, said, Lord, you delivered to me two talents; behold, I gained two other talents besides them.”

Agrees.

23 — corpus: “His lord said to him, Well done, good and faithful servant, you were faithful over a few things, I will set you over many things; enter into the joy of your lord.”

Agrees.

24 — corpus: “And he also who has received the one talent, having come, said, Lord, I knew you, that you are a hard man, reaping where you did not sow, and gathering from where you did not scatter;”

Agrees.

25 — corpus: “and having been afraid, having gone away, I hid your talent in the earth; behold, you have your own!”
Agrees.

26 — corpus: “And his lord answering said to him, Evil servant, and slothful, you had known that I reap where I did not sow, and I gather from where I did not scatter!”
Agrees.

27 — corpus: “It was necessary [for] you then to put my money to the money-lenders, and having come I had received my own with increase.”
Agrees.

28 — corpus: “Take therefore from him the talent, and give to him having the ten talents,”
Agrees.

29 — corpus: “for to everyone having will be given, and he will have overabundance, and from him who is not having, even that which he has will be taken from him;”
Agrees.

30 — corpus: “and cast forth the unprofitable servant into the outer darkness; there will be the weeping and the gnashing of the teeth.”
Agrees.

31 — corpus: “And whenever the Son of Man may come in His glory, and all the holy messengers with Him, then He will sit on a throne of His glory;”

Agrees.

32 — corpus: “and all the nations will be gathered together before Him, and He will separate them from one another, as the shepherd separates the sheep from the goats,”

Agrees.

33 — corpus: “and He will set the sheep indeed on His right hand, and the goats on the left.”

Agrees.

34 — corpus: “Then the King will say to those on His right hand, Come, the blessed of My Father, inherit the kingdom that has been prepared for you from the foundation of the world;”

Agrees.

35 — corpus: “for I hungered, and you gave Me to eat; I thirsted, and you gave Me to drink; I was a stranger, and you received Me;”

Agrees.

36 — corpus: “naked, and you clothed Me; I was sick, and you looked after Me; I was in prison, and you came to Me.”

Agrees.

37 — corpus: “Then will the righteous answer Him, saying, Lord, when did we see You hungering, and we nourished? Or thirsting, and we gave to drink?”

Within the parables of this discourse the same word addresses the master of the story (“Master,” 25:11, 20–24). In the judgment scene itself — verses 37 and 44 — the address is to the King on the throne, and the dress of the title stands, by the front-matter rule.

38 — corpus: “And when did we see You a stranger, and we received? Or naked, and we clothed?”

Agrees.

39 — corpus: “And when did we see You ailing or in prison, and we came to You?”

Agrees.

40 — corpus: “And the King answering, will say to them, Truly I say to you, inasmuch as you did [it] to one of these My brothers—the least—you did [it] to Me.”

Agrees.

41 — corpus: “Then will He say also to those on the left hand, Go from Me, the cursed, into the continuous fire that has been prepared for the Devil and his messengers;”

Agrees.

42 — corpus: “for I hungered, and you gave Me nothing to eat; I thirsted, and you gave Me nothing to drink;”

Agrees.

43 — corpus: “I was a stranger, and you did not receive Me; naked, and you did not clothe Me; sick and in prison, and you did not look after Me.”

Agrees.

44 — corpus: “Then they will answer, they also, saying, Lord, when did we see You hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and we did not minister to You?”

Agrees.

45 — corpus: “Then will He answer them, saying, Truly I say to you, inasmuch as you did [it] not to one of these, the least, you did [it] not to Me.”

Agrees.

46 — corpus: “And these will go away into continuous punishment, but the righteous into continuous life.””

κόλασιν αἰώνιον / ζωὴν αἰώνιον — “everlasting punishment… everlasting life”: the same αἰώνιος measures both, in the Greek sentence's own balance. The corpus prints “age-during.”

CHAPTER 26

1 — corpus: “And it came to pass, when Jesus finished all these words, He said to His disciples,”

Agrees.

2 — corpus: ““You have known that after two days the Passover comes, and the Son of Man is delivered up to be crucified.””

Agrees.

3 — corpus: “Then were gathered together the chief priests, and the scribes, and the elders of the people, into the court of the chief priest who was called Caiaphas;”

Agrees.

4 — corpus: “and they consulted together that they might take Jesus by guile, and kill [Him],”

Agrees.

5 — corpus: “and they said, “Not in the celebration, that there may not be a tumult among the people.””

Agrees.

6 — corpus: “And Jesus having been in Bethany, in the house of Simon the leper,”

Agrees.

7 — corpus: “there came to Him a woman having an alabaster box of ointment, very precious, and she poured on His head as He is reclining.”

Agrees.

8 — corpus: “And having seen [it], His disciples were much displeased, saying, “To what purpose [is] this waste?”

Agrees.

9 — corpus: “For this ointment could have been sold for much, and given to the poor.””

Agrees.

10 — corpus: “And Jesus having known, said to them, “Why do you give trouble to the woman? For a good work she worked for Me;”

Agrees.

11 — corpus: “for you always have the poor with you, and you do not always have Me;”

Agrees.

12 — corpus: “for she having put this ointment on My body —for My burial she did [it].”

Agrees.

13 — corpus: “Truly I say to you, wherever this good news may be proclaimed in the whole world, what this [one] did will also be spoken of—for a memorial of her.””

Agrees.

14 — corpus: “Then one of the Twelve, who is called Judas Iscariot, having gone to the chief priests, said,”

Agrees.

15 — corpus: ““What are you willing to give me, and I will deliver Him up to you?” And they weighed out to him thirty pieces of silver,”

Agrees.

16 — corpus: “and from that time he was seeking a convenient season to deliver Him up.”

Agrees.

17 — corpus: “And on the first [day] of the Unleavened [Bread] the disciples came near to Jesus, saying to Him, “Where will You [that] we may prepare for You to eat the Passover?””

Agrees.

18 — corpus: “And He said, “Go away into the city, to such a one, and say to him, The Teacher says, My time is near; near you I keep the Passover with My disciples”;”

Agrees.

19 — corpus: “and the disciples did as Jesus appointed them, and prepared the Passover.”

Agrees.

20 — corpus: “And evening having come, He was reclining with the Twelve,”

Agrees.

21 — corpus: “and while they are eating, He said, “Truly I say to you that one of you will deliver Me up.””

Agrees.

22 — corpus: “And being grieved exceedingly, they began to say to Him, each of them, “Is it I, Lord?””

Agrees.

23 — corpus: “And He answering said, “He who dipped with Me the hand in the dish, he will deliver Me up;”

Agrees.

24 — corpus: “the Son of Man indeed goes, as it has been written concerning Him, but woe to that man through whom the Son of Man is delivered up! It were good for him if that man had not been born.””

Agrees.

25 — corpus: “And Judas—he who delivered Him up—answering said, “Is it I, Rabbi?” He says to him, “You have said.””

Agrees.

26 — corpus: “And while they were eating, Jesus having taken the bread, and having blessed, broke, and was giving [it] to the disciples, and said, “Take, eat, this is My body”;”
Agrees.

27 — corpus: “and having taken the cup, and having given thanks, He gave to them, saying, “Drink of it—all;”
Agrees.

28 — corpus: “for this is My blood of the New Covenant, that is being poured out for many, for forgiveness of sins;”
τῆς διαθήκης — the copies divide on “new”: a great company reads τῆς καινῆς διαθήκης (“of the new covenant”); the earliest copies of Matthew read simply “of the covenant,” and Luke 22:20 and 1 Corinthians 11:25 carry καινῆς openly. Both standings are in this set: the name of the whole volume — The New Covenant in My Blood — rests on the words as Luke and Paulos carry them; Matthew's own form is printed here as his copies give it.

29 — corpus: “and I say to you that I may not drink from now on this produce of the vine, until that day when I may drink it with you new in the kingdom of My Father.””
τοῦ γενήματος τῆς ἀμπέλου — “the product of the vine” — the phrase set's Wine research found everywhere at the table, never the bare word “wine” there. His vow

here takes the Nazirite shape (see the Nazir book's closing cross-reference) — abstaining until the day, by His own word.

30 — corpus: “And having sung a hymn, they went forth to the Mount of Olives;”

Agrees.

31 — corpus: “then Jesus says to them, “All you will be stumbled at Me this night; for it has been written: I will strike the Shepherd, and the sheep of the flock will be scattered abroad;”

Zechariah 13:7 — in the Hebrew the striking is a command to the sword (“Awake, O sword… strike the Shepherd”); Yehoshua quotes it in the first person: “I will strike.” The saying's own form is printed; the scroll's form stands in the set's Zechariah.

32 — corpus: “but after My having risen, I will go before you to Galilee.””

Agrees.

33 — corpus: “And Peter answering said to Him, “Even if all will be stumbled at You, I will never be stumbled.””

Agrees.

34 — corpus: “Jesus said to him, “Truly I say to you that this night, before rooster-crowing, three times you will deny Me.””

Agrees.

35 — corpus: “Peter says to Him, “Even if it may be necessary for me to die with You, I will not deny You”; in like manner also said all the disciples.”

Agrees.

36 — corpus: “Then Jesus comes with them to a place called Gethsemane, and He says to the disciples, “Sit here, until having gone away, I will pray over there.””

Agrees.

37 — corpus: “And having taken Peter and the two sons of Zebedee, He began to be sorrowful, and to be very heavy;”

Agrees.

38 — corpus: “then He says to them, “Exceedingly sorrowful is My soul—to death; abide here, and watch with Me.””

Agrees.

39 — corpus: “And having gone forward a little, He fell on His face, praying, and saying, “My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You.””

The Son's prayer prints blue by the house rule (the Son's direct speech) — His words to the Father in the garden, as at 11:25 and upon the cross (27:46).

40 — corpus: “And He comes to the disciples, and finds them sleeping, and He says to Peter, “So! You were not able to watch with Me one hour!”
Agrees.

41 — corpus: “Watch, and pray, that you may not enter into temptation: the spirit indeed is forward, but the flesh weak.””
Agrees.

42 — corpus: “Again, a second time, having gone away, He prayed, saying, “My Father, if this cup cannot pass away from Me except I drink it, Your will be done”;”
Agrees.

43 — corpus: “and having come, He finds them again sleeping, for their eyes were heavy.”
Agrees.

44 — corpus: “And having left them, having gone away again, He prayed a third time, saying the same word;”
Agrees.

45 — corpus: “then He comes to His disciples and says to them, “Sleep on from now on, and rest! Behold, the hour

has come near, and the Son of Man is delivered up into the hands of sinners."

Agrees.

46 — corpus: "Rise, let us go; behold, he who is delivering Me up has come near.""

Agrees.

47 — corpus: "And while He is yet speaking, behold, Judas, one of the Twelve came, and with him a great multitude, with swords and sticks, from the chief priests and elders of the people."

Agrees.

48 — corpus: "And he who delivered Him up gave them a sign, saying, "Whomsoever I will kiss, it is He, lay hold on Him";"

Agrees.

49 — corpus: "and immediately, having come to Jesus, he said, "Greetings, Rabbi," and kissed Him;"

Agrees.

50 — corpus: "and Jesus said to him, "Friend, for what are you present?" Then having come near, they laid hands on Jesus, and took hold on Him."

Agrees.

51 — corpus: “And behold, one of those with Jesus, having stretched forth the hand, drew his sword, and having struck the servant of the chief priest, he took off his ear.”

Agrees.

52 — corpus: “Then Jesus says to him, “Turn back your sword to its place; for all who took the sword will perish by the sword;”

Agrees.

53 — corpus: “do you think that I am not able now to call on My Father, and He will place beside Me more than twelve legions of messengers?”

Agrees.

54 — corpus: “How then may the Writings be fulfilled, that thus it must happen?””

Agrees.

55 — corpus: “In that hour Jesus said to the multitudes, “Did you come forth as against a robber, with swords and sticks, to take Me? Daily I was with you sitting, teaching in the temple, and you did not lay hold on Me;”

Agrees.

56 — corpus: “but all this has come to pass, that the Writings of the prophets may be fulfilled”; then all the disciples, having left Him, fled.”

Agrees.

57 — corpus: “And those laying hold on Jesus led [Him] away to Caiaphas the chief priest, where the scribes and the elders were gathered together,”

Agrees.

58 — corpus: “and Peter was following Him far off, to the court of the chief priest, and having gone in within, he was sitting with the officers, to see the end.”

Agrees.

59 — corpus: “And the chief priests, and the elders, and all the council, were seeking false witness against Jesus, that they might put Him to death,”

Agrees.

60 — corpus: “and they did not find; and many false witnesses having come near, they did not find; and at last two false witnesses having come near,”

Agrees.

61 — corpus: “said, “This One said, I am able to throw down the temple of God, and after three days to build it.””

Agrees.

62 — corpus: “And the chief priest having stood up, said to Him, “Nothing You answer? What do these witness against You?””

Agrees.

63 — corpus: “And Jesus was silent. And the chief priest answering said to Him, “I adjure You, by the living God, that You may say to us if You are the Christ—the Son of God.””

Agrees.

64 — corpus: “Jesus says to him, “You have said; nevertheless I say to you, hereafter you will see the Son of Man sitting on the right hand of the Power and coming on the clouds of Heaven.””

“the Power” (τῆς δυνάμεως) is the council-chamber's own circumlocution for Elohim's name-power — compare Mark 14:62. Daniel 7:13 and Psalm 110:1 meet in the sentence, as He joins them.

65 — corpus: “Then the chief priest tore his garments, saying, “He has slandered; what need have we yet of witnesses? Behold, now you heard His slander;”

Agrees.

66 — corpus: “what do you think?” And they answering said, “He is worthy of death.””

Agrees.

67 — corpus: “Then they spit in His face and punched Him, and others slapped,”

Agrees.

68 — corpus: “saying, “Declare to us, O Christ, who he is that struck You?””

Agrees.

69 — corpus: “And Peter was sitting in the court outside, and there came near to him a certain maid, saying, “And you were with Jesus of Galilee!””

Agrees.

70 — corpus: “And he denied before all, saying, “I have not known what you say.””

Agrees.

71 — corpus: “And he having gone forth to the porch, another female saw him, and says to those there, “And this one was with Jesus of Nazareth”;”

Agrees.

72 — corpus: “and again he denied with an oath, “I have not known the Man.””

Agrees.

73 — corpus: “And after a while those standing near having come, said to Peter, “Truly you also are of them, for even your speech makes you evident.””

Agrees.

74 — corpus: “Then he began to curse, and to swear, “I have not known the Man”; and immediately a rooster crowed,”

Agrees.

75 — corpus: “and Peter remembered the saying of Jesus, He having said to him, “Before rooster-crowing, you will deny Me three times”; and having gone outside, he wept bitterly.”

Agrees.

CHAPTER 27

1 — corpus: “And morning having come, all the chief priests and the elders of the people took counsel against Jesus, so as to put Him to death;”

Agrees.

2 — corpus: “and having bound Him, they led [Him] away, and delivered Him up to Pontius Pilate, the governor.”

Agrees.

3 — corpus: “Then Judas—he who delivered Him up—having seen that He was condemned, having regretted, brought back the thirty pieces of silver to the chief priests and to the elders, saying,”

Agrees.

4 — corpus: ““I sinned, having delivered up innocent blood”; and they said, “What [is that] to us? You will see!””

αἷμα ἀθῷον — “innocent blood”: the earliest copies carry ἀθῷον here; many later copies read δίκαιον (“righteous”). Only Matthew records Judas's confession word — and Matthew's word is “innocent.”

5 — corpus: “And having cast down the pieces of silver in the temple, he departed, and having gone away, he strangled himself.”

Agrees.

6 — corpus: “And the chief priests having taken the pieces of silver, said, “It is not lawful to put them into the treasury, seeing it is the price of blood”;”

Agrees.

7 — corpus: “and having taken counsel, they bought the potter’s field with them, for the burial of strangers;”

Agrees.

8 — corpus: “therefore that field was called, “Field of Blood,” to this day.”

Agrees.

9 — corpus: “Then was fulfilled that spoken through Jeremiah the prophet, saying, “And I took the thirty pieces

of silver, the price of Him who has been priced, whom they of the sons of Israel priced,”

The words are Zechariah 11:12-13 (the thirty silver pieces, the potter, the house of YudHeyVavHey) carried inside Jeremiah's own potter-field (Jeremiah 19; 32:6-9, the field bought for silver) — the saying names Jeremiah, whose scroll holds the field, and draws Zechariah's price. Both standings are printed in their own books; the join is Matthew's.

10 — corpus: “and gave them for the potter’s field, as the LORD appointed to me.””

“as YudHeyVavHey directed me” — the underlying words are Zechariah 11:13, where the Hebrew reads “YudHeyVavHey said to me”; by the settled rule the Name prints in the quotation.

11 — corpus: “And Jesus stood before the governor, and the governor questioned Him, saying, “Are You the King of the Jews?” And Jesus said to him, “You say [it].””

Agrees.

12 — corpus: “And in His being accused by the chief priests and the elders, He did not answer anything;”

Agrees.

13 — corpus: “then Pilate says to Him, “Do You not hear how many things they witness against You?””

Agrees.

14 — corpus: “And He did not answer him, not even to one word, so that the governor wondered greatly.”

Agrees.

15 — corpus: “And at the celebration the governor had been accustomed to release one to the multitude, a prisoner, whom they willed,”

Agrees.

16 — corpus: “and they had a noted prisoner then, called Barabbas,”

Agrees.

17 — corpus: “therefore they having been gathered together, Pilate said to them, “Whom do you will [that] I may release to you? Barabbas or Jesus who is called Christ?””

Agrees.

18 — corpus: “For he had known that they had delivered Him up because of envy.”

Agrees.

19 — corpus: “And as he is sitting on the judgment seat, his wife sent to him, saying, “Nothing—to you and to that

Righteous One, for I suffered many things today in a dream because of Him.”"

Agrees.

20 — corpus: “And the chief priests and the elders persuaded the multitudes that they might ask for themselves Barabbas, and might destroy Jesus;”

Agrees.

21 — corpus: “and the governor answering said to them, “Which of the two will you [that] I may release to you?” And they said, “Barabbas.”"

Agrees.

22 — corpus: “Pilate says to them, “What then will I do with Jesus who is called Christ?” They all say to him, “Let [Him] be crucified!”"

Agrees.

23 — corpus: “And the governor said, “Why, what evil did He do?” And they were crying out the more, saying, “Let [Him] be crucified!”"

Agrees.

24 — corpus: “And Pilate having seen that it profits nothing, but rather a tumult is made, having taken water, he washed the hands before the multitude, saying, “I am

innocent from the blood of this Righteous One; you will see [to it] yourselves";"

Agrees.

25 — corpus: "and all the people answering said, "His blood [is] on us, and on our children!""

Agrees.

26 — corpus: "Then he released Barabbas to them, and having scourged Jesus, he delivered [Him] up that He may be crucified;"

Agrees.

27 — corpus: "then the soldiers of the governor having taken Jesus to the Praetorium, gathered to Him all the band;"

Agrees.

28 — corpus: "and having unclothed Him, they put a crimson cloak around Him,"

Agrees.

29 — corpus: "and having plaited Him a garland out of thorns they put [it] on His head, and [put] a reed in His right hand, and having kneeled before Him, they were mocking Him, saying, "Hail, the King of the Jews!""

Agrees.

30 — corpus: “And having spit on Him, they took the reed, and were striking on His head;”

Agrees.

31 — corpus: “and when they had mocked Him, they took off the cloak from Him, and put His own garments on Him, and led Him away to crucify [Him].”

Agrees.

32 — corpus: “And coming forth, they found a man, a Cyrenian, by name Simon: they impressed him that he might carry His cross;”

Agrees.

33 — corpus: “and having come to a place called Golgotha, which is called “Place of [the] Skull,””

Agrees.

34 — corpus: “they gave Him vinegar mixed with gall to drink, and having tasted, He would not drink.”

“wine mixed with gall” here (Psalm 69:21) — Mark 15:23's myrrh-standing names the same refused cup. The set's Wine research holds both, unmerged.

35 — corpus: “And having crucified Him, they divided His garments, casting a lot, <e>[[</e>that it might be fulfilled which was spoken by the prophet: “They divided My

garments to themselves, and they cast a lot over My clothing";<e>]]</e>"

Later copies add "so that what was spoken through the prophet might be fulfilled: 'They divided My garments among themselves, and on My clothing they cast a lot'" (Psalm 22:18); the earliest copies of Matthew leave the lot silent, and the psalm's words stand in this set's Psalms.

36 — corpus: "and sitting down, they were watching Him there,"

Agrees.

37 — corpus: "and they put up over His head, His accusation written: "THIS IS JESUS, THE KING OF THE JEWS.""

Agrees.

38 — corpus: "Then two robbers are crucified with Him, one on the right hand and one on the left,"

Agrees.

39 — corpus: "and those passing by kept slandering Him, wagging their heads,"

Agrees.

40 — corpus: “and saying, “You that are throwing down the temple, and in three days building [it], save Yourself; if You are the Son of God, come down from the cross.””

Agrees.

41 — corpus: “And in like manner also the chief priests mocking, with the scribes and elders, said,”

Agrees.

42 — corpus: ““He saved others; He is not able to save Himself! If He is King of Israel, let Him come down now from the cross, and we will believe Him;”

Agrees.

43 — corpus: “He has trusted on God, let Him now deliver Him if He wants Him, because He said, I am [the] Son of God”;”

Agrees.

44 — corpus: “with the same also the robbers, who were crucified with Him, were reproaching Him.”

Agrees.

45 — corpus: “And from the sixth hour darkness came over all the land to the ninth hour,”

Agrees.

46 — corpus: “and about the ninth hour Jesus cried out with a great voice, saying, “Eli, Eli, lama sabachthani?” That is, “My God, My God, why did You forsake Me?””
Psalm 22:1. The cry is transliterated — Hebrew/Aramaic words in Greek letters — and Matthew himself gives the gloss, printed here as he gives it. The psalm's word is Eli, “My El”: the King on the cross uses El, not the Name, and the rendering follows the original word exactly — the set's standing rule for Elohim, El, and Eloah alike. The gloss “My Elohim” renders His own θεέ μου (theos of the Father, by the dress rule). Mark 15:34's form of the cry (Eloi) is a different transliteration; each Gospel's form stands in its own book, unmerged.

47 — corpus: “And certain of those standing there having heard, said, “He calls Elijah”;”
Agrees.

48 — corpus: “and immediately, one of them having run, and having taken a sponge, having filled [it] with vinegar, and having put [it] on a reed, was giving Him to drink,”
Agrees.

49 — corpus: “but the rest said, “Let alone, let us see if Elijah comes—about to save Him.””
Agrees.

50 — corpus: “And Jesus having again cried with a great voice, yielded the spirit;”

Agrees.

51 — corpus: “and behold, the veil of the temple was torn in two from top to bottom, and the earth quaked, and the rocks were split,”

Agrees.

52 — corpus: “and the tombs were opened, and many bodies of the holy ones who have fallen asleep, arose,”

Agrees.

53 — corpus: “and having come forth out of the tombs after His rising, they went into the holy city, and appeared to many.”

Agrees.

54 — corpus: “And the centurion, and those with him watching Jesus, having seen the earthquake, and the things that were done, were exceedingly afraid, saying, “Truly this was God’s Son.””

Agrees.

55 — corpus: “And there were there many women beholding from afar, who followed Jesus from Galilee, ministering to Him,”

Agrees.

56 — corpus: “among whom was Mary the Magdalene, and Mary the mother of James and of Joses, and the mother of the sons of Zebedee.”

Agrees.

57 — corpus: “And evening having come, there came a rich man from Arimathea named Joseph, who also himself was discipled to Jesus,”

Agrees.

58 — corpus: “he having gone near to Pilate, asked for himself the body of Jesus; then Pilate commanded the body to be given back.”

Agrees.

59 — corpus: “And having taken the body, Joseph wrapped it in clean linen,”

Agrees.

60 — corpus: “and laid it in his new tomb that he hewed in the rock, and having rolled a great stone to the door of the tomb, he went away;”

Agrees.

61 — corpus: “now Mary the Magdalene was there, and the other Mary, sitting opposite the grave.”

Agrees.

62 — corpus: “And on the next day that is after the Preparation, the chief priests and the Pharisees were gathered together to Pilate,”

Agrees.

63 — corpus: “saying, “Lord, we have remembered that this deceiver said while yet living, After three days I rise;”

Agrees.

64 — corpus: “command, then, the grave to be made secure until the third day, lest His disciples, having come by night, may steal Him away, and may say to the people, He rose from the dead, and the last deceit will be worse than the first.””

Agrees.

65 — corpus: “And Pilate said to them, “You have a guard, go away, make [it] secure—as you have known”;”

Agrees.

66 — corpus: “and they, having gone, made the grave secure, having sealed the stone, together with the guard.”

Agrees.

CHAPTER 28

1 — corpus: “Now after [the] Sabbaths, it being dawn, toward the first [day] of the weeks, Mary the Magdalene came, and the other Mary, to see the grave,”

Agrees.

2 — corpus: “and behold, there came a great earthquake, for a messenger of the LORD, having come down out of Heaven, having come, rolled away the stone from the door, and was sitting on it,”

Agrees.

3 — corpus: “and his countenance was as lightning, and his clothing white as snow,”

Agrees.

4 — corpus: “and from the fear of him the keepers shook, and they became as dead men.”

Agrees.

5 — corpus: “And the messenger answering said to the women, “Do not fear, for I have known that you seek Jesus who has been crucified;”

Agrees.

6 — corpus: “He is not here, for He rose, as He said; come, see the place where the LORD was lying;”

Agrees.

7 — corpus: “and having gone quickly, say to His disciples that He rose from the dead; and behold, He goes before you to Galilee, there you will see Him; behold, I have told you.””

Agrees.

8 — corpus: “And having gone forth quickly from the tomb, with fear and great joy, they ran to tell His disciples;”

Agrees.

9 — corpus: “and as they were going to tell His disciples, then behold, Jesus met them, saying, “Greetings!” And having come near, they laid hold of His feet, and worshiped Him.”

Agrees.

10 — corpus: “Then Jesus says to them, “Do not fear, go away, tell My brothers that they may go away to Galilee, and there they will see Me.””

Agrees.

11 — corpus: “And while they are going on, behold, certain of the guard having come into the city, reported to the chief priests all the things that happened,”

Agrees.

12 — corpus: “and having been gathered together with the elders, having also taken counsel, they gave much money to the soldiers,”

Agrees.

13 — corpus: “saying, “Say that His disciples having come by night, stole Him—we being asleep;”

Agrees.

14 — corpus: “and if this is heard by the governor, we will persuade him, and you keep free from anxiety.””

Agrees.

15 — corpus: “And they, having received the money, did as they were taught, and this account was spread abroad among Jews until this day.”

Agrees.

16 — corpus: “And the eleven disciples went to Galilee, to the mountain where Jesus appointed them,”

Agrees.

17 — corpus: “and having seen Him, they worshiped Him, but some wavered.”

Agrees.

18 — corpus: “And having come near, Jesus spoke to them, saying, “All authority in Heaven and on earth was given to Me;”

Agrees.

19 — corpus: “having gone, then, disciple all the nations, immersing them into the Name of the Father, and of the Son, and of the Holy Spirit,”

This verse stands in EVERY early witness to Matthew — 𝔓45's company, Sinaiticus, Vaticanus, Alexandrianus, Bezae, and the whole early tradition, in the Greek and

in every ancient version. No old copy of Matthew carries any other form of the command. Claims that the words are a late insertion have no manuscript under them; the apparatus names the claim so the reader sees it answered by the copies themselves.

20 — corpus: “teaching them to observe all, whatever I commanded you, and behold, I am with you all the days— until the full end of the age.””
Agrees.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

“Behold, I am with you all the days, until the completion of the age.”

Matthew 28:20 — the last words of this book, as the Greek carries them

Rendered from the Greek — from the scrolls, the codices, and the oldest copies. The Greek text is the SBL Greek New Testament (Holmes, ed.), distributed by its publishers for this work; the readings of the great copies are named from the published apparatus. The corpus lines quoted in the Cross-Check are the Literal Standard Version, the set’s own yardstick, quoted for comparison only.