

Matthew One

1 βίβλος γενέσεως¹ ἰησοῦ χριστοῦ, υἱοῦ δαυιδ,² υἱοῦ ἀβραάμ.
The book of the generation of Jesus Christ Son of David Son of Abraham.

2 ἀβραάμ ἐγέννησεν τὸν ἰσαάκ, ἰσαάκ δὲ ἐγέννησεν τὸν ἰακώβ,
 Abraham begot³ – Isaac Isaac and begot – Jacob,
 ἰακώβ δὲ ἐγέννησεν τὸν ἰούδα καὶ τοὺς ἀδελφοὺς αὐτοῦ. 3 ἰούδας δὲ
 Jacob and begot – Judah and the brothers of him. Judas and
 ἐγέννησεν τὸν φάρες καὶ τὸν ζάρα ἐκ τῆς θαμάρ, φάρες δὲ
 begot – Perez and – Zerah by – Tamar,⁴ Perez and
 ἐγέννησεν τὸν ἑσρώμ, ἑσρώμ δὲ ἐγέννησεν τὸν ἀράμ, 4 ἀράμ
 begot – Hezrom, Hezrom and begot – Aram, Aram
 δὲ ἐγέννησεν τὸν ἀμιναδάβ, ἀμιναδάβ δὲ ἐγέννησεν τὸν ναασσών,
 and begot – Amminadab, Amminadab and begot – Nashon,
 ναασσών δὲ ἐγέννησεν τὸν σαλμών, 5 σαλμών δὲ ἐγέννησεν τὸν
 Nashon and begot – Salmon, Salmon and begot –
 βοοζ ἐκ τῆς ραχάβ, βοοζ δὲ ἐγέννησεν τὸν ὠβήδ ἐκ τῆς ρούθ',
 Boaz by – Rahab, Boaz and begot – Obed by – Ruth,
 ὠβήδ δὲ ἐγέννησεν τὸν ἰεσσαί, 6 ἰεσσαί δὲ ἐγέννησεν τὸν δαυιδ
 Obed and begot – Jesse, Jesse and begot – David
 τὸν βασιλέα.⁵
 the king.

δαυιδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν σολομῶνα ἐκ τῆς
 David and the king begot – Solomon by the wife
 τοῦ οὐρίου, 7 σολομών δὲ ἐγέννησεν τὸν ροβοάμ, ροβοάμ δὲ
 – of Uriah, Solomon and begot – Rehoboam, Rehoboam and
 ἐγέννησεν τὸν ἀβιά, ἀβιά δὲ ἐγέννησεν τὸν ἀσά, 8 ἀσά δὲ
 begot – Abijah, Abijah and begot – Asa, Asa and
 ἐγέννησεν τὸν ἰωσαφάτ, ἰωσαφάτ δὲ ἐγέννησεν τὸν ἰωράμ,
 begot – Jehoshaphat, Jehoshaphat and begot – Joram,
 ἰωράμ δὲ ἐγέννησεν τὸν ὀζίαν, 9 ὀζίας δὲ ἐγέννησεν τὸν ἰωθαθάμ,
 Joram and begot – Uzziah, Uzziah and begot – Jotham,
 ἰωθαθάμ δὲ ἐγέννησεν τὸν ἀχάζ, ἀχάζ δὲ ἐγέννησεν τὸν ἑζεκίαν,
 Jotham and begot – Ahaz, Ahaz and begot – Hezekiah,
 10 ἑζεκίας δὲ ἐγέννησεν τὸν μανασσή, μανασσῆς δὲ ἐγέννησεν
 Hezekiah and begot – Manasseh, Manasseh and begot
 τὸν ἀμών, ἀμών δὲ ἐγέννησεν τὸν ἰωσίαν, 11 ἰωσίας δὲ ἐγέννησεν
 – Amon, Amon and begot – Josiah, Josiah and begot
 τὸν ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας βαβυλῶνος.
 – Jeconiah⁶ and the brothers of him upon the deportation of Babylon.

Matthew One

1 The book of the descent of Jesus Christ, Son of David, Son of Abraham.

2 Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers. 3 And Judah begot Perez and Zerah by Tamar, and Perez begot Hezron, and Hezron begot Aram, 4 and Aram begot Amminadab, and Amminadab begot Nashon, and Nashon begot Salmon, 5 and Salmon begot Boaz by Rahab, and Boaz begot Obed by Ruth, 6 and Jesse begot David the king.

And David the king begot Solomon by the wife of Uriah, 7 And Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa, 8 and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah, 9 and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah, 10 and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah, 11 and Josiah begot Jeconiah and his brothers at the time of the deportation to Babylon.

12 And after the deportation to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel, 13 and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor, 14 and Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud, 15 and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, 16 and Jacob begot Joseph, the husband of Mary, from whom was born Jesus, the one who is called Christ.

17 Now all the generations from Abraham until David were fourteen generations, and from David until the deportation to Babylon were fourteen generations, and from the deportation to Babylon until Christ were fourteen generations.

18 And the birth of Jesus Christ was thus: For after His mother, Mary, was betrothed to Joseph, even before they came together, she was found pregnant by the Holy Spirit. 19 But Joseph, her husband, being righteous and not desiring to make her a public example, was determined to put her away secretly.

20 But while he was thinking on these things, behold, an angel of the Lord appeared to him in a dream saying, Joseph, son of David, do not be afraid

12 μετὰ δὲ τὴν μετοικεσίαν βαβυλῶνος, ἰεχονίας ἐγέννησεν τὸν σαλαθιήλ, after And the deportation of Babylon, Jeconiah begot – Shealtiel, σαλαθιήλ δὲ ἐγέννησεν τὸν ζοροβαβέλ, 13 ζοροβαβέλ δὲ ἐγέννησεν Shealtiel and begot – Zerubbabel, Zerubbabel and begot τὸν ἀβιούδ, ἀβιούδ δὲ ἐγέννησεν τὸν ἐλιακεῖμ, ἐλιακεῖμ δὲ – Abiud, Abiud and begot – Eliakim, Eliakim and ἐγέννησεν τὸν ἀζώρ, 14 ἀζώρ δὲ ἐγέννησεν τὸν σαδώκ, σαδώκ δὲ begot – Azor, Azor and begot – Zadok, Zadok and ἐγέννησεν τὸν ἀχειμ, ἀχειμ δὲ ἐγέννησεν τὸν ἐλιούδ, 15 ἐλιούδ δὲ begot – Achim, Achim and begot – Eliud, Eliud and ἐγέννησεν τὸν ἐλεάζαρ, ἐλεάζαρ δὲ ἐγέννησεν τὸν ματθάν, ματθάν δὲ begot – Eleazar, Eleazar and begot – Matthan, Matthan and ἐγέννησεν τὸν ἰακώβ, 16 ἰακώβ δὲ ἐγέννησεν τὸν ἰωσήφ τὸν ἄνδρα μαρίας ἐξ ἧς ἐγεννήθη ἰησοῦς ὁ λεγόμενος χριστός. of Mary from whom was born Jesus the one being called Christ.⁷

17 πᾶσαι οὖν αἱ γενεαὶ ἀπὸ ἀβραάμ ἕως δαυὶδ γενεαὶ all Now the generations from Abraham until David were generations δεκατέσσαρες, καὶ ἀπὸ δαυὶδ ἕως τῆς μετοικεσίας βαβυλῶνος fourteen, and from David until the deportation of Babylon were γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας βαβυλῶνος ἕως τοῦ generations fourteen and from the deportation of Babylon until – χριστοῦ γενεαὶ δεκατέσσαρες. Christ were generations fourteen.⁸

18 τοῦ δὲ ἰησοῦ χριστοῦ ἡ γέννησις οὕτως ἦν· – And of Jesus Christ the birth thus was:

μνηστευθείσης⁹ γὰρ τῆς μητρὸς αὐτοῦ, μαρίας, τῷ ἰωσήφ, having been betrothed For the mother of Him Mary – to Joseph,

πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα before even to come together them she was found in womb having

ἐκ πνεύματος ἁγίου. 19 ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος¹⁰ ὢν by Spirit Holy. Joseph But the husband of her, righteous being

καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα and not desiring her to make a public example, was determined secretly

ἀπολῦσαι αὐτήν. to put away her.¹¹

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος κυρίου these things But he was thinking on, behold, an angel of the Lord

κατ' ὄναρ ἐφάνη αὐτῷ λέγων, ἰωσήφ, υἱὸς δαυὶδ, μὴ φοβηθῆς in a dream appeared to him saying, Joseph, son of David, not be afraid

παραλαβεῖν μαριὰμ τὴν γυναῖκά σου, τὸ¹² γὰρ ἐν αὐτῇ
 to take Mary as the wife of you, the thing for in her
 γεννηθὲν ἐκ πνεύματος ἁγίου. 21 τέξεται δὲ υἶόν
 was begotten by Spirit is Holy. she will bear And a son
 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν
 and you will call the name of Him Jesus.¹³ He for will save the people¹⁴
 αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 τοῦτο δὲ ὅλον γέγονεν
 of Him from the sins of them. this And whole thing happened
 ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ
 in order that might be fulfilled the statement by the Lord through
 τοῦ προφήτου λέγοντος, 23 ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει
 the prophet, saying, behold, the virgin in womb shall have
 καὶ τέξεται υἱόν καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,
 and shall bear a son and they shall call the name of Him Emmanuel,¹⁵
 ὃ ἐστὶν μεθερμηνεύμενον, μεθ' ἡμῶν ὁ θεός.
 which is having been translated with us is – God.

24 διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς
 after being awakened And – Joseph from the sleep did as
 προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα
 commanded him the angel of the Lord and took the wife
 αὐτοῦ 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱόν αὐτῆς
 of him, and not knew her until – she bore the son of her,
 τὸν πρωτότοκον. καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.
 the first born one. And he called the name of Him Jesus.

Matthew Two

1 τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις
 – and Jesus having been born in Bethlehem – of Judea in the days
 ἠρώδου τοῦ βασιλέως ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο
 of Herod the king, behold, wise men from the East arrived
 εἰς Ἱεροσόλυμα 2 λέγοντες ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς
 in Jerusalem, saying, where is the one having been born king
 τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ
 of the Jews? we saw For of him the star in the East
 καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. 3 ἀκούσας δὲ ἠρώδης ὁ βασιλεὺς
 and we came to worship Him. having heard But Herod the king
 ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ 4 καὶ συναγαγὼν
 he was troubled and all Jerusalem with him, and having gathered
 πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο
 all the chief priests and scribes of the people he inquired

to take Mary as your wife, for the thing which was begotten in her is by the Holy Spirit. 21 And she will give birth to a son, and you will call His name Jesus, for He will save His people from their sins. 22 And this whole thing happened in order that the statement by the Lord through the prophet might be fulfilled, saying, 23 Behold, the virgin shall become pregnant, and shall bear a son, and they shall call his name Emmanuel, which is translated, God is with us. 24 And after being awakened from his sleep, Joseph did as the angel of the Lord commanded him, and took his wife, 25 and did not know her until which time she bore her firstborn son. And he called His name Jesus.

Matthew Two

1 And after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East arrived in Jerusalem 2 saying, Where is the one who was born king of the Jews? For we saw His star in the east and came to worship Him. 3 But when Herod the king heard, he was troubled and all Jerusalem with him, 4 and after gathering all the chief priests and scribes of the people, he inquired

from them where the Christ is *to be* born. 5 And the *men* said to him, In Bethlehem of Judea; for thus has been written through the prophet: 6 And you, Bethlehem in the land of Judah, are certainly not least among the rulers of Judah, for out of you shall come forth one who rules, who will shepherd My people, Israel.

7 Then Herod, after having called the wise men secretly, ascertained exactly from them the time of the star's appearing. 8 And when he sent them to Bethlehem, he said, when you go, carefully inquire about the child, and when you find *Him* inform me so that I also, when I come, may worship Him. 9 And after they heard the king, they traveled and behold the star which they saw in the East preceded them until it came and stood over where the child was. 10 And having seen the star, they rejoiced with exceedingly great joy. 11 And when they came into the house, they saw the child with Mary His mother, and falling down they worshiped Him, and after they opened their treasures, they presented to Him gifts, gold, and frankincense and myrrh. 12 And having been warned in a dream not to return to Herod, by another road they withdrew into their country.

παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. 5 οἱ δὲ εἶπον αὐτῷ
from them where the Christ is being born. the *men* And said to him,
ἐν βηθλέεμ τῆς ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ
In Bethlehem – of Judea; thus for it has been written through the
προφήτου· 6 καὶ σύ βηθλέεμ γῆ ἰούδα οὐδαμῶς ἐλαχίστη
prophet: And you, Bethlehem *in the* land of Judah, by no means least
εἶ ἐν τοῖς ἡγεμόσιν ἰούδα, ἐκ σοῦ γὰρ ἐξελεύσεται
are you among the rulers of Judah, out of you for shall come forth
ἡγούμενος ὅστις ποιμανεῖ τὸν λαόν μου τὸν ἰσραήλ.
one who rules, who will shepherd the people of Me, – Israel.¹⁶

7 τότε ἠρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν
Then Herod, secretly having called the wise men, ascertained exactly
παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος. 8 καὶ πέμψας
from them the time of the appearing of *the* star. And having sent
αὐτοὺς εἰς βηθλέεμ εἶπεν πορευθέντες ἀκριβῶς ἐξετάσατε
them to Bethlehem, he said when you go carefully inquire
περὶ τοῦ παιδίου ἐπὶ δὲ εὔρητε ἀπαγγείλατέ μοι
concerning the child, when and you find *Him* inform me
ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. 9 οἱ δὲ ἀκούσαντες
so that I also, having come, may worship Him. the And having heard
τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον
the king, they traveled and behold, the star which they saw
ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθῶν ἕστη ἐπάνω
in the East preceded them until having come it stood over
οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν
where was the child. Having seen And the star they rejoiced
χαρὰν μεγάλην σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν
with joy great exceeding. And having come into the house
εἶδον τὸ παιδίον μετὰ μαρίας τῆς μητρὸς αὐτοῦ καὶ πεσόντες
they saw the child with Mary the mother of Him, and falling down
προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν
they worshiped Him, and having opened the treasures of them
προσήνεγκαν αὐτῷ δῶρα χρυσὸν καὶ λίβανον καὶ σμύρναν.
they presented to Him gifts, gold and frankincense and myrrh.
12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς ἠρώδην
And having been warned in a dream not to return to Herod,
δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
through another road they withdrew into the country of them.

- 13 ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ ἰωσήφ λέγων ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι. μέλλει γὰρ ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. 14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς αἴγυπτον. 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς ἡρώδου ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγοντος ἐξ αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 17
- 16 τότε ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν βηθλέεμ καὶ ἐν πάσιν τοῖς ὄριοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. 17 τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ ἱερεμίου τοῦ προφήτου λέγοντος 18 φωνὴ ἐν ῥαμὰ ἠκούσθη θρῆνος καὶ κλαυθμὸς καὶ ὄδυρμὸς πολὺς ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.¹⁸
- 19 τελευτήσαντος δὲ τοῦ ἡρώδου ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ ἰωσήφ ἐν αἰγύπτῳ 20 λέγων ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν ἰσραὴλ,

13 And after they departed, behold, *an* angel of *the* Lord appeared to Joseph in *a* dream saying, Arise, take the child and His mother and flee into Egypt, and live there until I speak to you. For Herod is about to seek the child to destroy Him. 14 And when the man rose, he took the child and His mother at night and went away into Egypt, 15 and he was there until the death of Herod, in order that the statement of the Lord through the prophet might be fulfilled, Out of Egypt I called My Son.

16 Then Herod, when he saw that he was deceived by the wise men, became exceedingly angry, and sending *men*, he executed all the boy children which were in Bethlehem and in all its environs, from two years and under according to the time which he ascertained from the wise men. 17 Then the statement by Jeremiah the prophet was fulfilled, saying, 18 A noise in Ramah was heard, crying and wailing and much mourning, Rachel weeping for her children, and she did not desire to be comforted, because they were not.

19 And after Herod died, behold, *an* angel of *the* Lord appeared in *a* dream to Joseph in Egypt 20 saying, Rise *and* take the child and His mother and go into *the* land of Israel,

for the ones seeking the life of the child have died.

21 And when he rose, he took the Child and His mother, and came to the land of Israel. 22 But hearing that Archelaus reigned over Judea instead of His Father Herod, he was afraid to go there. And having been warned in a dream, he withdrew into the region of Galilee. 23 And after he came, he settled in a city called Nazareth. Thus was fulfilled the statement through the prophet that He would be called a Nazarene.

Matthew Three

1 And in those days John the Baptist arrived preaching in the desert of Judea, 2 and saying, Repent! For the kingdom of heaven has come near. 3 For this is that which was uttered by Isaiah the prophet, saying, A voice of one crying in the desert: Prepare the way of the Lord, make straight His paths.

4 And John himself used to have his clothing made from camel hair, and a leather belt around his loins and his food was locusts and wild honey. 5 Then all Jerusalem and all Judea and all the regions around the Jordan went out to him, 6 and they were being baptized in the Jordan by him, confessing their sins.

τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. 21 ὁ
have died for the ones seeking the life of the child. –

δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ ἦλθεν
And having risen he took the child and the mother of him and came
εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι ἀρχέλαος βασιλεύει
to land of Israel. having heard But that Archelaus reigns
ἐπὶ τῆς Ἰουδαίας ἀντὶ ἠρώδου τοῦ πατρὸς αὐτοῦ ἐφοβήθη
over – Judea instead of Herod the Father of him he was afraid
ἐκεῖ ἀπελθεῖν. χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη
there to go. having been warned And in dream he withdrew into the parts
τῆς γαλιλαίας. 23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην
– of Galilee. And having come he settled in city being called
ναζαρέτ. ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι
Nazareth. Thus was fulfilled the statement through the prophet that
ναζωραῖος κληθήσεται.
Nazarene He will be called.

Matthew Three

1 ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται ἰωάννης ὁ βαπτιστῆς
in And the days those arrived John the baptizer
κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας 2 καὶ λέγων, μετανοεῖτε
proclaiming in the desert – of Judea and saying, Change your minds.
ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 οὗτος γὰρ ἐστὶν
has become near For the kingdom of the heavens. this For is
ὁ ῥηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου λέγοντος
the thing having been uttered by Isaiah the prophet saying,
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου
A voice of one crying in the desert: Prepare the way of the Lord
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.¹⁹
straight make the paths of Him.

4 αὐτὸς δὲ ὁ ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου
himself And – John was having – clothing of him from hair of camel
καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ ἢ δὲ τροφή αὐτοῦ ἦν
and a belt leather around – loins of him – and food of him was
ἀκρίδες καὶ μέλι ἄγριον. 5 τότε ἐξεπορεύετο πρὸς αὐτὸν ἱεροσόλυμα
locusts and honey wild. Then were going out to him Jerusalem
καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου 6 καὶ
and all – Judea and all the regions around the Jordan, and
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.
were baptized in the Jordan by him confessing the sins of them.

7 ἰδὼν δὲ πολλοὺς τῶν φαρισαίων καὶ σαδδουκαίων ἐρχομένους
 having seen And many of the Pharisees and Sadducees coming
 ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς γεννήματα ἐχιδνῶν. τίς ὑπέδειξεν
 to the baptism of him he said to them, Offspring of vipers! Who told
 ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρπὸν
 you to flee from the coming wrath? perform Therefore fruit
 ἄξιον τῆς μετανοίας 9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς
 worthy – of a change of mind and not think to say among yourselves
 πατέρα ἔχομεν τὸν ἄβραάμ λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
 father we have – Abraham, I say for to you that is able – God
 ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ ἄβραάμ. 10 ἤδη δὲ
 from – stones these to raise children – to Abraham. already But
 καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. πᾶν οὖν
 also the ax to the root of the trees is laid. every Therefore
 δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
 tree not producing fruit good is cut out and into fire is thrown.
 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν ὁ
 I indeed baptize you in water unto a change of mind, the one
 δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν
 but on the other hand after me coming stronger than me is,
 οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι. αὐτὸς ὑμᾶς βαπτίσει
 of whom not I am worthy the sandals to carry. He you will baptize
 ἐν πνεύματι ἁγίῳ καὶ πυρὶ 12 οὗ τὸ πτύον ἐν τῇ
 with the Spirit Holy and fire, of whom the winnowing shovel is in the
 χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συνάξει
 hand of Him and He will totally clean the threshing floor of Him and will gather
 τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην τὸ δὲ ἄχυρον κατακαύσει πυρὶ
 the wheat of Him into the granary, the and chaff He will burn with fire
 ἀσβέστῳ.
 unquenchable.

13 τότε παραγίνεται ὁ ἰησοῦς ἀπὸ τῆς γαλιλαίας ἐπὶ τὸν ἰορδάνην
 Then comes – Jesus from – Galilee to the Jordan
 πρὸς τὸν ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. 14 ὁ δὲ ἰωάννης
 to – John – to be baptized by him. – But John
 διεκώλυεν αὐτὸν λέγων ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι
 was hindering Him saying, I need have by You to be baptized
 καὶ σὺ ἔρχῃ πρὸς με;
 and you come to me?

7 And when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers! Who told you to flee from the coming wrath? 8 Therefore, perform fruit worthy of repentance 9 and do not think to say among yourselves, We have Abraham as a father, for I say to you that God is able to raise children to Abraham out of these stones. 10 But also, the ax is already laid to the root of the trees. Therefore, every tree not producing good fruit is cut out and is thrown into fire. 11 I, indeed, baptize you in water unto repentance, but on the other hand, the one who comes after me is stronger than I. He will baptize you with the Holy Spirit and fire, 12 whose winnowing shovel is in His hand, and He will completely clean His threshing floor, and will gather His wheat into the granary, but the chaff He will burn with unquenchable fire.

13 Then Jesus came from Galilee to the Jordan to John to be baptized by him. 14 But John began hindering him saying, I have need to be baptized by you, and you come to me?

15 But answering, Jesus said to him, Allow *it* now, for thus it is proper for us to fulfill all righteousness. Then he allowed Him.

16 And after Jesus was baptized, He came up immediately from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like *a* dove and coming upon Him.

17 And behold, *there* was a voice out of the heavens saying, This one is My beloved Son, with whom, I am well pleased.

Matthew Four

1 Then Jesus was led into the desert by the Spirit to be tempted by the devil. 2 And having fasting forty days and forty nights, afterward He was hungry. 3 And coming to Him, the one who tempts said, If You are *the* Son of God, speak, that these stones might become bread. 4 But answering, He said, It is written, Man will not live only on bread, but on every statement coming from the mouth of God. 5 Then the devil took Him along to the holy city, and set Him on the highest place of the temple 6 and said to Him, If You are *the* Son of God cast Yourself down. For it is written that He will give His angels orders about You, and with *their* hands they will carry You about lest

15 ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν πρὸς αὐτόν, ἄφες ἄρτι οὕτως γὰρ answering But – Jesus said to him, allow *it* now, thus for πρόπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφήσιν αὐτόν. proper it is for us to fulfill all righteousness. Then he allowed Him.

16 καὶ βαπτισθεὶς ὁ ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· And having been baptized – Jesus came up immediately from the water καὶ ἰδοὺ ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ καὶ εἶδεν τὸ πνεῦμα and behold, were opened to Him the heavens and He saw the Spirit τοῦ θεοῦ καταβαλῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ’ αὐτόν. – God descending like *a* dove and coming upon Him.

17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα. And behold *a* voice was out of the heavens saying, this one is the Son of Me the beloved with whom I am well pleased.

Matthew Four

1 τότε ὁ ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι Then – Jesus was led into the desert by the Spirit to be tempted ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας by the devil. And having fasting days forty and nights τεσσαράκοντα ὕστερον ἐπείνασεν. 3 καὶ προσελθὼν αὐτῷ forty, afterward He was hungry. And coming to Him ὁ πειράζων εἶπεν εἰ υἱὸς εἶ τοῦ θεοῦ εἶπε ἵνα the one tempting said, if Son You are – of God speak, in order that οἱ λίθοι οὗτοι ἄρτοι γίνωνται. 4 ὁ δὲ ἀποκριθεὶς εἶπεν – stones these bread might become. the one But answering He said, γέγραπται οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ἄνθρωπος ἀλλ’ ἐπὶ παντὶ It has been written not on bread only will live man, but on every ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. 5 τότε παραλαμβάνει statement coming out through mouth of God.²⁰ Then took along αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἵστησιν αὐτὸν ἐπὶ τὸ Him the devil unto the holy city and sets Him upon the πτερύγιον τοῦ ἱεροῦ 6 καὶ λέγει αὐτῷ εἰ υἱὸς εἶ τοῦ θεοῦ extremity of the temple, and says to Him, If Son You are – of God βάλε σεαυτὸν κάτω. γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ cast Yourself down. it has been written For that to the angels of Him ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀρουσίν σε μήποτε He will give orders about You and with hands they will carry You lest

προσκόψης πρὸς λίθον τὸν πόδα σου.²¹ 7 ἔφη αὐτῷ ὁ ἰησοῦς
You might strike against a stone the foot of You. said to him – Jesus

πάλιν γέγραπται οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.²²
again it has been written, Not shall you tempt the Lord the God of you.

8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν
again takes along Him the devil to a mountain high very

καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν
and displays to Him all the kingdoms of the world and the

δόξαν αὐτῶν 9 καὶ λέγει αὐτῷ ταῦτά πάντα σοι δώσω
glory of them, and he says to Him these things all to You I will give

ἐὰν πεσῶν προσκυνήσης μοι. 10 τότε λέγει αὐτῷ ὁ ἰησοῦς
if falling down you worship me. Then says to him – Jesus,

ὑπάγε ὀπίσω μου σατανᾶ. γέγραπται γὰρ κύριον τὸν θεόν
go away behind Me Satan. it has been written For the Lord – God

σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. 11 τότε ἀφίησιν
of you shall you worship and Him only shall you serve.²³ Then departed

αὐτὸν ὁ διάβολος καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν
from Him the devil and behold angels came and began serving

αὐτῷ.

Him.

12 ἀκούσας δὲ ὁ ἰησοῦς ὅτι ἰωάννης παρεδόθη ἀνεχώρησεν
having heard And – Jesus that John was handed over He departed

εἰς τὴν γαλιλαίαν. 13 καὶ καταλιπὼν τὴν ναζαρέτ ἐλθὼν
into – Galilee. And leaving behind – Nazareth, having come

κατῴκησεν εἰς καπερναοὺμ τὴν παραθαλασσίαν ἐν ὀρίοις
He made His home in Capernaum – along side the sea in the area

ζαβουλῶν καὶ νεφθαλείμ, 14 ἵνα πληρωθῇ τὸ ῥηθὲν
Zebulun and Naphtali, in order that might be fulfilled the statement

διὰ ἠσαΐου τοῦ προφήτου λέγοντος 15 γῆ ζαβουλῶν καὶ
through Isaiah the prophet saying, The land of Zebulun and

γῆ νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ ἰορδάνου, γαλιλαία
the land of Naphtali by way of the sea beyond the Jordan, Galilee

τῶν ἐθνῶν 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδεν φῶς
of the Gentiles, the people the ones sitting in darkness saw a light

μέγα καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
great and to the ones sitting in the country and darkness of death

φῶς ἀνέτειλεν αὐτοῖς.²⁴

a light dawned on them.

You should strike Your foot against a stone. 7 Jesus said to him again, It is written, You shall not tempt the Lord your God. 8 Again, the devil took Him along to a very high mountain and displayed to Him all the kingdoms of the world and their glory, 9 and said to Him, I will give You all these things if, falling down, You will worship me. 10 Then Jesus said to him, Get behind Me, Satan. For it has been written, You shall worship the Lord your God, and Him only shall you serve. 11 Then the devil departed from Him and, behold, angels came and began serving Him.

12 And after Jesus heard that John had been arrested, He departed into Galilee. 13 And when He left Nazareth, He came and made His home in Capernaum, which is along side the sea in the area of Zebulun and Naphtali, 14 in order that the statement through Isaiah the prophet might be fulfilled, saying, 15 The land of Zebulun and the land of Naphtali, by way of the sea beyond the Jordan, Galilee of the Gentiles, 16 the people who sat in darkness saw a great light and for the ones who sat in the country and in the darkness of death, a light dawned on them.

17 From that time Jesus began to preach and to say, Repent! For the kingdom of heaven has drawn near.

18 And while walking beside the sea of Galilee, He saw two brothers, Simon, who is called Peter, and Andrew, his brother, casting a fishing net into the sea, for they were fishermen. 19 And He said to them, Come after Me and I will make you fishermen of men. 20 And immediately leaving their nets, they followed Him.

21 And when He went forth from there, He saw another two brothers, James, the son of Zebedee, and John, his brother in the boat with Zebedee their father, mending their nets, and He called them. 22 And immediately leaving the boat and their father, they followed Him.

23 And Jesus went around all Galilee, teaching and healing in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every sickness among the people. 24 And the report about Him went out into all Syria. And they brought to Him all the ones who had pain, who were suffering many kinds of diseases and torments, and who were being demonized and having seizures, and paralytics, and He healed them. 25 And many crowds followed Him from Galilee

17 ἀπὸ τότε ἤρξατο ὁ ἰησοῦς κηρύσσειν καὶ λέγειν, μετανοεῖτε. from then began – Jesus to proclaim and to say, Change your minds! ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. has drawn near For the kingdom of the heavens.

18 περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς γαλιλαίας εἶδεν δύο ἀδελφούς walking And beside the sea – of Galilee He saw two brothers, σίμωνα τὸν λεγόμενον πέτρον καὶ ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ Simon the one called Peter and Andrew the brother of him βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἄλιεῖς. casting a fishing net into the sea, they were for fishermen. 19 καὶ λέγει αὐτοῖς δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἄλιεῖς And He says to them, Come after Me and I will make you fishermen ἀνθρώπων. 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. of men. – And immediately having left the nets, they followed Him.

21 καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς ἰάκωβον τὸν τοῦ ζεβεδαίου καὶ ἰωάννην τὸν ἀδελφὸν αὐτοῦ ἐν τῷ πλοίῳ the son – of Zebedee and John the brother of him in the boat μετὰ ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν with Zebedee the father of them mending the nets of them, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ and He called them. – and immediately leaving the boat and τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. the father of them, they followed Him.

23 καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς, διδάσκων καὶ θεραπεύων And went around all – Galilee – Jesus teaching and healing ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας in the synagogues of them and proclaiming the gospel of the kingdom καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν ᾧ λαῷ. and healing every disease and every sickness among the people.

24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν συρίαν. καὶ And went out the report of Him into all – Syria. And προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις they brought to Him all the ones evil having, many kinds of νόσοις καὶ βασάνοις συνεχομένους καὶ δαιμονιζομένους καὶ diseases and torments suffering and being demonized and σεληνιαζομένους καὶ παραλυτικούς καὶ ἐθεράπευσεν αὐτούς. being moonstruck, and paralytics, and He healed them.

25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς γαλιλαίας And followed Him crowds many from – Galilee

καὶ δεκαπόλεως καὶ ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ
and Decapolis and Jerusalem and Judea and beyond the
Ἰορδάνου.
Jordan.

Matthew Five

1 ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος
having seen And the crowds, He went up to the mountain, and having sat
αὐτοῦ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀνοίξας τὸ στόμα
Him, came to Him the disciples of Him. And having opened the mouth
αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων 3 μακάριοι οἱ πτωχοὶ τῷ πνεύματι
of Him He taught them saying, Happy are the poor – in spirit,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 4 μακάριοι οἱ
because of them is the kingdom of the heavens. Happy are the ones
πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται. 5 μακάριοι οἱ πραεῖς ὅτι
mourning because they will be comforted. Happy are the meek because
αὐτοὶ κληρονομήσουσιν τὴν γῆν. 6 μακάριοι οἱ πεινῶντες καὶ
they shall inherit the land. Happy are the ones hungering and
διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται.
thirsting – for righteousness because they will be satisfied.
7 μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθήσονται. 8 μακάριοι οἱ
Happy are the merciful because they will be given mercy. Happy are the
καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν θεὸν ὄψονται. 9 μακάριοι οἱ
pure – in heart because they – God will see. Happy are the
εἰρηνοποιοὶ ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. 10 μακάριοι
peacemakers because they sons of God shall be called. Happy are
οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν
the ones having been persecuted for the sake of righteousness because of them
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 μακάριοί ἐστε ὅταν
is the kingdom of the heavens. Happy are you as often as
ὄνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν
they should insult you and should persecute you and should speak all kinds of
πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. 12 χαίrete
evil sayings against you lying for the sake of Me. Rejoice
καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.
and be very glad because the reward of you is much in the heavens.
οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.
thus For they persecuted the prophets the ones before you.

13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. ἐὰν δὲ τὸ ἅλας μωρανθῇ
you are the salt of the earth. if But the salt should be tasteless,

and Decapolis and Jerusalem and Judea and beyond the Jordan.

Matthew Five

1 And when He saw the crowds, He went to the mountain, and after He sat His disciples came to Him, 2 and opening His mouth, He began teaching them, saying, 3 Happy are the poor in spirit, because the kingdom of heaven is theirs. 4 Happy are the ones who mourn, because they shall be comforted. 5 Happy are the meek, because they will inherit the land. 6 Happy are the ones who hunger and thirst for righteousness, because they will be satisfied. 7 Happy are the merciful, because they will be given mercy. 8 Happy are the pure in heart, because they will see God. 9 Happy are the peace-makers, because they shall be called sons of God. 10 Happy are the ones who have been persecuted for the sake of righteousness, because the kingdom of heaven is theirs. 11 Happy are you as often as they insult you and persecute you, and when they lie, they speak all kinds of evil statements against you for My sake. 12 Rejoice and be very glad because your great reward is in heaven. For in this way they persecuted the prophets who were before you.

13 You are the salt of the earth. But if the salt should be tasteless,

with what shall *something* be salted? It is valuable for nothing except to be cast out and to be trampled by men. 14 You are the light of the world. *A city set upon a hill is not able to be hidden.* 15 Nor do they light *a lamp* and place it under *a basket* but on the lampstand, and it shines on all things which *are* in the house. 16 In this way let your light shine in the presence of men, so that they might see your good works and might glorify your Father who is in heaven.

17 Do not suppose that I came to destroy the law or the prophets. I did not come to destroy, but to fulfill. 18 For truly I say to you, until heaven and earth pass away, no way shall one iota or one keraia pass away from the law until all things come to be. 19 Therefore, whoever shall break one of the least of these commandments and shall so teach men, shall be called *the least* in the kingdom of heaven. But whoever shall perform and teach *them*, this person shall be called great in the kingdom of heaven. 20 For I say to you that if your righteousness is not in more abundance than *the righteousness* of the scribes and Pharisees, you shall in no way enter into the kingdom of heaven.

ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι
with what shall *it* be salted? for nothing It is valuable anymore except to be cast
ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 ὑμεῖς ἐστε τὸ φῶς
out and to be trampled by – men. You are the light

τοῦ κόσμου, οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.
of the world. not is able A city to be hidden upon a hill being set.

15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον
Nor they light a lamp and place it under – a basket

ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.
but on the lampstand and it shines on all things which *are* in the house.

16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων ὅπως
Thus let shine the light of you in the presence – of men, so that

ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν
they might see of you the good works and might glorify the Father of you

τὸν ἐν τοῖς οὐρανοῖς.
the one in the heavens.

17 μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας.
not Do suppose that I came to destroy the law or the prophets.

οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ λέγω ὑμῖν
not I came to destroy but to fulfill. truly For I say to you

ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα ἓν ἢ μία κεραία²⁵
until – should pass away – heaven and – earth, iota²⁵ one or one keraia²⁶

οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται.
not not shall pass away from the law until – all things come to be.

19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων
whoever Therefore should break one – commandments of these

τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους ἐλάχιστος
of the least and should teach thus – men, *the least*

κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ
he shall be called in the kingdom of the heavens. who But ever should do

καὶ διδάξῃ οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
and teach *them*, this one great shall be called in the kingdom of the heavens.

20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν
I say For to you that if not in abundance *is* the righteousness of you

πλεῖον τῶν γραμματέων καὶ φαρισαίων οὐ μὴ
more than *the righteousness* of the scribes and Pharisees not not

εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
you shall enter into the kingdom of the heavens.

21 ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐ φονεύσεις.²⁷ ὃς δ' ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει. 22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ 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.

23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καὶ ἐκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε. πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 25 ἴσθι εὐνοῶν²⁸ τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ. 26 ἀμὴν λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην.

27 ἠκούσατε ὅτι ἐρρέθη οὐ μοιχεύσεις.³⁰ 28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ.

21 You have heard that it was said to the old ones, Do not murder. And whoever murders shall be liable to the judgment. 22 But I say to you that everyone who is wrathful with his brother without cause will be liable to the judgment. And whoever should say to his brother, Empty-head, shall be liable to the sanhedrin. But whoever should say, Fool, shall be liable to the gehenna of fire.

23 If then you should offer your gift on the altar and there should recall that your brother has something against you, 24 leave your gift there before the altar and depart. First, be reconciled to your brother and then, after returning, offer your gift. 25 Have a good attitude toward your adversary quickly, as long as you are on the road with him, lest your adversary give you over to the judge and the judge give you over to the court attendant, and you be cast into prison. 26 Truly I say to you, you shall absolutely not come out of there until you pay the last quadrans.

27 You have heard that it was said, You shall not commit adultery. 28 But I say to you that every man who sees a woman with lust for her already has committed adultery with her in his heart. 29 But if your right eye causes you to stumble, pluck it out and throw it from you.

For it is advantageous for you that one of your members should perish and *that* your whole body not be thrown into gehenna. 30 And if your right hand causes you to stumble, cut it off and throw *it* from you. For it is advantageous for you that one of your members should perish, and *that* your whole body should not be thrown into gehenna.

31 And it was said that whoever would divorce his wife, let him give her a divorce certificate. 32 But I say to you that whoever should divorce his wife for other than a matter of fornication causes her to commit adultery, and whoever should marry a divorced woman commits adultery.

33 Again you *have* heard that it was said to the old ones, You shall not swear falsely, but you shall render your oaths to the Lord. 34 But I say to you that you not swear at all, neither by heaven, because it is the throne of God, 35 nor by the earth, because it is *the* footstool of His feet, nor by Jerusalem, because it is *the* city of the great king, 36 nor should you swear by your head, because you are not able to make one hair white or black. 37 But let your word yes be yes, *your* no, no. But anything more than these is from the evil one.

38 You *have* heard that it was said, *An eye* for an eye, and a tooth for a tooth.

συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ expedient For for you that should perish one of the members of you and not ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. 30 καὶ εἰ ἡ δεξιὰ whole the body of you should be cast into gehenna. And if the right σου χεὶρ σκανδαλίζει σε ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ. of you hand causes to stumble you, cut off it and cast *it* from you.

συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ expedient for for you that should perish one of the members of you, and not ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. whole the body of you should be cast into gehenna.

31 ἐρρέθη δέ ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότω it was said And that whoever would divorce the wife of him let him give αὐτῇ ἀποστάσιον.³¹ 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ her a divorce certificate. I But say to you that whoever should divorce τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν the wife of him for other than a matter of fornication causes her μοιχᾶσθαι, καὶ ὅς ἔστιν ἀπολελυμένην γαμήσῃ to commit adultery, and whoever a woman having been divorced should marry μοιχᾶται. commits adultery.

33 πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐκ ἐπιορκήσεις Again you heard that it was said to the old ones, not you shall swear falsely, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου. 34 ἐγὼ δὲ λέγω ὑμῖν you shall render but to the Lord the oaths of you.³² I but say to you μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ ὅτι θρόνος ἐστὶν τοῦ θεοῦ not to swear at all, neither by – heaven, because throne it is – of God, 35 μήτε ἐν τῇ γῇ ὅτι ὑποπόδιόν ἐστὶν τῶν ποδῶν αὐτοῦ μήτε nor by the earth, because *the* footstool it is of the feet of Him, nor εἰς ἱεροσόλυμα ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως, 36 μήτε by Jerusalem, because *the* city it is of the great king, nor ἐν τῇ κεφαλῇ σου ὁμόσης ὅτι οὐ δύνασαι μίαν τρίχα ἐν τῇ κεφαλῇ σου ὁμόσης ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ οὐ οὐ. white or black to make. let be But the word of you yes yes, no no. τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. – but more than these from the evil one is.

38 ἠκούσατε ὅτι ἐρρέθη ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα You heard that it was said, *An eye* instead of an eye, and a tooth ἀντὶ ὀδόντος. instead of a tooth.³³

39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ. ἀλλ' ὅστις σε
 I But say to you not to resist – evil. But whoever you
 ῥαπίσει ἐπὶ τὴν δεξιὰν σου σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην.
 shall slap on the right of you cheek, turn to him also the other.
 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου
 And to the one desiring for you to be judged and the shirt of you
 λαβεῖν ἄφες αὐτῷ καὶ τὸ ἱμάτιον. 41 καὶ ὅστις σε
 to take, allow to take him also the cloak. And whoever you
 ἀγγαρεύσει μίλιον ἔν ὑπάγε μετ' αὐτοῦ δύο. 42 τῷ αἰτοῦντί
 shall compel to go mile one, go with him two. to the one asking
 σε δίδου. καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.
 you Give. And the one desiring from you to borrow not turn away.
 43 ἤκούσατε ὅτι ἐρρέθη ἀγαπήσεις τὸν πλησίον σου καὶ
 You heard that it was said you shall love the neighbor of you and
 μισήσεις τὸν ἐχθρόν σου. 44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπάτε τοὺς
 you shall hate the enemy of you.³⁴ I But say to you, love the
 ἐχθροὺς ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε
 enemies of you, speak well of the ones cursing you, well do
 τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηραζόντων
 to the ones hating you, and pray for the ones abusing
 ὑμᾶς καὶ διωκόντων ὑμᾶς, 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς
 you and persecuting you, so that you may become sons of the Father
 ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει
 of you – in the heavens, because the sun of Him He causes to rise
 ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ
 on evil people and good people and causes rain upon righteous people and
 ἀδίκους. 46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς τίνα
 unrighteous people. if For you love the ones loving you, what
 μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
 reward have you? not also the tax collectors the same thing Do perform?
 47 καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν μόνον τί περισσὸν
 And if you greet the friends of you only, what more than they
 ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν; 48 ἔσεσθε
 do you perform? not also the tax collectors thus Do perform? be
 οἷν ὑμεῖς τέλειοι ὡσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
 Therefore you mature just as the Father of you – in – heaven
 τέλειός ἐστιν.
 mature is.

39 But I say to you not to resist evil. But whoever you shall slap you on your right cheek, turn to him also the other. 40 And concerning the one who desires for you to be judged and to take your undershirt, allow him to take also your cloak. 41 And whoever shall compel you to go one mile, go with him two miles. 42 Give to the one who asks you. And do not turn away the one who desires to borrow from you.

43 You have heard that it was said, You shall love your neighbor, and you shall hate your enemy. 44 But I say to you, love your enemies, speak well of the ones who curse you, do well to the ones who hate you, and pray for the ones who abuse you and persecute you, 45 so that you may become sons of your Father in heaven, because He causes His sun to rise on evil people and good people and causes rain upon righteous people and unrighteous people. 46 For if you love the ones who love you, what reward do you have? Do not the tax collectors also do the same thing? 47 And if you greet only your friends, what do you do more than they? Do not also the tax collectors perform in the same way? 48 Therefore, you be mature as your Father in heaven is mature.

Matthew Six

1 Be careful not to do your alms in the presence of men so as to be seen by them. And if indeed *you are not careful*, you do not have a reward from you Father in heaven. 2 Therefore, when you do almsgiving, do not play a trumpet before you like the hypocrites do in the synagogues and in the streets so that they may be glorified by men. Truly I say to you, they fully have received their reward. 3 But when you are doing almsgiving, do not let your left *hand* know what your right *hand* does, 4 so that your alms may be *done* in private. And your Father, who sees in private, will Himself repay you visibly.

5 And when you pray, be not like the hypocrites, because they love to pray standing in the synagogues and on the corners of the streets, so that they may be seen by men. Truly I say to you that they fully receive their reward. 6 But when you pray, enter into your private room and, after having shut your door, pray to your Father in private. And your Father Who sees in private will repay you in public. 7 But while praying, do not engage in idle repetition like the heathen, for they suppose that with their many words they will be listened to.

Matthew Six

1 προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων
Be careful the almsgiving of you not to do before – men
πρὸς τὸ θεαθῆναι αὐτοῖς. εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ
so as – to be seen by them. if And not indeed, a reward not you have from
τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῆς ἐλεημοσύνην
the Father of you – in – heaven. when Therefore you do almsgiving,
μὴ σαλπίσσης ἔμπροσθέν σου ὡς περ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς
not play a trumpet before you like the hypocrites do in the
συναγωγαῖς καὶ ἐν ταῖς ῥύμαις ὅπως δοξασθῶσιν ὑπὸ τῶν
synagogues and in the streets so that they may be glorified by –
ἀνθρώπων. ἀμὴν λέγω ὑμῖν ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοῦ δὲ
men. Truly I say to you they fully have the reward of them. you But
ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ
when doing almsgiving not do let know the left *hand* of you what does
ἡ δεξιὰ σου 4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ.
the right *hand* of you, so that may be of you the alms in – private.
καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει
And the Father of you the one seeing in – private, Himself will repay
σοι ἐν τῷ φανερῷ.
you in – view.
5 καὶ ὅταν προσεύχη, οὐκ ἔση ὡς περ οἱ ὑποκριταὶ ὅτι φιλοῦσιν
And when you pray, not be like the hypocrites, because they love
ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες
in the synagogues and in the corners of the streets standing
προσεύχεσθαι ὅπως ἂν φανῶσιν τοῖς ἀνθρώποις. ἀμὴν λέγω
to pray so that – they may appear – to men. Truly I say
ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν. 6 σὺ δὲ ὅταν προσεύχη
to you that they fully receive the reward of them. you But when pray
εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου
enter into the private room of you and having shut the door of you,
πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. καὶ ὁ πατήρ σου
pray to the Father of you – in – private. And the Father of you
ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
the one seeing in – private will repay you in – view.
7 προσευχόμενοι δὲ μὴ βαττολογήσητε, ὡς περ οἱ ἐθνικοὶ
while praying But not engage in idle repetition just as the heathen,
δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
they suppose for that with the many words of them they will be listened to.

8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς. οἶδεν γὰρ ὁ πατὴρ ὑμῶν
not Therefore be similar to them, knows for the Father of you
ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
of which things need you have before – you ask Him.

9 οὕτως οὖν προσεύχεσθε ὑμεῖς· πᾶτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς
thus Therefore pray you: Father of us – in the heavens,
ἀγιασθήτω τὸ ὄνομά σου, 10 ἐλθέτω ἡ βασιλεία σου, γεννηθήτω
let be sanctified the name of You, let come the kingdom of You, let be
τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. 11 τὸν ἄρτον ἡμῶν
the will of You as in heaven also upon the earth. the bread of us
τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα
– sustaining³⁵ Give to us today. And forgive us the debts
ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. 13 καὶ μὴ
of us as also we forgive the debtors of us. And not
εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ
bring us unto temptation but rescue us from the evil one
ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς
because of You is the kingdom and the power and the glory forever
αἰῶνας. ἀμήν. 14 ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα
Amen. if For you forgive – men the trespasses
αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. 15 ἐὰν δὲ μὴ
of them, will forgive also you the Father of you – heavenly. if But not
ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ
you forgive – men the trespasses of them neither the Father
ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
of you will forgive the trespasses of you.

16 ὅταν δὲ νηστεύητε μὴ γίνεσθε ὡσπερ οἱ ὑποκριταὶ σκυθρωποί,
when But you fast, not become like the hypocrites, sad in the face,
ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις
they impair for the faces of them so that they appear – to men
νηστεύοντες. ἀμήν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.
fasting. Truly I say to you that they fully receive the reward of them.
17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν
you But while fasting anoint of you the head and the face
σου νίψαι 18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ
of you wash, so that not you may appear – to men fasting but
τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ. καὶ ὁ πατήρ σου
to the Father of you – in – private. And the Father of you

8 Therefore, do not be similar to them, for your Father knows of which things you have need before you ask Him.

9 Therefore you pray in this way: Our Father in heaven, let Your name be sanctified, 10 let Your kingdom come, let Your will happen, as in heaven, also upon the earth. 11 Give us today our sustaining bread today. 12 And forgive us our debts, as we also forgive our debtors. 13 And do not bring us unto temptation, but rescue us from the evil one, because Yours is the kingdom, and the power, and the glory, forever. Amen. 14 For if you forgive men their trespasses, your heavenly Father will also forgive you. 15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

16 But when you fast, do not become sad in the face like the hypocrites, for they mar their faces so that they appear *to be* fasting to men. Truly I say to you that they are receiving their reward in full. 17 But while you *are* fasting, anoint your head and wash your face 18 so that you might not appear *to be fasting* to men, but to your Father in private. And your Father

who sees in private will repay you.

19 Do not collect treasures for yourselves upon the earth where moth and rust cause damage, and where thieves break in and steal.

20 But collect treasures for yourselves in heaven where neither moth nor rust cause damage, and where thieves do not break in nor steal.

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

22 The lamp of the body is the eye. Therefore, if your eye is healthy, your whole body will be full of light. 23 But if your eye is evil, your whole body will be dark. Therefore, if the light in you is darkness, how huge is the darkness?

24 No one is able to serve two masters. For either he will hate the one and will love the other, or *to* one he will be loyal, and *of* the other he will be contemptuous. You are not able to serve God and mammon.

25 Because of this I say to you, Do not worry *about* your life, what you shall eat and what you shall drink, nor what you shall wear on your body. Is not life more than food and the body *more than* clothing? 26 Consider the birds of heaven, that they do not sew, nor do they reap, nor do they gather into granaries, and their Heavenly Father feeds them.

ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
the one seeing in – private will repay you.

19 μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς ὅπου σὴς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν.
not Do collect for yourselves treasures upon the earth where moth and rust cause damage and where thieves break in and steal.

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ
collect treasure But for yourselves treasures in heaven where neither moth nor rust cause damage and where thieves not break in nor

κλέπτουσιν. 21 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ
steal. where For is the treasure of you, there will be also the

καρδία ὑμῶν. 22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς. ἐὰν
heart of you. the lamp of the body is the eye. if

οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ἢ ὅλον τὸ σῶμά σου φωτεινὸν
Therefore the eye of you sound is, whole the body of you full of light

ἔσται. 23 ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἢ ὅλον τὸ σῶμά σου
will be if But the eye of you evil is, whole the body of you

σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν τὸ
dark will be. if Therefore the light – in you darkness is the

σκότος πόσον; 24 οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν. ἢ γὰρ
darkness how huge? no one is able two masters to serve. either For

τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθήξεται
the one he will hate and the other he will love or one he will be loyal to

καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν
and of the other he will be contemptuous. not You are able God to serve

καὶ μαμωνᾶ.
and mammon.

25 διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί
Because of this I say to you, not worry the life of you, what

φάγητε καὶ τί πίητε μηδὲ τῷ σώματι ὑμῶν τί
you shall eat and what you shall drink nor on the body of you what

ἐνδύσησθε. ψυχὴ οὐχὶ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα
you shall wear. life not more than Is – food and the body

τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ
– clothing? Consider – the birds – of heaven that not

σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας καὶ ὁ
do they sew nor do they reap nor do they gather into granaries and the

πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά.

Father of them – Heavenly feeds them.

οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν
 not you how much Are different than them? which but of you *by* worrying
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 28 καὶ περὶ
 are able to add upon the height of him cubit one? And about
 ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς
 clothes why do you worry? Examine carefully the lilies of the field how
 αὐξάνει. οὐ κοπιᾷ, οὐδὲ νήθει. 29 λέγω δὲ ὑμῖν ὅτι οὐδὲ
 they grow. not They labor, nor they spin. I say but to you that not even
 σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.
 Solomon in all the glory of him dressed himself as one of these.
 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς
 if But the grass of the field today being and tomorrow into
 κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσιν οὐ πολλῶ μᾶλλον
 the furnace being cast – God thus dresses, will not much more
 ὑμᾶς ὀλιγόπιστοι; 31 μὴ οὖν μεριμνήσητε λέγοντες τί
 you, small-faith-ones? not Therefore worry saying, What might we
 φάγωμεν; ἢ τί πίνωμεν; ἢ τί περιβαλώμεθα; 32 πάντα γὰρ
 eat? Or what might we drink? Or what might we put on? all things For
 ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος
 these things the Gentiles are seeking. know For the Father of you – heavenly
 ὅτι χρῆζετε τούτων ἀπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν
 that you need these things all. seek But first the kingdom
 τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ καὶ ταῦτα πάντα
 – of God and the righteousness of Him and these things all
 προστεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον
 will be added to you. not Therefore worry about – tomorrow
 ἢ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ
 – for tomorrow will worry about the things of itself. Sufficient for the day *is*
 ἢ κακία αὐτῆς.
 the badness of it.

Are you not much different than they? 27 But which of you by worrying are able to add to his height one cubit? 28 And why do you worry about clothes? Examine carefully how the lilies of the field grow. They do not labor, nor do they spin. 29 But I say to you that not even Solomon in all his glory dressed himself like one of these. 30 But if God dresses the grass of the field which exists today in this manner, and *is* cast into the furnace tomorrow, *will He* not much more *dress* you, small-faith-ones? 31 Therefore, do not begin worrying saying, What might we eat? Or what might we drink? Or what might we put on? 32 For the Gentiles are seeking all these things. For your heavenly Father knows that you need all these things. 33 But seek first the kingdom of God and His righteousness, and all these things will be added to you. 34 Therefore, do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its evil.

Matthew Seven

1 μὴ κρίνετε ἵνα μὴ κριθῆτε. 2 ἐν ᾧ γὰρ κρίματι κρίνετε
 not Do judge in order that not you be judged. with which For judgment you judge
 κριθήσεσθε καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται
 you will be judged and with which measure you measure, it will be measured
 ὑμῖν. 3 τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ
 to you. why But you see the speck – in the eye of the brother
 σου τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
 of you, the but in – your eye the beam not you consider?

Matthew Seven

1 Do not judge in order that you not be judged. 2 For *the* judgment with which you judge you will be judged, and *the* measure with which you measure will be measured to you. 3 But why do you see the speck in your brother's eye, but you do not consider *the* beam in your eye?

4 Or how will you say to your brother, Allow *that* I extract the speck from your eye, and behold, *there is a beam* in your eye? 5 Hypocrite! First extract the beam from your eye, and then you will clearly see *how* to extract the speck from the eye of your brother.

6 Do not give the holy thing to the dogs, nor throw your pearls before pigs, lest they trample them under with their feet, and when they turn, they tear you to pieces.

7 keep asking and it will be given to you, keep seeking and you will find, keep knocking and it will be opened to you. 8 For every one who asks receives, and the one who seeks finds, and to the one who knocks, it will be opened. 9 Or what man *is there* of you, whom, if his son should ask for bread, will give him *a stone*? 10 And if he should ask *a fish*, he will not give him *a snake*, *will he*? 11 Therefore, if you, being evil, know *how* to give good gifts to your children, by how much more will your Father in heaven give good things to the ones who ask Him? 12 Therefore, as many things as you desire that men should do to you, thus also you do to them. For this is the law and the prophets.

4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου ἄφες ἐκβάλλω τὸ κάρφος
Or how will you say to the brother of you, allow *that* I extract the speck

ἀπὸ τοῦ ὀφθαλμοῦ σου καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
from the eye of you and, behold, – *a beam* in the eye of you?

5 ὑποκριτὰ ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ
Hypocrite! extract First the beam from the eye of you

καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ
and then you will clearly see to extract the speck from the eye of the

ἀδελφοῦ σου.
brother of you.

6 μὴ δώτε τὸ ἅγιον τοῖς κυσίν μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν
not Do give the holy thing to the dogs nor throw the pearls of you

ἔμπροσθεν τῶν χοίρων μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν
before – pigs, lest they trample under them with the feet

αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.
of them and, having turned, they tear in pieces you.

7 αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε,
keep asking and it will be given to you, keep seeking and you will find,

κρούετε καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει
keep knocking and it will be opened to you. every For the one asking receives

καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται. 9 ἢ τίς
and the one seeking finds and to the one knocking it will be opened. Or what

ἐστὶν ἐξ ὑμῶν ἄνθρωπος ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον
is there of you man whom if should ask for the son of him bread

μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν
not *a stone* he will give to him, *will he*? And if *a fish* he should ask, not *a snake*

ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα
he will give to him, *will he*? if Then you evil being know *how* gifts

ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσω μᾶλλον ὁ πατὴρ ὑμῶν
good to give to the children of you, by how much more the Father of you

ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ οἷς αἰτοῦσιν αὐτόν;
the one in the heavens will give good things to the ones asking Him?

12 πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
all things Therefore as many as – you desire that should do to you –

ἄνθρωποι οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς. οὗτος γὰρ ἐστὶν ὁ νόμος καὶ
men, thus also you do to them. this For is the law and

οἱ προφῆται.
the prophets.

- 13 εἰσέλθετε διὰ τῆς στενῆς πύλης, ὅτι πλατεῖα ἡ πύλη καὶ
 Enter in through the narrow gate, because wide is the gate and
 εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ
 broad is the road the one leading unto – destruction and many
 εἰσιν οἱ εἰσερχόμενοι δι’ αὐτῆς. 14 τί στενὴ ἡ πύλη καὶ
 are the ones entering through it. How narrow is the gate and
 τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσιν
 compressed the road the one leading unto – life and few are
 οἱ εὐρίσκοντες αὐτήν.
 the ones finding it.
- 15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν
 be on guard And from – false prophets who come to you in
 ἐνδύμασιν προβάτων ἕσθωθεν δὲ εἰσιν λύκοι ἄρπαγες. 16 ἀπὸ τῶν
 clothing of sheep, within but are wolves ravenous. from the
 καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
 fruit of them You will recognize them. not They gather from thorns
 σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα. 17 οὕτως πᾶν δένδρον ἀγαθὸν
 a grape cluster, or from briars, figs. Thus every tree good
 καρποῦς καλοὺς ποιεῖ τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς
 fruit good produces, the but rotten tree fruit evil
 ποιεῖ. 18 οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν
 produces. not is able A tree good fruit evil to produce,
 οὐδὲ δένδρον σαπρὸν καρποῦς καλοὺς ποιεῖν. 19 πᾶν δένδρον μὴ
 nor tree rotten fruit good to produce. Every tree not
 ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 ἄραγε
 producing fruit good is cut down and into fire it is thrown. It follows
 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
 from the fruit of them you shall recognize them.
- 21 οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς τὴν
 not every the one saying to Me, Lord, Lord, will enter into the
 βασιλείαν τῶν οὐρανῶν ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς
 kingdom of the heavens, but the one doing the will of the Father
 μου τοῦ ἐν οὐρανοῖς. 22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ
 of Me – in heavens. Many will say to Me in that – day,
 κύριε κύριε οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ
 Lord, Lord, not – in Your name did we prophesy, and – in Your
 ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς
 name demons we cast out and – in Your name miracles many
 ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς.
 performed? And then I will confess to them, – never I knew you.

13 Enter in through the narrow gate, because wide is the gate and broad is the road which leads unto destruction, and many are the ones who enter through it. 14 How narrow is the gate and compressed is the road which leads unto life, and few are the ones who find it.

15 And be on guard against false prophets who come to you in sheep’s clothing, but within are ravenous wolves. 16 You will recognize them from their fruit. They do not gather a grape cluster from thorns, or figs from briars. 17 Thus every good tree produces good fruit, but the rotten tree produces evil fruit. 18 A good tree is not able to produce evil fruit, nor is a rotten tree able to produce good fruit. 19 Every tree not producing good fruit is cut down and is thrown into the fire. 20 Consequently, from their fruit you shall recognize them.

21 Not every one who says to Me, Lord, Lord, will enter into the kingdom of heaven, but the one who does the will of My Father in heaven. 22 Many will say to Me in that day, Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name performed many miracles? 23 And then I will confess to them, I never knew you.

perform? Go away from Me, you who work lawlessness!

24 Therefore, everyone who hears these My words and performs them, I will liken him to *an* intelligent man who constructed his house upon the rock. 25 And the rain came down and the rivers came and the winds blew and battered that house, and it did not fall, for it had been establish upon the rock. 26 And everyone who hears these My words and does not perform them will be likened to *a* foolish man who constructed his house upon the sand. 27 And the rain came down and the rivers came and the winds blew and beat against that house, and it fell. And great was its fall. 28 And it happened when Jesus finished these words, the crowds were amazed at His doctrine. 29 For he was teaching them as having authority, and not as the scribes.

Matthew Eight

1 And after He came down from the mountain, huge crowds followed Him. 2 And behold, a leper coming, worshiped Him, saying, Lord if you desire, You are able to cleanse me. 3 And extending His hand,

ἀποχωρείτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
you Go away from Me, the ones working – lawlessness.

24 πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ
everyone Therefore who hears of Me – words these and performs
αὐτοὺς ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ ὅστις ὠκοδόμησεν τὴν οἰκίαν
them, I will liken him to man intelligent who constructed the house

αὐτοῦ ἐπὶ τὴν πέτραν. 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ
of him upon the rock. And came down the rain and came the

ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ
rivers and blew the winds and battered – house that

καὶ οὐκ ἔπεσεν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 καὶ πᾶς
and not it fell, it had been established for upon the rock. And everyone

ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς
who hearing of Me – words these and not performing them

ὁμοιωθήσεται ἀνδρὶ μωρῷ ὅστις ὠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ
will be likened to man foolish who constructed the house of him upon

τὴν ἄμμον. 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ
the sand. And came down the rain and came the rivers and

ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ καὶ ἔπεσεν. καὶ
blew the winds and beat against – house that and it fell. And

ἦν ἡ πτώσις αὐτῆς μεγάλη. 28 καὶ ἐγένετο ὅτε συνετέλεσεν
was the fall of it great. And it happened when finished

ὁ ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ
– Jesus – words these were amazed the crowds at

τῇ διδαχῇ αὐτοῦ. 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
the doctrine of Him. He was For teaching them as authority having

καὶ οὐχ ὡς οἱ γραμματεῖς.
and not as the scribes.

Matthew Eight

1 καταβάντι³⁶ δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι
having come down And He from the mountain followed Him crowds

πολλοί. 2 καὶ ἰδοὺ λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων κύριε
huge. And behold leper having come worshiped Him, saying, Lord,

ἐὰν θέλῃς δύνασαί με καθαρίσαι. 3 καὶ ἐκτείνας τὴν
if You are willing, You are able me to cleanse. And having extended the

χεῖρα
hand,

ἤψατο αὐτοῦ ὁ ἰησοῦς λέγων θέλω. καθαρίσθητι. καὶ εὐθέως
touched him – Jesus, saying, I am willing. Be cleansed. And immediately

ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. 4 καὶ λέγει αὐτῷ ὁ ἰησοῦς ὄρα
was cleansed of him the leprosy. And says to him – Jesus, See

μηδενὶ εἶπης ἀλλὰ ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε
to no one speak, but go, yourself show to the priest and offer

τὸ δῶρον ὃ προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.
the gift which ordered Moses, as a testimony to them.

5 εἰσελθόντι δὲ αὐτῷ εἰς καπερναοῦμ, προσῆλθεν αὐτῷ ἑκατόνταρχος
having entered And Him into Capernaum, approached Him a centurion,

παρακαλῶν αὐτὸν 6 καὶ λέγων κύριε ὁ παῖς μου βέβληται ἐν
urging Him, and saying, Lord, the servant of me has been laid in

τῇ οἰκίᾳ παραλυτικός δεινῶς βασανιζόμενος. 7 καὶ λέγει αὐτῷ
the house a paralytic, terribly being tormented. And says to him

ὁ ἰησοῦς, ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. 8 καὶ ἀποκριθεὶς ὁ
– Jesus I coming will heal him. And answering the

ἑκατόνταρχος ἔφη κύριε οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην
centurion said, Lord, not I am worthy that of me under the roof

εἰσέλθῃς ἀλλὰ μόνον εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου.
You should enter, but only speak a word and will be healed the servant of me.

9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ' ἐμαυτὸν
also For I a man am under authority, having under myself

στρατιώτας καὶ λέγω τούτῳ πορεύητι καὶ πορεύεται καὶ ἄλλῳ
soldiers and I say to this one go, and he goes and to another

ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ
come and he comes, and to the slave of me, do this, and

ποιεῖ.
he does it.

10 ἀκούσας δὲ ὁ ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν
having heard And – Jesus marveled and said to the ones following

ἀμὴν λέγω ὑμῖν οὐδὲ ἐν τῷ ἰσραὴλ τοσαύτην πίστιν εἶδρον.
truly I say to you, not even in – Israel so much faith did I find.

11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι
I say And to you that many from east and west will come

καὶ ἀνακλιθήσονται μετὰ ἀβραάμ καὶ ἰσαὰκ καὶ ἰακώβ ἐν τῇ
and recline to eat with Abraham and Isaac and Jacob in the

βασιλείᾳ τῶν οὐρανῶν. 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται
kingdom of the heavens. the But sons of the kingdom will be cast out

Jesus touched him saying, I am willing. Be cleansed. And immediately his leprosy was cleansed. 4 And Jesus said to him, See that you speak to no one, but go, show yourself to the priest and offer the gift which Moses ordered, as a testimony to them.

5 And after He entered into Capernaum, a centurion approached Him, urging Him, 6 and saying, Lord, my servant has been laid in my house as a paralytic, being in terrible torment. 7 And Jesus said to him, When I come, I will heal him. 8 And answering, the centurion said, Lord, I am not worthy that You should enter under my roof, but only speak a word and my servant will be healed. 9 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, Come, and he comes, and to my slave, Do this, and he does it.

10 And after Jesus heard this, He marveled and said to the ones who were following, Truly I say to you, not even in Israel have I found so much faith. 11 And I say to you that many from the east and the west will come and recline to eat with Abraham and Isaac and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be cast out

into outer darkness. There will be crying and grinding of teeth. 13 And Jesus said to the centurion, Go and as you believed, let it happen to you. And His servant was healed in that hour.

14 And after Jesus came into Peter's house, He saw his mother-in-law, laid up and having a fever. 15 And He touched her hand, and the fever left her, and she arose and began serving Him.

16 And when it became evening, they brought to Him many demonized *people*. And He cast out the spirits with a word, and all the ones who were sick, He healed. 17 Thus was fulfilled the statement through Isaiah the prophet saying, He Himself took our illnesses and He removed our diseases.

18 And when Jesus saw the huge crowds around Him, He gave orders to depart to the other side. 19 And approaching *Him*, one scribe said to Him, Teacher, I will follow You wherever You might go. 20 And Jesus said to him, The foxes have dens, and the birds of heaven *have* nests, but the Son of Man has nowhere He may lay His head. 21 And another of His disciples said to Him, Lord, allow me first to depart and bury my father. 22 But Jesus said

εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
into – darkness – outer. There will be – crying and – grinding

τῶν ὀδόντων. 13 καὶ εἶπεν ὁ ἰησοῦς τῷ ἑκατοντάρχη ὕπαγε καὶ ὡς
– of teeth. And said – Jesus to the centurion, go and as
ἐπίστευσας γενηθήτω σοι καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ
you believed let it happen to you, and was healed the servant of him in – hour
ἐκείνῃ.
that.

14 καὶ ἐλθὼν ὁ ἰησοῦς εἰς τὴν οἰκίαν πέτρου εἶδεν τὴν πενθερὰν
And having come – Jesus into the house of Peter He saw the mother-in-law
αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. 15 καὶ ἥψατο τῆς χειρὸς
of him having been laid and being feverish. And He touched the hand
αὐτῆς καὶ ἀφήκεν αὐτὴν ὁ πυρετός καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.
of her, and left her the fever and she arose and began serving Him.

16 ὠψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς.
evening And becoming they brought to Him demonized *people* many.
καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντα τοὺς κακῶς ἔχοντας
and He cast out the spirits with a word and all the ones badly having it
ἐθεράπευσεν. 17 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ ἡσαΐου τοῦ
He healed. Thus was fulfilled the statement through Isaiah the
προφήτου λέγοντος αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους
prophet, saying, Himself the illnesses of us He took and our diseases
ἐβάστασεν.
He removed.³⁷

18 ἰδὼν δὲ ὁ ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν
having seen and – Jesus huge crowds around Him, He ordered to depart
εἰς τὸ πέραν. 19 καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ διδάσκαλε
to the other side. And having come one scribe said to Him, Teacher,
ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. 20 καὶ λέγει αὐτῷ ὁ ἰησοῦς αἰ
I will follow You where ever You might go. And says to him – Jesus, The
ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
foxes dens have, and the birds – of heaven *have*
κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν
nests, the but son – of man not has where His head
κλίνη. 21 ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ κύριε ἐπίτρεψόν
He may lay. another And of the disciples of Him said to Him, Lord, allow
μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 ὁ δὲ ἰησοῦς εἶπεν
me first to depart and bury the father of me. – But Jesus said

αὐτῷ ἀκολουθεῖ μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
to him, Follow Me and allow the dead to bury the of themselves
νεκρούς.
dead.

- 23 καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ
And having entered Him into the boat, followed Him the disciples
αὐτοῦ. 24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ ὥστε τὸ
of Him. And behold a storm large occurred in the sea so that the
πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. αὐτὸς δὲ ἐκάθευδεν. 25 καὶ
boat was about to be covered by the waves. He but was sleeping. And
προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν λέγοντες κύριε σῶσον ἡμᾶς·
having approached, the disciples roused Him saying, Lord, save us;
ἀπολλύμεθα 26 καὶ λέγει αὐτοῖς τί δειλοί ἐστε ὀλιγόπιστοι; τότε
perish. And He says to them, why afraid are you, small faith ones? Then
ἐγερθεὶς ἐπέτιμῃσεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ καὶ ἐγένετο
having risen, He ordered the winds and the sea and came to be
γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, ποταπός
a calm great. the And men marveled saying, What kind
ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡθάλασσα ὑπακούουσιν αὐτῷ;
is this man that even the winds and the sea obey Him?
28 καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν γεργесеνηῶν,
and having come Him to the other side into the region of the Gergesenes,
ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι
met Him two demonized men from the tombs coming out,
χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
violent very, so that not to be able anyone to proceed through – road
ἐκείνης. 29 καὶ ἰδοὺ ἔκραζαν λέγοντες τί ἡμῖν καὶ
that. And behold, they cried out, saying, what is it to us that is also
σοὶ ἰησοῦ υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
to you, Jesus, Son – of God? Came You here before the season to torment
ἡμᾶς; 30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν
us? was And at some distance from them a herd of pigs many
βοσκομένη. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες εἰ
being fed. the And demons kept urging Him saying, if
ἐκβάλλεις ἡμᾶς ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.
you cast out us, permit us to depart into the herd – of pigs.

to him, Follow Me and allow the dead to bury their own dead.

23 And when He entered the boat, His disciples followed Him. 24 And behold, a large storm occurred at sea, so that the boat was to be covered by the waves. But He was sleeping. 25 And approaching Him, the disciples roused Him saying, Lord, save us; we perish. 26 And He said to them, Why are you of little faith afraid? Then having risen, He ordered the winds and to the sea, and there was a great calm. 27 And the men marveled saying, What kind of person is this that even the winds and the sea obey Him?

28 And after He came to the other side into the region of the Gergesenes, two very violent demonized men who came out from the tombs met Him, so that it was not possible for anyone to proceed along that road. 29 And behold, they cried out saying, What concerns us that also concerns you, Jesus, Son of God? Did You come here before the season to torment us? 30 And at some distance from them there was a herd of many pigs being fed. 31 And the demons kept urging Him saying, If you cast us out, permit us to depart into the herd of pigs.

32 And He said to them, Go. And the ones that came out departed into the herd of pigs. And behold, the entire herd of pigs rushed down the steep bank into the sea, and died in the waters. 33 But the ones who fed *them* fled, and having departed into the city, they announced all things, even the things about the *men* being demonized. 34 And behold, all the city went out to a meeting *with* Jesus, and beholding Him, they begged *Him* that He depart from their territory.

Matthew Nine

1 And stepping into the boat, He crossed over and went into His own city. 2 And behold, they were bringing to Him a paralytic laid on a bed, and when Jesus saw their faith, He said to the paralytic, Be courageous, child. Your sins have been forgiven you. 3 And behold, some of the scribes said among themselves, This man is blaspheming. 4 And when Jesus saw their thoughts, He said, Why do you think evil things in your hearts? 5 For which is easier to say, Your sins have been forgiven, or to say, Rise and walk? 6 But in order that you might know that the Son of Man has authority upon the earth to forgive sins – then He said to the paralytic, Arise, pick up

32 καὶ εἶπεν αὐτοῖς ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων. καὶ ἰδοὺ ὤρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 οἱ δὲ βόσκοντες ἔφυγον καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαίμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὀρίων αὐτῶν.
and He said to them, Go. the ones Snd having come out departed into the herd – of pigs. And behold, rushed all the herd – of pigs down the steep bank into the sea and died in the waters. the ones But feeding *them* fled, and having departed into the city, they announced all *the* things, even the things about the ones being demonized. And behold, all the city went out to a meeting *with* Jesus and having seen Him, they begged that He depart from the territory of them.

Matthew Nine

1 καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. 2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον καὶ ἰδὼν ὁ ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ θάρσει τέκνον. ἀφέωνταί σοί αἱ ἁμαρτίαι σου. 3 καὶ ἰδοὺ τινες τῶν γραμματέων εἶπον ἐν ἑαυτοῖς οὗτος βλασφημεῖ. 4 καὶ ἰδὼν ὁ ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν ἵνα τί ὑμεῖς ἐνθυμείσθε ποιηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν εὐκοπώτερον εἰπεῖν ἀφέωνταί σου αἱ ἁμαρτίαι ἢ εἰπεῖν ἔγειραι καὶ περιπάτει; 6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας τότε λέγει τῷ παραλυτικῷ ἐγερθεὶς ἄρῶν
And having stepped into the boat, He crossed over and went into the own city. And behold they were bringing to Him a paralytic on a bed having been laid and seeing – Jesus the faith of them He said to the paralytic, be courageous, child. have been forgiven you The sins of you. And behold some of the scribes said among themselves, This man blasphemes. And having seen – Jesus the thoughts of them He said, Why you do think evil things in the hearts of you? which For is easier to say, have been forgiven of You the sins, or to say, rise and walk? in order that But you might know that authority has the son – of man upon the earth to forgive sins – then He says to the paralytic, Having arisen, take up

σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου. 7 καὶ ἐγερθεὶς
of you the bed and go into the house of you. And having risen,

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 8 ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ
he went into the house of him. seeing But the crowds marveled, and
ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις
glorified – God the one giving authority such – to men.

9 καὶ παράγων ὁ ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ
And passing by – Jesus from there He saw a man sitting at
τὸ τελώνιον ματθαῖον λεγόμενον καὶ λέγει αὐτῷ ἀκολούθει μοι.
the tax office Matthew being called, and says to him, follow Me.

καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου
And rising, he followed Him. And it happened Him reclining to eat

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες
in the house, – behold, many tax collectors and sinners having come

συνανέκειντο τῷ ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες
were reclining – with Jesus and the disciples of Him. And having seen

οἱ φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ διὰ τι μετὰ τῶν
the Pharisees said to the disciples of Him, On account of what with –

τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ δὲ
tax collectors and sinners does eat the teacher of you? – But

ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες
Jesus having heard said to them, no need have The strong

ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες 13 πορευθέντες δὲ
for a physician, but the ones doing poorly are having need. going But

μάθετε τί ἐστὶν ἔλεον θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον
learn what it is, Mercy I desire and not sacrifice.³⁸ not for I came

καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
to call righteous people but sinners to a change of mind.

14 τότε προσέρχονται αὐτῷ οἱ μαθηταὶ ἰωάννου λέγοντες διὰ τί
Then are approaching Him the disciples of John saying, Because of what

ἡμεῖς καὶ οἱ φαρισαῖοι νηστεύομεν πολλά οἱ δὲ μαθηταὶ σου οὐ
we and the Pharisees do fast much, the but disciples of you not

νηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς ὁ ἰησοῦς μὴ δύνανται οἱ υἱοὶ τοῦ
do fast? And said to them – Jesus, not are able The sons of the

νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος.
bridal chamber to mourn in so long as with them is the bridegroom.

your bed and go into your house. 7 And after he rose, he went into his house. 8 But when they saw, the crowds marveled, and glorified God, who gave such authority to men.

9 And as Jesus passed by, He saw a man sitting at the tax office called Matthew, and said to him, Follow Me. And rising, he followed Him. 10 And it happened, while He was reclining to eat in the house, behold, many tax collectors and sinners came and were reclining to eat with Jesus and His disciples. 11 And having seen this, The Pharisees said to His disciples, For what reason does your teacher eat with tax collectors and sinners? 12 But when Jesus heard it, He said to them, The strong have no need for a physician, but the people doing poorly do have need. 13 But go and learn what it means, I desire mercy and not sacrifice. For I did not come to call righteous people, but sinners to repentance.

14 Then the disciples of John approached Him, saying, Why do we and the Pharisees fast so much, but Your disciples do not fast? 15 And Jesus said to them, The groomsmen are unable to mourn as long as the bridegroom is with them.

But the days will come when the bridegroom is taken from them and then they will fast. 16 And no one puts a patch of new cloth on an old garment, for it completely removes *itself* from the garment, and the tear becomes worse. 17 Nor do they put new wine into old wineskins, lest the wineskins burst and the wine pours out, and the wineskin becomes ruined. But they put new wine into new wineskins and both are preserved.

18 While He was saying these things to them, behold, one leader came, worshiping Him saying, My daughter just now died, but come, place Your hand upon her and she will live. 19 And after *He* rose, Jesus and His disciples followed him. 20 And behold, a woman *who had* hemorrhaged for twelve years, having approached *Him* from the back, touched the fringe of His garment. 21 For she said within her-self, If only I could touch His garment, I will be healed. 22 And Jesus, after *He* turned and saw her, said, Be courageous, daughter. Your faith has healed you, and the woman was healed from that hour.

23 And when Jesus came into the house of the leader and had seen the flute players and the noisy crowd, 24 He said to them, leave, for the little girl has not died, but

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος καὶ
will come But *the* days when is taken from them the bridegroom and
τότε νηστεύσουσιν. 16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου
then they will fast. no one And puts on a patch of cloth new
ἐπὶ ἱματίῳ παλαιῷ, αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ
on a garment old, it removes for the completeness of it from the
ἱματίου καὶ χεῖρον σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς
garment and worse *the* tear becomes. nor do they put wine new into
ἄσκοὺς παλαιούς· εἰ δὲ μὴ γε, ῥήγνυνται οἱ ἄσκοι καὶ ὁ οἶνος
wineskins old, if but not – burst the wineskins and the wine
ἐκχεῖται καὶ οἱ ἄσκοι ἀπολοῦνται. ἀλλὰ βάλλουσιν οἶνον νέον εἰς
pours out and the wineskin becomes ruined. But they put wine new into
ἄσκοὺς καινοὺς καὶ ἀμφότεροι συντηροῦνται.
wineskins new and both are preserved.

18 ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς ἐλθὼν
these things Him While saying to them, behold, leader one coming
προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν,
was worshiping Him saying, – the daughter of me just now died,
ἀλλὰ ἐλθὼν ἐπίθεε τὴν χεῖρά σου ἐπ' αὐτήν καὶ ζήσεται. 19 καὶ
but coming place the hand of You upon her and she will live. And
ἐγερθεὶς ὁ ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
having risen – Jesus followed him and the disciples of Him.

20 καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα
And behold a woman hemorrhaging for twelve years, having approached
ὄπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 ἔλεγεν
from the back, touched the fringe of the garment of Him. she said
γὰρ ἐν ἑαυτῇ ἂν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.
For in herself, if only I could touch the garment of Him, I will be saved.
22 ὁ δὲ ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν εἶπεν θάρσει
– and Jesus, having turned and having seen her, said, be courageous,
θύγατερ. ἡ πίστις σου σέσωκέν σε καὶ ἐσώθη ἡ γυνὴ ἀπὸ
daughter. the faith Of you has saved you, and was saved the woman from
τῆς ὥρας ἐκείνης.
– hour that.

23 καὶ ἐλθὼν ὁ ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν
and having come – Jesus into the house of the leader and having seen
τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον 24 λέγει αὐτοῖς,
the flute players and the crowd being noisy, He says to them,
ἀναχωρεῖτε οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ
leave, not for has died the little girl, but

καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος
she is sleeping. And they were laughing at Him. when But went out the crowd

εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς καὶ ἠγέρθη τὸ κοράσιον.
having entered, He held the hand of her and rose the little girl.

26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
And went out – news this into the whole of – land that.

27 καὶ παράγοντι ἐκεῖθεν τῷ ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ
and passing by from there – Jesus, followed Him two blind men,

κράζοντες καὶ λέγοντες ἐλέησον ἡμᾶς υἱὲ δαβὶδ. 28 ἐλθόντι
crying out and saying, be merciful to us, son of David. having come

δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ καὶ λέγει αὐτοῖς
But into the house approached Him the blind men, and says to them

ὁ ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ
– Jesus, do you believe that I am able this to do? they say to Him,

ναὶ κύριε. 29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων κατὰ
yes, Lord. then He touched the eyes of them saying, According to

τὴν πίστιν ὑμῶν γεινηθήτω ὑμῖν. 30 καὶ ἀνεώχθησαν αὐτῶν οἱ
the faith of you let it happen to you. and were opened of them the

ὀφθαλμοί. καὶ ἐνεβριμησατο αὐτοῖς ὁ ἰησοῦς λέγων ὁρατε μηδεὶς
eyes. And sternly admonished them – Jesus saying, see here, no one

γινωσκέτω. 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ
let know. the ones But going out spread the story about Him in whole

τῇ γῇ ἐκείνῃ.
– land that.

32 αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν
them And going out, behold, they brought to Him a man mute

δαιμονιζόμενον. 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ
being demonized. And having been cast out the demon, spoke the

κωφός καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες οὐδέποτε ἐφάνη οὕτως
mute, and were amazed the crowds saying, Never, was seen thus

ἐν τῷ ἰσραὴλ. 34 οἱ δὲ φαρισαῖοι ἔλεγον ἐν τῷ ἄρχοντι τῶν
in – Israel. the But Pharisees were saying, by the ruler the

δαιμονίων ἐκβάλλει τὰ δαιμόνια.
of demons He casts out – demons.

35 καὶ περιῆγεν ὁ ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων
And was going about – Jesus the cities all and the villages teaching

ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
in the synagogues of them and proclaiming the gospel of the

she is sleeping. And they began laughing at Him. 25 But when the crowd went out, after He entered, He held her hand, and the little girl rose. 26 And this news went out into that whole land.

27 And when Jesus was passing by from there, two blind men followed Him, crying and saying, Be merciful to us, son of David. 28 And after He came into the house, the blind men approached Him, and Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord. 29 Then He touched their eyes saying, According to your faith, let it happen to you. 30 And their eyes were opened. And Jesus sternly admonished them saying, See here, let no one know. 31 But the ones who went out spread the story about Him in that whole land.

32 And when they were going out, they brought to Him a mute man, who was demonized. 33 And after the demon had been cast out, the mute man spoke, and the crowds were amazed saying, Never has something like this been seen in Israel. 34 But the Pharisees were saying, He casts out demons by the ruler of the demons.

35 And Jesus was going about all the cities and the villages teaching in their synagogues and proclaiming the gospel of the

kingdom and healing every *kind of* disease and every *kind of* illness among the people. 36 But when he saw the crowds, He had compassion for them because they were distressed and helpless like sheep not having a shepherd. 37 Then He says to His disciples, On the one hand the harvest *is* large, but on the other hand the workers *are* few. 38 Therefore, supplicate the Lord of the harvest that He might send forth workers into His harvest.

Matthew Ten

1 And after He summoned His twelve disciples, He gave to them authority over unclean spirits, so as to cast them out, and to heal every *kind of* disease and every *kind of* illness. 2 And the names of the twelve apostles are these: Simon, the one called Peter, and Andrew, his brother; James, the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew, the tax collector; James the son of Alphaeus, and Lebbaeus, who was named Thaddaeus; 4 Simon, the Cananite, and Judas Iscariot, the one who betrayed Him.

5 These twelve Jesus sent, having ordered them saying, Do not depart into *the* way of *the* Gentiles, and do not enter into *a* city of Samaritans. 6 But go rather to the lost sheep

βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
kingdom and healing every *kind of* disease and every *kind of* illness

ἐν τῷ λαῷ. 36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη
among the people. having seen But the crowds He had compassion

περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ
concerning them because they were distressed and helpless like

πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
sheep not having a shepherd. Then He says to the disciples of Him,

ὁ μὲν θερισμὸς πολὺς οἱ δὲ ἐργάται ὀλίγοι.
the on the one hand harvest *is* much, the on the other hand workers *are* few.

38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ
supplicate Therefore the Lord of the harvest, that He might cast forth

ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
workers into the harvest of Him.

Matthew Ten

1 καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς
And having summoned the twelve disciples of Him, He gave to them
ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν
authority of spirits unclean so as to cast out them and to heal

πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 2 τῶν δὲ δώδεκα ἀποστόλων τὰ
every disease and every illness. the And twelve apostles the

ὀνόματά ἐστιν ταῦτα· πρῶτος σίμων ὁ λεγόμενος πέτρος καὶ
names are these: first Simon the one being called Peter, and

ἀνδρέας ὁ ἀδελφὸς αὐτοῦ ἰάκωβος ὁ τοῦ ζεβεδαίου καὶ
Andrew the brother of him, James, the one – from Zebedee, and

ἰωάννης ὁ ἀδελφὸς αὐτοῦ 3 φίλιππος καὶ βαρθολομαῖος θωμᾶς καὶ
John the brother of him, Philip and Bartholomew, Thomas and

ματθαῖος ὁ τελώνης ἰάκωβος ὁ τοῦ ἀλφαίου καὶ
Matthew, the tax collector, James, the one – from Alphaeus, and

λεββαῖος ὁ ἐπικληθεὶς θαδδαῖος 4 σίμων ὁ κανανίτης,
Lebbaeus the one having been named Thaddaeus, Simon, the Cananite,

καὶ ἰούδας ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.
and Judas Iscariot, the one also having given over Him.

5 τούτους τοὺς δώδεκα ἀπέστειλεν ὁ ἰησοῦς παραγγείλας αὐτοῖς λέγων
These – twelve sent – Jesus, having ordered them, saying

εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε καὶ εἰς πόλιν σαμαρειτῶν μὴ
into *the* way of *the* Gentiles not depart, and into *a* city of Samaritans not

εἰσέλθῃτε. 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα
do enter. go But rather to the sheep – being lost

οἴκου ἰσραήλ. 7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι
of the house of Israel. while going And make proclamation, saying that

ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 ἀσθενούντας θεραπεύετε
has come near the kingdom of the heavens. *people* being sick Heal,

λεπροὺς καθαρίζετε δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε δωρεὰν
lepers cleanse, demons cast out. freely you received; freely

δοτε. 9 μὴ κτήσηθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας
give. not Do acquire gold nor silver nor copper for the belt

ὑμῶν 10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα
of you, nor travel bag for road nor two undershirts nor sandals

μηδὲ ῥάβδους ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.
nor a staff, worthy for the worker of the food of him is.

11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε ἐξετάσατε τίς ἐν αὐτῇ
Into which and ever city or village you enter search out who in it

ἄξιός ἐστιν, κακεῖ μείνατε ἕως ἂν ἐξέλθητε. 12 εἰσερχόμενοι
worthy is, and there abide until – you go out. entering

δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. 13 καὶ ἂν μὲν
And into the house, greet it. and if one the one hand

ἢ ἡ οἰκία ἀξία ἐλθέτω ἢ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἂν
should be the house worthy, let come the peace of you upon it; if

δὲ μὴ ἢ ἀξία ἢ εἰρήνη ὑμῶν πρὸς ὑμᾶς
on the other hand not it should be worthy, the peace of you to you

ἐπιστραφήτω. 14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς
let return. And whoever not will receive you nor hear the

λόγους ὑμῶν ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης
words of you, going out of the house or – city that,

ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν
shake off the dust from the feet of you. Truly I say to you

ἀνεκτότερον ἔσται γῆ σοδόμων καὶ γομόρρων ἐν ἡμέρᾳ
more tolerable it will be for the land of Sodom and Gomorrah in the day

κρίσεως ἢ τῇ πόλει ἐκείνῃ.
of judgment than – for city that.

16 ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων. γίνεσθε
Behold, I send you like sheep in the middle of wolves. become

οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.
therefore sensible as – snakes and innocent like – doves.

of the house of Israel. 7 And as you go, make proclamation, saying that the kingdom of heaven has come near. 8 Heal sick *people*, cleanse lepers, cast out demons. You received freely; give freely. 9 Do not acquire gold, nor silver, nor copper for your belt, 10 nor a bag for the road, nor two undershirts nor sandals, nor a staff, for the worker is worthy of his food.

11 Into whatever city or village you enter, search out who in it is worthy, and abide there until you go out. 12 And as you enter into the house, greet it. 13 And if, on the one hand, the house should be worthy, let your peace come upon it; if, on the other hand, it should not be worthy, let your peace return to you. 14 And whoever will not receive you, nor hear your words, when you go out of the house or that city, shake the dust off of your feet. 15 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.

16 Behold, I send you like sheep in the midst of wolves. Therefore, become as sensible as snakes and innocent like doves.

17 But beware of men, for they will deliver you to sanhedrins, and in their synagogues they will flog you. 18 And you will be brought before governors and also kings for My sake for a testimony to them and to the Gentiles. 19 But when they give you over, do not worry about how or what you should speak, for what you should speak will be given to you in that hour, 20 for you are not the ones who speak, but the Spirit of your Father is the one Who speaks in you.

21 And a brother will give over a brother to death, and a father a child, and children will rise up against parents and will put them to death. 22 And you will be hated by all people because of My name. But the one who endures to the end, this person will be saved. 23 But when they persecute you in this city, flee to another, for truly I say to you that in no way will you finish the cities of Israel until the Son of Man comes. 24 A disciple is not above the teacher, nor a slave above his master. 25 It is sufficient for the disciple that he should become like his teacher, and the slave like his master. If they shall call the master of the house Beelzebul, how much more will they call his household?

26 Therefore, do not fear them, for nothing has been hidden which shall not be revealed, and nothing is secret which shall not be known.

17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων, παραδώσουσιν γὰρ ὑμᾶς εἰς
beware But from – men, they will deliver for you to

συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. 18 καὶ
sanhedrins and in the synagogues of them they will flog you. And

ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς
before governors and also kings you will be brought for the sake of Me for

μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδιδῶσιν ὑμᾶς μὴ
a testimony to them and to the Gentiles. when But they give over you not

μεριμνήσητε πῶς ἢ τί λαλήσητε, δοθήσεται γὰρ ὑμῖν ἐν
do worry about how or what you should speak, will be given for to you in

ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε, 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες
that – hour what you should speak, not for you are the ones speaking

ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
but the Spirit of the Father of you is the one speaking in you.

21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ
will give over And a brother a brother to death and a father a child and

ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ
will rise up children against parents and will put to death them. And

ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ
you will be being hated by all people because of the name of Me. the one But

ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 23 ὅταν δὲ διώκωσιν
enduring to the end, this person will be saved. when But they persecute

ὑμᾶς ἐν τῇ πόλει ταύτῃ φεύγετε εἰς τὴν ἄλλην, ἀμὴν γὰρ λέγω ὑμῖν
you in – city this, flee to – another, truly for I say to you

οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς
no no you will finish the cities – of Israel until – comes the Son

τοῦ ἀνθρώπου. 24 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος
– of man. not is A disciple above the teacher nor a slave

ὑπὲρ τὸν κύριον αὐτοῦ. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται
above the master of him. sufficient It is for the disciple that he should become

ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν
like the teacher of him and the slave like the master of him. If the

οἰκοδεσπότην βεελζεβούλ ἐκάλεσαν, πόσω μᾶλλον
master of the house Beelzebul they shall call, how much more will they call

τοὺς οἰκειακοὺς αὐτοῦ;
the household of him?

26 μὴ οὖν φοβηθῆτε αὐτούς, οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ
not Therefore do fear them, nothing for is having been hidden which

οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται.
not shall be revealed and secret which not shall be known.

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί καὶ ὃ
 What I am saying to you in the darkness, you say in the light and what
 εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωματίων. 28 καὶ μὴ φοβείσθε
 in the ear you hear, proclaim upon the housetops. And not do be afraid
 ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων
 of the ones killing the body, the but soul not being able
 ἀποκτείνειν. φοβηθῆτε δὲ μᾶλλον τὸν δυνάμενον καὶ τὴν ψυχὴν
 to kill. fear But rather the one able both the soul
 καὶ τὸ σῶμα ἀπολέσαι ἐν γεέννῃ. 29 οὐχὶ δύο στρουθία ἄσσαρίου³⁹
 and the body to destroy in gehenna. not two sparrows for an assarion
 πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ
 Are sold? And one of them not shall fall on the earth without *knowing*
 τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι
 the Father of you. of you And also the hairs of the head all
 ἡριθμημένοι εἰσίν. 31 μὴ οὖν φοβηθῆτε, πολλῶν στρουθίων
 have been counted are. not Therefore be afraid. than many sparrows
 διαφέρετε ὑμεῖς.
 are worth more You.

32 πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων
 every person Therefore who shall confess – Me before – men
 ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
 will confess I also – him before the Father of Me the one in
 οὐρανοῖς. 33 ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων
 heaven. who But ever should deny Me before – men
 ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
 will deny him I also before the Father of Me the one in heaven.
 34 μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον
 not Do assume that I came to bring peace on the earth; not I came
 βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. 35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ
 to bring peace, but a sword. I came For to divide a man against
 τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ
 the father of him, and a daughter against the mother of her and a
 νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. 36 καὶ ἐχθροὶ τοῦ
 daughter-in-law against the mother-in-law of her. And the enemy of the
 ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ. 37 ὁ φιλῶν πατέρα ἢ
 man will be the household members of him.⁴⁰ The one loving father or
 μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος καὶ ὁ φιλῶν υἱὸν ἢ
 mother above Me not is of Me worthy, and the one loving son or

27 What I am saying to you in the darkness, you say in the light, and what you hear in the ear, proclaim on the housetops. 28 And do not be afraid of the ones who kill the body, but are not able to kill the soul. But rather, fear the one Who is able to destroy both the soul and the body in gehenna. 29 Are not two sparrows sold for an assarion? And one of them shall not fall on the earth without your Father *knowing*. 30 And also all the hairs of your head are counted. 31 Therefore do not be afraid. You are worth more than many sparrows.

32 Therefore, every person who shall confess Me before men, I also will confess him before my Father in heaven. 33 But whoever should deny Me before men, I will also deny him before my Father in heaven.

34 Do not assume that I came to bring peace on the earth; I came not to bring peace, but a sword. 35 For I came to turn a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. 36 And the man's enemy will be his household members. 37 The one who loves father or mother more than Me is not worthy of me, and the one who loves son or

daughter more than Me is not worthy of Me. 38 And the one who does not take his cross and follow after me is not worthy of me. 39 The one who finds his life will lose it, and the one who loses his life for my sake will find it.

40 The one who receives you is receiving me, and the one who receives Me is receiving the one Who sent Me. 41 The one who receives a prophet in the name of a prophet will receive the reward of a prophet; and the one who receives a righteous person in the name of a righteous person will receive the reward of a righteous person. 42 And whoever should give a drink of only a cup of cold water to one of these little ones in the name of a disciple, truly I say to you that he could in no way lose his reward.

Matthew Eleven

1 And it happened that when Jesus completed giving directions to His twelve disciples, He moved from there in order to teach and make proclamation in their cities.

2 But John, when he heard in prison about the works of Christ, sent two of his disciples, 3 and said to Him, Are you the one Who comes, or are we looking for a different person? 4 And answering Jesus said to them, When you go, report to John the things which you are hearing and seeing.

θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος. 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μου ἄξιος. 39 ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.
losing the life of him because of Me will find it.

40 ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. 42 καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος μόνον εἰς ὄνομα μαθητοῦ ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
The one receiving you Me is receiving, and the one Me receiving is receiving the one sending Me. The one receiving a prophet in the name of a prophet the reward of a prophet will receive; and the one receiving a righteous person in the name of a righteous person the reward of a righteous person he will receive. And whoever should give drink to one – little ones these a cup of cold water only in the name of a disciple, truly I say to you, no no could he lose the reward of him.

Matthew Eleven

1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
And it occurred when completed – Jesus giving directions to the twelve disciples of Him He moved away from there in order to teach and make proclamation in the cities of them.

2 ὁ δὲ ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας δύο τῶν μαθητῶν αὐτοῦ 3 εἶπεν αὐτῷ σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε ἰωάννῃ ἅ ἃ ἀκούετε καὶ βλέπετε.
– But John, having heard in – prison about the works – of Christ, having sent two of the disciples of him, he said to Him, You are the one coming or a different person are we looking for? And answering – Jesus said to them, having gone, report to John the things which you are hearing and seeing.

5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν λεπροὶ
Blind people are gaining sight and lame people are walking, lepers
καθαρίζονται καὶ κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται καὶ
are being cleansed and deaf *people* are hearing, dead *people* are being raised and
πτωχοὶ εὐαγγελίζονται. 6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ
poor *people* are being evangelized. And blessed is whoever not
σκανδαλισθῆ ἐν ἐμοί.
should be offended at Me.

7 τούτων δὲ πορευομένων ἤρξατο ὁ ἰησοῦς λέγειν τοῖς ὄχλοις περὶ
these men And while going, began – Jesus to say to the crowds about
ἰωάννου τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι, κάλαμον ὑπὸ
John, what did you go out into the desert to see, a reed by
ἀνέμου σαλευόμενον; 8 ἀλλὰ τί ἐξήλθετε ἰδεῖν ἄνθρωπον ἐν
the wind being shaken? But what did you go out to see, a man in
μαλακοῖς ἱματίοις ἡμφιεσμένον ἰδοὺ οἱ τὰ μαλακὰ
soft clothing having been dressed? Behold the ones – soft things
φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλειῶν εἰσίν. 9 ἀλλὰ τί ἐξήλθετε
wearing in the houses – of kings are. But what did you go out
ἰδεῖν προφήτην ναὶ λέγω ὑμῖν καὶ περισσότερον προφήτου.
to see, a prophet? yes, I say to you and much more than a prophet.
10 οὗτός γάρ ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἐγὼ
this man For is about whom it has been written, behold Myself
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει
I am sending the messenger of Me before *the* face of You, who will make ready
τὴν ὁδόν σου ἔμπροσθέν σου. 11 ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται
the way of You before You.⁴¹ Truly I say to you, not has risen
ἐν γεννητοῖς γυναικῶν μείζων ἰωάννου τοῦ βαπτιστοῦ. ὁ δὲ
among *the* ones born of women greater than John the baptizer. the one But
μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.
least in the kingdom of the heavens greater than him is.
12 ἀπὸ δὲ τῶν ἡμερῶν ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία
from But the days of John the baptizer until now the kingdom
τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἀρπάζουσιν αὐτήν.
of the heavens suffers violence and violent men are taking by force it.
13 πάντες γὰρ οἱ προφήται καὶ ὁ νόμος ἕως ἰωάννου προεφήτευσαν.
all For the prophets and the law until John prophesied.
14 καὶ εἰ θέλετε δέξασθαι αὐτός ἐστιν ἡλίας ὁ μέλλων
And if you are willing to receive *it* he is Elijah the one being about
ἔρχεσθαι. 15 ὁ ἔχων ὠτα ἀκούειν, ἀκουέτω.
to come. the one having an ear to hear, let him hear.

5 Blind people are gaining sight, and lame people are walking, lepers are being cleansed and deaf people are hearing, dead people are being raised and poor people are being evangelized. 6 And whoever shall not be offended at Me is blessed.

7 And while these men were going, Jesus began to speak to the crowds about John, What did you go out into the desert to see, a reed shaken by *the* wind? 8 But what did you go out to see, a man in dressed in soft clothing? Behold, the ones who wear soft things are in the houses of kings. 9 But what did you go out to see, a prophet? Yes, I say, and much more than a prophet. 10 For this man is *the one* about whom it has been written, Behold I Myself am sending My messenger before Your face, who will make Your way ready before You. 11 Truly I say to you, Not one has risen greater than John the baptizer among the ones born of women. 12 But from the days of John the baptizer until now the kingdom of heaven suffers violence, and violent men are taking it by force. 13 For all the prophets and the law prophesied until John. 14 And if you are willing to receive it, he is Elijah who is about to come. 15 The one who has an ear to hear, let him hear.

16 But to what shall I liken this generation? It is like children sitting in a market, and they call to their friends, 17 and say, We played a flute for you, and you did not dance. We mourned for you, and you did not lament. 18 For John came neither eating nor drinking, and they say he has a demon. 19 The Son of man came eating and drinking and they say, Behold, *the man is a glutton and a wine drinker, a friend of tax collectors and sinners.* And wisdom was justified by her children.

20 Then He began to denounce the cities in which the great many of His miracles occurred because they did not repent. 21 Woe to you Chorazin, woe to you Bethsaida, because if the miracles that occurred in you had occurred in Tyre and Sidon, long ago in sackcloth and ashes, they would have repented. 22 Nevertheless I say to you *that* it will be more tolerable for Tyre and Sidon in *the* day of judgment than for you. 23 And you, Capernaum, who has been lifted up to heaven, you will be cast down to Hades, because if the miracles which occurred in you had occurred in Sodom, it would have remained until today. 24 Nevertheless, I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you.

16 τίνι δὲ ὁμοιώσω τὴν γενεάν ταύτην; ὁμοία ἐστὶν παιδίους ἐν τοῦ ἄγοραῖς καθήμενοις καὶ προσφωνοῦσιν τοῖς ἑταίροις αὐτῶν, 17 καὶ λέγουσιν ἠυλῆσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. 18 ἦλθεν γὰρ ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει. 19 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 τέκνων αὐτῆς.
– wisdom from the children of her.

20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ ὅτι οὐ μετενόησαν. 21 οὐαὶ σοι χοραζὶν! οὐαὶ σοι βηθσαϊδά, ὅτι εἰ ἐν τύρῳ καὶ σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ μετενόησαν. 22 πλὴν λέγω ὑμῖν τύρῳ καὶ σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 καὶ σὺ καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾄδου καταβιβασθήσῃ, ὅτι εἰ ἐν σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ ἔμειναν ἂν μέχρι τῆς σήμερον. 24 πλὴν λέγω ὑμῖν ὅτι γῆ σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.
in *the* day of judgment than for you.

25 ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν ἔξομολογοῦμαι σοι πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ ὑπὲρ τῶν ἁπλοῦν. 26 ναὶ ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.

At that – time answering – Jesus said, I agree with you, Father, Lord – of heaven and the earth, that You hid these things from wise and intelligent people and revealed them to infants. Yes – Father, because thus it was well pleasing before the face of You. All things to Me were given over by the Father of Me and no one fully knows the Son except the Father nor the Father any one fully knows except the Son and to whomever decides the Son to reveal Him.

28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι καὶ ἐγὼ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγὸν μου ἐφ’ ὑμᾶς καὶ μάθετε ἀπ’ ἐμοῦ ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

Come to Me all the ones laboring and having been fully loaded, and I will refresh you. Take the yoke of Me upon you and learn from Me because meek I am and lowly – in heart and you will find rest for the souls of you. the For yoke of Me pleasant is and the burden of Me light is.

Matthew Twelve

1 ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων, οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. 2 οἱ δὲ φαρισαῖοι ἰδόντες εἶπον αὐτῷ ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ 3 ὁ δὲ εἶπεν αὐτοῖς οὐκ ἀνέγνωτε τί ἐποίησεν δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ,

At that – season went – Jesus on the Sabbath through the grain fields, the and disciples of Him grew hungry and began to pick heads of grain and to eat. the But Pharisees having seen they said to Him behold, the disciples of You are doing what not is lawful to do on the Sabbath 3 the one But said to them, not Did you read what did David when he was hungry and the people with him,

25 At that time, Jesus answered and said, I agree with you Father, Lord of heaven and the earth, that You hid these things from wise and intelligent people, and revealed them to infants. 26 Yes, Father, because it was in this way well pleasing before Your face. 27 All things were given over 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 to whomever the Son decides to reveal Him.

28 Come to me all all the ones who are laboring and have been fully loaded down, and I will refresh you. 29 Take My yoke upon you and learn from Me because I am meek and lowly in heart, and you will find rest for your souls. 30 For My yoke is pleasant, and my burden is light.

Matthew Twelve

1 At that time, Jesus went through the grain fields on the Sabbath, and His disciples grew hungry, and began to pick the heads of grain, and to eat. 2 But when the Pharisees saw, they said to Him, Behold, Your disciples are doing what it is not lawful to do on the Sabbath. 3 But He said to them, Did you not read what David did when he was hungry and the people with him,

4 how he entered into the house of God and ate the bread of presentation, which was not lawful for him to eat, nor the people with him, except for the priests alone? 5 Or did you not read in the law that on the Sabbath the priests in the temple desecrate the Sabbath and are innocent? 6 But I say to you that a greater thing *than* the temple is here. 7 But if you knew what *it means*, I desire mercy and not sacrifice, you would not condemn the innocent. 8 For the Son of man is lord of the Sabbath.

9 And when He departed *from* there He went into their synagogue. 10 And behold, *there was a man* who had a withered hand. And in order that they might accuse Him they asked Him saying, Is it lawful to heal on the Sabbath? 11 And He said to them, What man from you will be the one who shall have one sheep, and if this *sheep* should fall into a pit on the Sabbath will not grab it and raise it? 12 By how much, then, is a man worth more than a sheep? Accordingly, it is lawful to do good on the Sabbath. 13 Then He said to the man, Extend your hand. And he extended it, and it was restored healthy like the other. 14 But after they went out, the Pharisees took counsel together against Him in order that they might destroy Him.

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν οὓς οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; 6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον ἐστὶν ὧδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστὶν ἔλεον θέλω καὶ οὐ θυσίαν οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. 8 κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

9 καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10 καὶ ἰδοὺ ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν ἵνα κατηγορήσωσιν αὐτοῦ; 11 ὁ δὲ εἶπεν αὐτοῖς τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἂν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; 12 πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. 13 τότε λέγει τῷ ἀνθρώπῳ ἔκτεινόν τὴν χεῖρα σου. καὶ ἐξέτεινεν καὶ ἀποκατεστάθη ὑγιῆς ὡς ἡ ἄλλη. 14 οἱ δὲ φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες ὅπως αὐτὸν ἀπολέσωσιν.

- 15 ὁ δὲ ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ
 – But Jesus having known went away from there. And followed Him
 ὄχλοι πολλοὶ καὶ ἐθεράπευσεν αὐτοὺς πάντας. 16 καὶ ἐπετίμησεν
 crowds many and He healed them all. And He commanded
 αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν, 17 ὅπως πληρωθῇ
 them that not publicly known Him they should make, that might be fulfilled
 τὸ ῥηθὲν διὰ ἡσαΐου τοῦ προφήτου λέγοντος,
 the thing having been spoken through Isaiah the prophet saying,
 18 ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα ὁ ἀγαπητός μου εἰς ὃν
 Behold the servant of Me whom I chose, the beloved one of Me in whom
 εὐδόκησεν ἡ ψυχὴ μου. θήσω τὸ πνεῦμά μου ἐπ’ αὐτόν
 well pleased is the soul of me. I will put the Spirit of Me upon Him
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 οὐκ ἐρίσει οὐδὲ
 and judgment on the Gentiles He will announce. not will He argue nor
 κραυγάζει οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
 will He cry out nor will hear anyone in the wide places the voice of Him.
 20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ
 A reed having been bent not He will break and a wick smoking not
 σβέσει ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν 21 καὶ
 will He extinguish until – He should send forth to victory – judgment, and
 τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.
 in the name of Him Gentiles will hope.
- 22 τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ
 Then was brought to Him a demonized man, blind and mute and
 ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ
 He healed him so that the blind and mute man both to speak and
 βλέπειν. 23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον
 to see. And were astonished all the crowds and they were saying,
 μήτι οὗτός ἐστιν ὁ υἱὸς δαυὶδ; 24 οἱ δὲ φαρισαῖοι ἀκούσαντες
 not this man Is the son of David? the But Pharisees having heard
 εἶπον οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ
 said, This man not casts out – demons except by – Beelzebul,
 ἄρχοντι τῶν δαιμονίων.
 the ruler of the demons.
- 25 εἰδὼς δὲ ὁ ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς πᾶσα
 having known But – Jesus the considerations of them He said to them, Every
 βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις
 kingdom having been divided against itself is being laid waste and every city
- 15 But when Jesus knew *it*, He went away from there. And large crowds followed Him, and He healed them all. 16 And He commanded them that they should not make Him publicly known, 17 so that might be fulfilled the thing which was spoken through Isaiah the prophet saying, 18 Behold My servant whom I chose, My beloved in whom My soul is well pleased. I will put My Spirit upon Him and He will announce judgment on the Gentiles. 19 He will not argue nor will He cry out, nor will anyone in the wide places hear His voice. 20 A reed which has been bent He will not break, and a wick which smokes He will not extinguish until He should send forth judgment to victory, 21 and Gentiles will hope in His name.
- 22 Then a demonized *man*, both blind and mute, was brought to Him, and He healed him, so that the blind and mute *man* was able both to speak and to see. 23 And all the crowds were astonished, and they were saying, Is not this *man* the son of David? 24 But when the Pharisees heard it, they said, This man does not cast out demons except by Beelzebul, *the ruler* of demons.
- 25 But when Jesus knew their considerations, He said to them, Every kingdom which has been divided against itself is being laid waste, and every city

or house which has been divided against itself will not stand. 26 And if Satan casts out Satan, he has been divided against himself. How then will his kingdom stand? 27 And if I cast out demons by Beelzebul, by whom do your sons cast *them* out? Therefore, they will be your judges. 28 But if by the Spirit of God I cast out demons, then the kingdom of God has come on you. 29 Or how is anyone able to enter into the house of the strong *man* and steal his utensils, unless first he binds the strong *man*? And then he will plunder his house. 30 The one who is not with Me is against Me, and the one who does not gather with Me scatters.

31 Therefore, I say to you, every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven men. 32 And whoever should speak *a* word against the Son of man *it* will be forgiven him, but whoever should speak against the Holy Spirit it will not be forgiven him, neither in the present age, nor in the *one* that is coming.

33 Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten. For from the fruit the tree is known.

ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 26 καὶ εἰ ὁ
or house having been divided against itself not will stand. And if –

σατανᾶς τὸν σατανᾶν ἐκβάλλει ἐφ' ἑαυτὸν ἐμερίσθη. πῶς οὖν
Satan – Satan casts out, against himself he has been divided. How then

σταθήσεται ἡ βασιλεία αὐτοῦ 27 καὶ εἰ ἐγὼ ἐν βεελζεβούλ ἐκβάλλω
will stand the kingdom of Him? And if I by Beelzebul cast out

τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο
– demons, the sons of you by whom do cast *them* out? Therefore

αὐτοὶ ὑμῶν ἔσονται κριταὶ. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω
they of you will be judges. if But by *the* Spirit of God I cast out

τὰ δαιμόνια ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς
– demons, then came on you the kingdom – of God. Or how

δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη
is able anyone to enter into the house of the strong *man* and the utensils

αὐτοῦ διάρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε
of him to steal, if not first he should bind the strong *man*? and then

τὴν οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ
the house of him he will plunder. The one not being with Me against Me

ἐστι, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
is, and the one not gathering with Me scatters.

31 διὰ τοῦτο λέγω ὑμῖν πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται
Therefore, I say to you, every sin and blasphemy will be forgiven

τοῖς ἀνθρώποις ἢ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται
– men, the but of the Spirit blasphemy not will be forgiven

τοῖς ἀνθρώποις. 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ
– men. Znd whoever should say *a* word against the Son –

ἀνθρώπου ἀφεθήσεται αὐτῷ. ὃς δ' ἂν εἴπῃ κατὰ τοῦ
of man will be forgiven him, who But ever should speak against the

πνεύματος τοῦ ἁγίου οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ νῦν αἰῶνι
Spirit – Holy not will be forgiven him, neither in the now age

οὔτε ἐν τῷ μέλλοντι.
nor in the *one* coming.

33 ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν ἢ
Either make the tree good and the fruit of it good or

ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν. ἐκ γὰρ
make the tree rotten and the fruit of it rotten. from For

τοῦ καρποῦ τὸ δένδρον γινώσκεται.
the fruit the tree is known.

34 γεννήματα ἔχιδινῶν. πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροῖ ὄντες;
 Offspring of vipers! How are you able good things to speak evil being?

ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. 35 ὁ
 from For the abundance of the heart the mouth speaks. The

ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ
 good man from the good treasure box brings out good things, and

ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.
 the evil man from the evil treasure box brings out evil things.

36 λέγω Ἐὶ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ ἐὰν λαλήσωσιν
 I say but to you that every statement lazy what ever should speak

οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.
 – man they will render for it an account in the day of judgment.

37 ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ καὶ ἐκ τῶν
 by For the words of you you will be declared righteous and by the

λόγων σου καταδικασθήσῃ.
 words of you you will be declared guilty.

38 τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ φαρισαίων λέγοντες,
 Then answered some of the scribes and Pharisees saying,

διδάσκαλε θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς
 Teacher, we desire from You a sign to see. the one But answering

εἶπεν αὐτοῖς γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ
 said to them, a generation evil and adulterous a sign seeks and

σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον ἰωνᾶ τοῦ προφήτου.
 a sign not will be given to it if not the sign of Jonah the prophet.

40 ὥσπερ γὰρ ἦν ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας
 just as For was Jonah in the belly of the big fish three days

καὶ τρεῖς νύκτας οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ
 and three nights, thus will be the Son – of man in the heart

τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες νινευῖται
 of the earth three days and three nights. The men of Nineveh

ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
 will rise up in the judgment with – generation this and

κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα
 will condemn it because they changed their minds at the proclamation

ἰωνᾶ καὶ ἰδοὺ πλεῖον⁴² ἰωνᾶ ὧδε. 42 βασίλισσα νότου
 of Jonah and behold, a great thing of Jonah is here. The queen of the south

ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ
 will be raised in the judgment with – generation this and she will condemn

34 Offspring of vipers! How are you able to speak good things, being evil? For from the abundance of the heart the mouth speaks. 35 The good man brings out from the good treasure box good things, and the evil man brings out from the evil treasure box evil things. 36 But I say to you that for every lazy statement whatever men should speak, they will render an account for it on the day of judgment. 37 For by your words you will be declared righteous, and by your words you will be declared guilty.

38 Then answered some of the scribes and Pharisees saying, Teacher, we desire to see a sign from You. 39 But answering, He said to them, An evil and adulterous generation seeks a sign, and a sign will not be given to it except the sign of Jonah the prophet. 40 For just as Jonah was in the belly of the big fish three days and three nights, thus will the Son of man be in the heart of the earth three days and three nights. 41 The men of Nineveh will rise up in the judgment with this generation and will condemn it because repented at the proclamation of Jonah, and behold, a thing as great as Jonah is here. 42 The queen of the south will be raised in the judgment with this generation, and she will condemn

it because she came from the extremities of the earth to hear the wisdom of Solomon, and behold, *a* thing as great as Solomon *is* here.

43 And when *an* unclean spirit departs from *a* man, he goes out through waterless places seeking rest, and he does not find *it*. 44 Then he says, I will return to my house from where I departed. And when he comes he finds *it* unoccupied, having been swept and put in order. 45 Then he goes and takes along with himself seven other spirits, more evil than himself, and entering, he dwells there, and the last *condition* of that man become worse than the first *condition*. Thus it will also be for this evil generation.

46 And while He was still speaking to the crowds, behold, His mother and brothers stood outside, seeking to speak to Him. 47 And someone said to Him, Behold, Your mother and Your brothers stand outside seeking to speak to You. 48 And answering He said to the one who spoke to him, Who is My mother, and who are My brothers? 49 And extending His hand over His disciples He said, Behold, My mother and My brothers. 50 For whoever should perform the will of My Father Who *is* in heaven, he is My brother and sister and mother.

αὐτήν ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν σολομῶνος καὶ ἰδοὺ πλεῖον σολομῶνος ὧδε. wisdom of Solomon, and behold, *a* great thing of Solomon *is* here.

43 ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται when And the unclean spirit departs from the man he goes out δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὐρίσκει. 44 τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. καὶ ἐλθὼν he says, I will return to the house of me from where I departed. And having come εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον. 45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα he goes and takes along with himself seven other spirits πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται more evil than himself and entering, he dwells there, and become τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως the last things of the man that worse than the first things. Thus ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ. it will be also for the generation this – evil.

46 ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι. 47 εἶπεν brothers of Him had stood outside seeking to Him to speak. said δέ τις αὐτῷ ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω And someone to Him, Behold the mother of You and the brothers of You outside ἐστήκασιν ζητοῦντές σοι λαλῆσαι. 48 ὁ δὲ ἀποκριθεὶς εἶπεν are standing seeking to You to speak. the one And answering said τῷ εἰπόντι αὐτῷ τίς ἐστὶν ἡ μήτηρ μου καὶ τίνες εἰσὶν to the one having spoken to Him, who is the mother of Me and who are οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς the brothers of Me? And extending the hand of Him over the disciples αὐτοῦ εἶπεν ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅστις of Him He said, Behold the mother of Me and the brothers of me. who γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν For ever should perform the will of the Father of Me the one in οὐρανοῖς αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. heaven, he of me *the* brother and sister and mother is.

Matthew Thirteen

1 ἐν δὲ τῇ ἡμέρᾳ ἐκεῖνῃ ἐξεληθὼν ὁ ἰησοῦς ἀπὸ τῆς οἰκίας
in And the day that having departed – Jesus from the house
ἐκάθητο παρὰ τὴν θάλασσαν. 2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι
sat beside the sea. And were gathered to Him crowds
πολλοί ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι καὶ πᾶς
large so that Him into the boat having stepped to sit, and all
ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. 3 καὶ ἐλάλησεν αὐτοῖς πολλὰ
the crowd on the shore stood. And He spoke to them many things
ἐν παραβολαῖς λέγων ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.
in parables saying, behold went out the one sowing – to sow.
4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ
And in the to sow him some fell alongside the road and
ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
came the birds and consumed them. others But fell on the
πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν καὶ εὐθέως ἐξανέτειλεν
stony ground where not it had earth much and immediately it sprouted
διὰ τὸ μὴ ἔχειν βάθος γῆς. 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη
because it not to have depth of earth. the sun But having risen, it was scorched
καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη 7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς
and because it not to have a root, it withered. others But fell on the
ἀκάνθας καὶ ἀνέβησαν αὐτὰς καὶ ἀπέπνιξαν αὐτά. 8 ἄλλα δὲ
thorn plants and came up the thorn plants and choked them. others But
ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ὃ μὲν
fell on the ground – good and were giving fruit one indeed
ἐκατόν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα
a hundred, one but sixty, one but thirty. The one having an ear
ἀκούειν, ἀκουέτω.
to hear, let him hear.

10 καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ διὰ τί ἐν
And having approached the disciples said to Him because of what in
παραβολαῖς λαλεῖς αὐτοῖς; 11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
parables do you speak to them? the one And answering He said to them
ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν
– to you has been given to know the mysteries of the kingdom of the
οὐρανῶν ἐκεῖνοις δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει δοθήσεται
heavens, to those but not it has been given. whoever For has it will be given
αὐτῷ καὶ περισσευθήσεται, ὅστις δὲ οὐκ ἔχει καὶ ὃ ἔχει
to him, and he will have an abundance, whoever but not has even what he has

Matthew Thirteen

1 And on that day after Jesus departed from the house, He sat beside the sea. 2 And large crowds were gathered to him so that after He stepped into the boat, He sat, and all the crowd stood on the shore. 3 And He spoke many things to them in parables saying, Behold, a sower went out to sow. 4 And when he sowed, some fell alongside the road and the birds came and consumed them. 5 But others fell on the stony ground where it had not much earth, and immediately it sprouted because it did not have depth of earth. 6 But after the sun rose, it was scorched and because it did not have a root, it withered. 7 But others fell on the thorn plants, and the thorn plants came up and choked them. 8 But others fell on the good ground and were giving fruit, one indeed a hundredfold, but one sixtyfold, and one thirtyfold. 9 The person who has an ear to hear, let him hear. 10 And when the disciples approached Him, they said to Him, Why do you speak to them in parables? 11 And answering, He said to them, To know the mysteries of the kingdom of heaven has been given to you, but to those people it has not been given. 12 For whoever has, it will be given to him, and he will have an abundance, but whoever does not have, even what he has

will be taken from him. 13 For this reason I speak to them in parables, that seeing they do not see and hearing they do not hear nor do they understand. 14 And the prophecy of Isaiah is being fulfilled by them, which says, In hearing you will hear and in no way will you understand, and while seeing you will see and in no way will you perceive. 15 For the heart of this people was made fat, and they hardly hear with their ears, and they shut their eyes lest they should see with their eyes, and they should hear with their ears, and they should understand with their heart, and they should turn and I should heal them. 16 But your eyes are blessed because they see, and your ears because they hear. 17 For truly I say to you that many prophets and righteous men strongly desired to see things which you see and they did not see, and to hear things which you hear and they did not hear.

18 Hear then the parable of the one who sows. 19 Every *person* who hears the word of the kingdom and does not understand, the evil comes and snatches away the thing having been sown in his heart. This *person* is the one who was sown beside the road. 20 But the *person* who was sown on the stony ground, this is the one who hears the word and immediately with joy receives it,

ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τούτο ἐν παραβολαῖς αὐτοῖς λαλῶ
will be taken from him. Because of this in parables to them I speak
ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ
that seeing not do they see and hearing not do they hear nor
συνίουσιν. 14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία ἡσαίου
do they understand. And is being fulfilled by them the prophecy of Isaiah
ἡ λέγουσα ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ
the one saying, in hearing you will hear and not not will you understand and
βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 15 ἐπαχύνθη γὰρ ἡ
while seeing you will see and not not will you perceive. was made fat For the
καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς
heart of the people this and with the ears hardly they hear and the
ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
eyes of them they shut lest they should see with the eyes
καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν
and with the ears they should hear and with the heart they should understand
καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. 16 ὑμῶν δὲ μακάριοι οἱ
and they should turn and I will heal them. of you But are blessed the
ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὠτα ὑμῶν ὅτι ἀκούει. 17 ἀμὴν
eyes because they see and the ears of you because they hear. truly
γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν
For I say to you that many prophets and righteous men strongly desired
ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ
to see things which you see and not they saw, and to hear things which
ἀκούετε καὶ οὐκ ἤκουσαν.
you hear and not they heard.

18 ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. 19 παντὸς
you then hear the parable of the one sowing. Every *person*
ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ
hearing the word of the kingdom and not understanding, comes the
πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ.
evil one and he snatches away the thing having been sown in the heart of him.
οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. 20 ὁ δὲ ἐπὶ
This *person* is the one beside the road having been sown. the *person* But on
τὰ πετρώδη σπαρεῖς οὗτός ἐστιν ὁ τὸν λόγον ἀκούων
the stony ground having been sown, this is the one the word hearing
καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν,
and immediately with joy receiving it,

21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν. γενομένης
not he has but a root in himself but temporary is. when occurs

δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς
But tribulation or persecution because of the word, immediately

σκανδαλίζεται. 22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς οὗτός
he is offended. the person But on the thorn bush having been sown, this

ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου
is the one the word hearing and the anxiety of the age this

καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον καὶ ἄκαρπος
and the deception – of riches chokes the word and unfruitful

γίνεται. 23 ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς
it becomes. the person But on the ground the good having been sown,

οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὴ
this is the one the word hearing and understanding, who certainly

καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν ὃ δὲ ἐξήκοντα ὃ δὲ
bears fruit and produces, one indeed a hundred, one but sixty, one and

τριάκοντα.
thirty.

24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων ὡμοιώθη ἡ βασιλεία
another parable He put before them saying is similar the kingdom

τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.
of the heavens a man sowing good seed in the field of him.

25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ
in But the to sleep the men, came of him the enemy and

ἔσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου καὶ ἀπῆλθεν. 26 ὅτε δὲ
sowed darnels in each middle of the grain and departed. when But

ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν τότε ἐφάνη καὶ τὰ
sprouted the shoot and fruit produced then appeared also the

ζιζάνια. 27 προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον
darnels. approaching But the slaves of the master of the house they said

αὐτῷ κύριε οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;
to him, lord not good seed did you sow in – your field?

πόθεν οὖν ἔχει ζιζάνια 28 ὁ δὲ ἔφη αὐτοῖς ἐχθρὸς
From where then does it have darnels? the one But said to them, a hateful

ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον αὐτῷ θέλεις οὖν
man this did. the And slaves said to him, do you wish then

ἀπελθόντες συλλέξομεν αὐτά;
having gone we shall gather them?

21 but he does not have a root in himself but is temporary. But when tribulation or persecution occurs because of the word, immediately he is offended. 22 But the person who was sown on the thorn bush, this is the one who hears the word, and the anxiety of this age and the deception of riches chokes the word, and it becomes unfruitful. 23 But the person who was sown on the good ground, this is the one who hears and understands the word, who certainly bears fruit and produces, one indeed a hundred, but one sixty, and one thirty.

24 He put another parable before them saying, The kingdom of the heavens is like a man sowing good seed in his field. 25 But when the men slept, his enemy came and sowed darnels in the midst of the grain and departed. 26 But when the shoot sprouted and produced fruit, then the darnels also appeared. 27 But when the slaves approached the master of the house, they said to him, Lord, did you not sow good seed in your field? From where, then, does it have darnels? 28 But he said to them, A hateful man did this. And the slaves said to him, do you wish, then, that when we go, we gather them?

29 But he said, No, lest while gathering the darnels, you should uproot the grain with them. 30 Let both grow together until the harvest, and at the harvest season I will say to the reapers, Gather first the darnels and tie them into a bundle in order to burn them. But gather the grain into my granary.

31 He put another parable before them saying, The kingdom of heaven is like a mustard seed which a man took and sowed in his field, 32 which is indeed smaller than all the seeds, but when it is grown it is greater than the garden vegetables, and it becomes a tree, so that the birds of heaven come and nest in its branches.

33 He spoke another parable to them. The kingdom of the heavens is like yeast, which a woman having taken, hid in three satons of wheat flour until the whole of which was leavened.

34 Jesus spoke all these things in parables to the crowds, and He did not speak to them without a parable, 35 so that the statement through the prophet might be fulfilled saying, I will open my mouth in parables, I will utter things having been hidden from the foundation of the world.

29 ὁ δὲ ἔφη, οὐ μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε
the one But said, no, lest while gathering the darnels, you should uproot
ἅμα αὐτοῖς τὸν σῖτον. 30 ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι
together with them the grain. Let to grow together both until
τοῦ θερισμοῦ καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς
the harvest and at the season of the harvest I will say to the reapers,
συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς
Gather first the darnels and tie them into a bundle for
τὸ κατακαῦσαι αὐτά. τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.
the to burn them. the But grain gather into the granary of me.

31 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων ὁμοία ἐστὶν ἡ βασιλεία
another parable He put before them saying, like is The kingdom
τῶν οὐρανῶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν
of the heavens a seed of mustard which having taken a man sowed in
τῷ ἀγρῷ αὐτοῦ, 32 ὃ μικρότερον μὲν ἐστὶν πάντων τῶν
the field of him, which smaller than indeed is than all the
σπερμάτων ὅταν δὲ ἀύξηθῆ μείζον τῶν λαχάνων ἐστὶν
seeds, when but it is grown greater than the vegetables of the garden it is
καὶ γίνεται δένδρον ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ
and it becomes a tree so that to come the birds – of heaven and
κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
to nest in the branches of it.

33 ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, ὁμοία ἐστὶν ἡ βασιλεία
another parable He spoke to them, like is the kingdom
τῶν οὐρανῶν ζύμῃ ἣν λαβοῦσα γυνὴ ἔκρυψε ἐν αλεύρῳ
of the heavens yeast which having taken a woman she hid in of wheat flour
σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.
satons⁴³ three until of which was leavened the whole.

34 ταῦτα πάντα ἐλάλησεν ὁ ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις καὶ
these things all spoke – Jesus in parables to the crowds, and
χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς 35 ὅπως πληρωθῆ τὸ
without a parable not He did speak to them, so that might be fulfilled the
ῥηθὲν διὰ τοῦ προφήτου λέγοντος ἀνοιξω ἐν παραβολαῖς τὸ
statement through the prophet saying, I will open in parables the
στόμα μου ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς
mouth of me, I will utter having been hidden things from the foundation
κόσμου.
of the world.

36 τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ ἰησοῦς, καὶ
 Then having sent away the crowds went into the house – Jesus, and
 προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες φράσον ἡμῖν τὴν
 approached Him the disciples of Him, saying, Explain to us the
 παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ 37 ὁ δὲ ἀποκριθεὶς εἶπεν
 parable of the darnels of the field. the one And answering said
 αὐτοῖς, ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου.
 to them the one sowing the good seed is the Son – of man.
 38 ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος τὸ δὲ καλὸν σπέρμα οὗτοί εἰσιν οἱ
 the And field is the world, the and good seed, these are the
 υἱοὶ τῆς βασιλείας. τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ.
 sons of the kingdom. the But darnels are the sons of the evil one.
 39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος. ὁ δὲ
 the And enemy the one sowing them is the devil. the And
 θερισμὸς συντέλεια τοῦ αἰῶνος ἐστὶν οἱ δὲ θερισταὶ ἄγγελοί
 harvest the completion of the age is, the and reapers angels
 εἰσιν. 40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ
 are. just as therefore are being gathered the darnels and with fire
 καίεται οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.
 are being burned, so it will be at the completion of the age this.
 41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ καὶ
 will send The Son – of man the angels of Him and
 συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ
 they will gather out of the kingdom of Him all the offensive things and
 τοὺς ποιοῦντας τὴν ἀνομίαν 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν
 the ones performing – lawlessness, and they will throw them into the
 κάμινον τοῦ πυρός. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 furnace – of fire. there will be – Crying and – grinding – of teeth.
 43 τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ
 Then the righteous shine brightly as the sun in the kingdom of the
 πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
 Father of them. the one having ears to hear, let him hear.

44 πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ
 Again, like is the kingdom of the heavens to a treasure
 κεκρυμμένῳ ἐν τῷ ἀγρῷ ὃν εὗρων ἄνθρωπος ἔκρυψεν καὶ
 having been hidden the field which, having found it a man hid and
 ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ καὶ
 from the joy of him he goes and all things whatever he has he sells and
 ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
 he buys the field that.

36 Then, having sent away the crowds, Jesus went into the house, and His disciples approached Him saying, Explain to us the parable of the darnels of the field. 37 And answering, He said to them, The one sowing the good seed is the Son of man. 38 The field is the world, and the good seed, these are the sons of the kingdom, but the darnels are the sons of the evil one. 39 And the enemy who sows them is the devil. And the harvest is the completion of the age, and the reapers are angels. 40 Therefore, just as the darnels are being gathered and are being burned with fire, so it will be at the completion of this age. 41 The Son of man will send His angels and they will gather out of His kingdom all the offensive things and the ones who perform lawlessness, 42 and they will throw them into the furnace of fire. Crying and grinding of teeth will be there. 43 Then the righteous people will shine brightly as the sun in the kingdom of their Father. The one who has ears to hear, let him hear.

44 Again, the kingdom of heaven is like a treasure having been hidden in a field, which, when a man found it, he hid, and because of his joy, he goes and sells all things that he has and he buys that field.

45 Again, the kingdom of heaven is like a man, a merchant seeking good pearls, 46 who, when he found one expensive pearl, departing, sold all things which he had and purchased it.

47 Again, the kingdom of heaven is like a seine which had been thrown into the sea and had gathered together every kind of fish, 48 which, when it was filled, having pulled it up on the shore and having sat, they gathered the good ones into vessels, but the rotten ones they threw out. 49 Thus it will be at the completion of the age. The angels will come out and will separate the evil people from among the righteous people. 50 And they will throw them into the furnace of fire. Crying and grinding of teeth will be there.

51 Jesus said to them, Do you understand all these things? They said to him, Yes, Lord. 52 And He said to them, Because of this every scribe who has become a disciple in the kingdom of heaven is like a man, a master of a house, who brings out of his treasury new things and old things.

53 And it happened when Jesus completed these parables, He departed from there.

45 πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ
Again like is the kingdom of the heavens to a man, a merchant

ζητοῦντι καλοὺς μαργαρίτας 46 ὃς εὐρῶν ἕνα πολύτιμον
seeking good pearls, who having found one expensive

μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν
pearl, departing, sold all things whatever he had and purchased

αὐτόν.
it.

47 πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση
Again like is the kingdom of the heavens a seine having been cast

εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση, 48 ἦν ὅτε
into the sea and of every kind gathering together, which when

ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν
it was filled having pulled it up on the shore and having sat, they gathered

τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως ἔσται
the good ones into vessels the but rotten ones out they threw. thus will it be

ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν
at the completion of the age. will come out The angels and will separate

τοὺς ποιηροὺς ἐκ μέσου τῶν δικαίων. 50 καὶ βαλοῦσιν αὐτοὺς εἰς
the evil ones from among the righteous ones. And they will throw them into

τὴν κάμινον τοῦ πυρός. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
the furnace – of fire. there will be – Crying and – grinding –

ὀδόντων.
of teeth.

51 λέγει αὐτοῖς ὁ ἰησοῦς, συνήκατε ταῦτα πάντα; λέγουσιν
says to them – Jesus, do you understand these things all? They say

αὐτῷ ναὶ κύριε. 52 ὁ δὲ εἶπεν αὐτοῖς διὰ τοῦτο πᾶς
to Him, yes, lord. the one And said to them, Because of this every

γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν
scribe having become a disciple in the kingdom of the heavens

ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότη ὅστις ἐκβάλλει ἐκ τοῦ
like is to a man, a master of a house who brings out of the

θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
treasury of him new things and old things.

53 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ ἰησοῦς τὰς παραβολὰς ταύτας μετήρην
And it happened when completed – Jesus the parables these He departed

ἐκεῖθεν.
from there.

54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκει αὐτοὺς ἐν τῇ
 And having come into the hometown of Him He taught them in the
 συναγωγῇ αὐτῶν ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν πόθεν
 synagogue of them so that to be amazed them and to say from where
 τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; 55 οὐχ οὗτός ἐστιν
 to this man comes the wisdom this and the powers? not this one Is
 ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται μαριὰμ καὶ οἱ
 the of the carpenter son? Is not the mother of Him is called Mary and the
 ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; 56 καὶ αἱ
 brothers of Him James and Joses and Simon and Judas? And the
 ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν
 sisters of Him not all with us are? From where then
 τούτῳ ταῦτα πάντα; 57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ
 to this man come these things all? And they were offended by Him. – But
 ἰησοῦς εἶπεν αὐτοῖς οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ
 Jesus said to them, not is A prophet without honor except in the
 πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 καὶ οὐκ ἐποίησεν ἐκεῖ
 country of him and in the house of him. And not He did perform there
 δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.
 powers many because of the unbelief of them.

Matthew Fourteen

1 ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν ἠρώδης ὁ τετράρχης τὴν ἀκοὴν ἰησοῦ
 At that – time heard Herod⁴⁴ the tetrarch – news of Jesus,
 2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ οὗτός ἐστιν ἰωάννης ὁ βαπτιστής.
 and he said to the servants of him, This is John the baptizer.
 αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ δυνάμεις
 He was raised from the dead *people* and because of this the powers
 ἐνεργοῦσιν ἐν αὐτῷ. 3 ὁ γὰρ ἠρώδης κρατήσας τὸν ἰωάννην ἔδησεν
 are working in him. – for Herod, having seized – John bound
 αὐτὸν καὶ ἔθετο ἐν φυλακῇ διὰ ἠρωδιάδα τὴν γυναῖκα φιλίππου
 him and put in prison because of Herodias the wife of Philip
 τοῦ ἀδελφοῦ αὐτοῦ. 4 ἔλεγεν γὰρ αὐτῷ ὁ ἰωάννης οὐκ ἔξεστίν σοι
 the brother of him. said For to him – John not it is lawful for you
 ἔχειν αὐτήν 5 καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν
 to have her, and although desiring him to kill he was afraid of the
 ὄχλον ὅτι ὡς προφήτην αὐτὸν εἶχον.
 crowd because as a prophet him they held.

54 And after He came into His hometown, He taught them in their synagogue so that they were amazed and said, From where *does* this wisdom and miracles *come* to this man? 55 Is not this one the son of the carpenter? Is not His mother called Mary, and His brothers James and Joses and Simon and Judas? 56 And are not His sisters all with us? From where, then, *do* all these things *come* to this man? 57 And they were offended by Him. But Jesus said to them, A prophet is not without honor except in his country and in his house. 58 And He did not perform many miracles there because of their unbelief.

Matthew Fourteen

1 At that time Herod the tetrarch heard news of Jesus, 2 and he said to his servants, This is John the baptizer. He was raised from the dead and because of this the miracles are working in him. 3 For Herod, having seized John, bound him and put *him* in prison because of Herodias, the wife of Philip, his brother. 4 For John had said to him, It is not lawful for you to have her, 5 and although desiring to kill him, he was afraid of the crowd, because they held him as a prophet.

6 And while a birthday feast for Herod was going on, the daughter of Herodias danced in their midst, and she pleased Herod, 7 so that, with an oath, he agreed to give her whatever she should ask. 8 And she, having been urged by her mother, said, Give to me here on a plate the head of John the baptizer. 9 And the king was sorry, but because of the oaths and the ones reclining with him to eat, he ordered it to be given to her. 10 And he sent and, beheaded John in the prison. 11 And his head was brought on a plate and given to the young girl, and she brought it to her mother. 12 And having come forward, his disciples took away the body and buried it. And when they left, they announced it to Jesus.

13 And when He heard, Jesus withdrew from there in a boat to a deserted place by Himself. And when they heard, the crowds followed Him on foot from the cities. 14 And when He came, Jesus saw a large crowd, and He had compassion on them and healed their *physically* weak. 15 When it became evening, His disciples approached Him saying, The place is deserted and the hour to eat already has gone by. Dismiss the crowds in order that when they depart into the villages they may buy food for themselves.

γενεσίων δὲ ἀγομένων τοῦ ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς a birthday feast And while going on – of Herod, danced the daughter – ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ ἡρώδῃ 7 ὅθεν μεθ' ὄρκου of Herodias in the midst and she pleased – Herod, so that with an oath ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. 8 ἡ δὲ he agreed to her to give whatever she should ask. the one And προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς δός μοι φησὶν ὧδε ἐπὶ having been urged by the mother of her, give to me she said here on πίνακι τὴν κεφαλὴν ἰωάννου τοῦ βαπτιστοῦ. 9 καὶ ἐλυπηθῆ ὁ βασιλεὺς a plate the head of John the baptizer. And was sorry the king, διὰ δὲ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν because of but the oaths and the ones reclining with him to eat he ordered it δοθῆναι. 10 καὶ πέμψας ἀπεκεφάλισεν τὸν ἰωάννην ἐν τῇ φυλακῇ. to be given to her. And having sent, he beheaded – John in the prison. 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ And was brought the head of him on a plate and was given to the κορασίῳ καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες young girl and she brought it to the mother of her. And having come forward οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό. καὶ ἐλθόντες the disciples of him took away the body and buried it. And having gone ἀπήγγειλαν τῷ ἰησοῦ. they announced it – to Jesus.

13 καὶ ἀκούσας ὁ ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον And having heard – Jesus withdrew from there in a boat to deserted τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ a place by His own. And having heard the crowds followed Him on foot ἀπὸ τῶν πόλεων. 14 καὶ ἐξελθὼν ὁ ἰησοῦς εἶδεν πολλὸν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. He had compassion on them and healed the *physically* weak of them. 15 ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ evening And having become approached Him the disciples of Him λέγοντες ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθει. saying, deserted is the place and the hour already went by. ἀπόλυσον τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς κώμας Dismiss the crowds in order that having departed into the villages ἀγοράσωσιν ἑαυτοῖς βρώματα. they may buy for themselves food.

16 ὁ δὲ ἰησοῦς εἶπεν αὐτοῖς οὐ χρείαν ἔχουσιν ἀπελθεῖν. δότε αὐτοῖς
 – But Jesus said to them, no need They have to depart. give to them
 ὑμεῖς φαγεῖν, 17 οἱ δὲ λέγουσιν αὐτῷ οὐκ ἔχομεν ὧδε εἰ μὴ
 You to eat. the ones But say to Him, not we have here except
 πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν φέρετέ μοι αὐτούς
 five loaves and two fish. the one But said, Carry to Me them
 ὧδε 19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους
 here. And having ordered the crowds to recline on the grass
 λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς
 having taken the five loaves and the two fish, after looking up into
 τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς
 – heaven He blessed and having broken He gave to the disciples the
 ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις 20 καὶ ἔφαγον πάντες καὶ
 loaves, the and disciples to the crowds. And they ate all and
 ἐχορτάσθησαν καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων
 they were satisfied, and they took up the abundance of the fragments
 δώδεκα κοφίνους πλήρεις. 21 οἱ δὲ ἐσθίουτες ἦσαν ἄνδρες ὡσεὶ
 twelve baskets full. the ones And eating were men about
 πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.
 five thousand apart from women and children.

22 καὶ εὐθέως ἠνάγκασεν ὁ ἰησοῦς τοὺς μαθητὰς ἐμβῆναι εἰς τὸ
 And immediately required – Jesus the disciples to step into the
 πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν ἕως οὗ
 boat and to precede Him to the other side until which time
 ἀπολύσῃ τοὺς ὄχλους. 23 καὶ ἀολύσας τοὺς ὄχλους ἀνέβη
 He could dismiss the crowds. and having dismissed the crowds He went up
 εἰς τὸ ὄρος κατ’ ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης
 to the mountain by His own to pray. evening But having come to be
 μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης
 alone He was there. the But boat already in the middle of the sea
 ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος.
 was, being tossed by the waves, was for against them the wind.

25 τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτούς ὁ περιπατῶν
 in the fourth Now watch of the night He went to them – walking
 ἐπὶ τῆς θαλάσσης. 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τῆν
 on the sea. And having seen Him the disciples on the
 θαλάσσαν περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἐστίν.
 sea walking they were troubled saying – an apparition it is.

16 But Jesus said to them, They have no need to depart. You give them *food* to eat. 17 But they said to Him, We do not have *anything* here except except five loaves and two fish. 18 But He said, Carry them here to Me. 19 And having ordered the crowds to recline on the grass, and having taken the five loaves and the two fish, after He looked up into heaven, He blessed them, and after He broke them, He gave the loaves to the disciples, and the disciples gave them to the crowds. 20 And they all ate and were satisfied, and they took up the remaining fragments twelve baskets full. 21 And the ones who ate were about five thousand men, apart from women and children.

22 And immediately Jesus required the disciples to step into the boat and to precede Him to the other side until which time He could dismiss the crowds. 23 And after He dismissed the crowds, He went up to the mountain by Himself to pray. But when it became evening He was alone there. 24 But the boat was already in the middle of the sea, being tossed by the waves, for the wind was against them.

25 Now, in the fourth watch of the night He went to them, walking on the sea. 26 And when the disciples saw Him walking on the sea, they were troubled saying, it is an apparition,

and they cried out from fear. 27 And immediately Jesus spoke to them saying, Have courage! It is I. Do not be afraid. 28 But when Peter answered Him he said, Lord, if it is you, command me to come to You on the water. 29 And He said, Come! And when Peter came down from the boat, he walked on the water to go to Jesus. 30 But seeing the strong wind, he was afraid, and when he began to sink, he cried out saying, Lord, save me! 31 And immediately, Jesus, having extended His hand, took hold of him and said to him, One of small faith, why did you doubt? 32 And as they stepped into the boat, the wind ceased. 33 And the men who came in the boat worshiped Him saying, Truly, You are *the* Son of God.

34 And after they crossed over, they went to the land of Gennesaret. 35 And when the men of that place recognized Him, they sent a message to that whole surrounding country, and the brought to Him all who had pain, 36 and they entreated Him that they might only touch the fringe of His garment. And as many as touched *it* were completely delivered.

Matthew Fifteen

1 Then the scribes and Pharisees came to Jesus from Jerusalem saying,

καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27 εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ
and from – fear they cried out. immediately And spoke to them –
ἰησοῦς λέγων θαρσεῖτε. ἐγὼ εἰμι, μὴ φοβεῖσθε. 28 ἀποκριθεὶς δὲ
Jesus, saying, have courage! I am. not Be afraid. having answered But
αὐτῷ ὁ πέτρος εἶπεν κύριε εἰ σὺ εἶ κέλευσόν με πρὸς σέ ἐλθεῖν
to Him – Peter said, Lord, if You are, command me to You to come
ἐπὶ τὰ ὕδατα, 29 ὁ δὲ εἶπεν ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ
on the waters. the one And said come. And having gone down from the
πλοίου ὁ πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν ἰησοῦν.
boat, – Peter walked on the waters to go to – Jesus.
30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη καὶ ἀρξάμενος
seeing But the wind strong he was afraid and beginning
καταποντίζεσθαι ἔκραξεν λέγων κύριε σῶσόν με. 31 εὐθέως δὲ
to sink he cried out saying, Lord, save me! immediately And
ὁ ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ
– Jesus having extended the hand took hold of him and says to him
ὀλιγόπιστε εἰς τί ἐδίστασας; 32 καὶ ἐμβάντων αὐτῶν εἰς τὸ
One of small faith, why did you doubt? And stepping in them into the
πλοῖον ἐκόπασεν ὁ ἄνεμος. 33 οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες
boat, ceased the wind. the ones And in the boat having come
προσεκύνησαν αὐτῷ λέγοντες, ἀληθῶς θεοῦ υἱὸς εἶ
worshiped Him, saying, Truly of God Son You are.
34 καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν γεινησαρέτ. 35 καὶ
And having crossed over they went to the land of Gennesaret. And
ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν
having recognized Him the men of the place that, they sent a message
εἰς ὅλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας
to whole the surrounding country that, and they brought to Him all
τοὺς κακῶς ἔχοντας 36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον
the ones pain having, and they entreated Him that only
ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. καὶ ὅσοι
they might touch the fringe of the garment of Him. And as many as
ἤψαντο διεσώθησαν.
touched *it* were completely delivered.

Matthew Fifteen

1 τότε προσέρχονται τῷ ἰησοῦ οἱ ἀπὸ ἱεροσολύμων γραμματεῖς καὶ
Then are coming – to Jesus the from Jerusalem scribes and
φarisαῖοι λέγοντες,
Pharisees saying,

2 διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.
Because of what the disciples of You do transgress the tradition of the elders? not For they do wash the hands of them when bread they eat.

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;
the one And answering said to them, because of what also you do transgress the commandment – of God because of the tradition of you?

4 ὁ γὰρ θεὸς ἐνετείλατο λέγων, τίμα τὸν πατέρα καὶ τὴν μητέρα – καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.
– For God gave an order saying, Honor the father and the mother, and, the one speaking badly of father or mother in death let him end.

5 ὑμεῖς δὲ λέγετε ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ δῶρον ὃ ἔστιν ἐξ ἐμοῦ ὠφελήθη· 6 καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ. καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
you But say whoever should say to the father or the mother, *it is a gift, whatever by me you may be profited*, then no no would he honor the father of him or the mother of him. Then you voided the commandment – of God because of the tradition of you.

7 ὑποκριταί. καλῶς προεφήτευσεν περὶ ὑμῶν ἡσαΐας λέγων 8 ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν, πόρρω ἀπέχει ἀπ' ἐμοῦ.
Hypocrites! Well did prophecy about you saying, draw near to Me - people This with the mouth of them and with the lips Me they honor, the but heart of them away from Me.

9 μάτην δὲ σέβονται με διδάσκοντες διδασκαλίαν ἐντάλματα ἀνθρώπων. 10 καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς ἀκούετε καὶ συνίετε. 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.
fruitlessly And they worship Me, teaching as teachings the precepts of men. And having called to Himself the crowd, He said to them, hear and understand. not The thing entering into the mouth makes common the man, but the thing coming out – of the mouth, this thing makes common the man.

12 τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ οἶδας ὅτι οἱ φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν.
Then having approached the disciples of Him they said to Him, You know that when the Pharisees having heard the word they were offended.

2 Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread. 3 And answering, He said to them, Why do you also transgress the commandment of God because of your tradition? 4 For God gave an order saying, Honor your father and your mother,” and “The one who speaks badly of father or mother, let him end in death. 5 But you say, Whoever should say to his father or his mother, ‘Whatever you may be profited with by me is a gift,’ 6 then he would absolutely not honor his father and his mother. So then you have voided the commandment of God because of your tradition. 7 Hypocrites! Well did Isaiah prophecy about you saying, 8 This people draw near to Me with their mouth, and with their lips they honor Me, but their heart is far away from Me. 9 And they worship Me fruitlessly, teaching as *their* teachings the precepts of men. 10 And when He called the crowd to Himself, He said to them, Hear and understand. 11 The thing which enters the mouth does not make the man common, but the thing which comes out, this makes the man common. 12 Then when His disciples approached Him, they said to Him, You know that when the Pharisees heard the word, they were offended.

13 And when He answered He said, Every plant which My heavenly Father did not plant will be uprooted. 14 Disregard them. They are blind guides of blind men. And if a blind man should guide a blind man, both will fall into a pit.

15 And answering, Peter said to Him, Explain this parable to us. 16 And Jesus said, Are you still also without understanding? 17 Do you not yet understand that everything that goes into the mouth proceeds into the stomach, and is expelled into a toilet bowl? 18 But the things that go out of the mouth come out of the heart, and those things make the man common. 19 For out of the heart comes evil deliberations, murders, adulteries, fornications, thefts, false testimonies, and blasphemies. 20 These are the things which make the man common, but to eat with unwashed hands does not make the man common.

21 And when He went out from there, Jesus withdrew into the area of Tyre and Sidon. 22 And behold, a Canaanite woman who came out from those regions cried out to Him saying, Be merciful to me, Lord, son of David. My daughter is badly demonized. 23 But He answered her not a word.

13 ὁ δὲ ἀποκριθεὶς εἶπεν πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. 14 ἄφετε αὐτούς. ὁδηγοὶ εἰσὶν τυφλοὶ τυφλῶν. τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγήται ἄμφότεροι εἰς βόθρον πεσοῦνται. both into a pit will fall.

15 ἀποκριθεὶς δὲ ὁ πέτρος εἶπεν αὐτῷ φράσον ἡμῖν τὴν παραβολήν ταύτην 16 ὁ δὲ ἰησοῦς εἶπεν ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; this. - And Jesus said, still also you without understanding Are?

17 οὐπω νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; mouth into the stomach proceeds and into a toilet bowl is expelled?

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας the things But going out of the mouth out of the heart

ἐξέρχεται κάκεινα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι μοιχεῖαι πορνεῖαι

heart comes deliberations evil, murders, adulteries, fornications,

κλοπαὶ ψευδομαρτυρίαι βλασφημίαι. 20 ταῦτά ἐστιν τὰ thefts, false testimonies, blasphemies. These are the things

κοινοῦντα τὸν ἄνθρωπον τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ making common the man, the but with unwashed hands to eat not

κοινοῖ τὸν ἄνθρωπον. make common the man.

21 καὶ ἐξελθὼν ἐκεῖθεν ὁ ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη τύρου καὶ σιδῶνος. 22 καὶ ἰδοὺ γυνὴ χαναναία ἀπὸ τῶν ὁρίων ἐκείνων

and Sidon. And behold a woman Canaanite from the borders those

ἐξεληθοῦσα ἔκραυγασεν αὐτῷ λέγουσα ἐλέησόν με κύριε υἱέ

δαυίδ. ἡ θυγάτηρ μου κακῶς δαμονίζεται. 23 ὁ δὲ οὐκ ἀπεκρίθη David. the daughter My badly is demonized. the one But not answered

αὐτῇ λόγον. her a word.

καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες
 And having approached the disciples of Him were urging Him, saying
 ἀπόλυσον αὐτήν ὅτι κρᾶζει ὄπισθεν ἡμῶν 24 ὁ δὲ
 Send away her because she is crying out after us. the one But
 ἀποκριθεὶς εἶπεν οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
 having answered said, not I was sent except to the sheep the
 ἀπολωλότα οἴκου ἰσραήλ. 25 ἡ δὲ ἐλθοῦσα προσεκύνησεν
 lost of the house of Israel. the one But having come worshiped
 αὐτῷ λέγουσα κύριε βοήθει μοι. 26 ὁ δὲ ἀποκριθεὶς εἶπεν οὐκ
 Him, saying, Lord, help me. the one And having answered said, not
 ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς
 It is a good thing to take the bread of the children and to throw it to the
 κυναρίοις. 27 ἡ δὲ εἶπεν ναὶ κύριε καὶ γὰρ τὰ κυνάρια ἐσθίει
 small dogs. the one But said, yes, Lord even for the small dogs eat
 ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων
 from the scraps the ones falling from the table of the masters
 αὐτῶν. 28 τότε ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτῇ ὦ γύναι μεγάλη
 of them. Then having answered – Jesus said to her, O woman, great is
 σου ἡ πίστις. γεινηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ
 of you the faith. Let it happen to you as you desire. And was healed the
 θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
 daughter of her from the hour that.

29 καὶ μεταβάς ἐκεῖθεν ὁ ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς
 And having departed from there – Jesus went along side the sea –
 γαλιλαίας καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ
 of Galilee and ascending onto – a mountain He sat there. And
 προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς
 approached Him crowds large having with themselves crippled people
 τυφλοὺς κωφοὺς κυλλοὺς καὶ ἑτέρους πολλοὺς καὶ
 blind people mute people maimed people and others many and
 ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ ἰησοῦ καὶ ἐθεράπευσεν
 they set down them at the feet – of Jesus and He healed
 αὐτούς, 31 ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς
 them, so that the crowds to be amazed seeing mute people
 λαλοῦντας κυλλοὺς ὑγιεῖς χωλοὺς περιπατοῦντας καὶ
 speaking, maimed people healthy, crippled people walking and
 τυφλοὺς βλέποντας. καὶ ἐδόξασαν τὸν θεὸν ἰσραήλ.
 blind people seeing. And they glorified the God of Israel.

And having approached Him, His disciples were urging Him saying, Send her away because she is crying out after us. 24 But when He answered He said, I was not sent except to the lost sheep of the house of Israel. 25 But when she came, she worshiped Him saying, Lord, Help me! 26 But as He answered, He said, It is not a good thing to take the bread of the children and to throw it to the small dogs. 27 But she said, Yes, Lord, for even the small dogs eat from the scraps which fall from the table of their masters. 28 Then, when Jesus answered, He said to her, O woman, your faith is great. Let it happen to you as you desire. And her daughter was healed from that hour.

29 And after He departed from there, Jesus went alongside the sea of Galilee, and ascending a mountain, He sat there. 30 And large crowds approached Him, having with them crippled people, blind people, mute people, maimed people, and many others, and they set them down at the feet of Jesus, and He healed them, 31 so that the crowds were amazed when they saw mute people speaking, maimed people healthy, crippled people walking, and blind people seeing. And they glorified the God of Israel.

32 And Jesus, having summoned His disciples, said, I have compassion on the crowd because they have remained with me three days already, and they have nothing they can eat. And I do not desire to dismiss them hungry lest they should weaken on the road. 33 And His disciples said to Him, Where *can we find* enough loaves in a deserted place so as to satisfy so large a crowd? 34 And Jesus said to them, How many loaves do you have? And they said, Seven, and a few small fish. 35 And He ordered the crowds to lie on the ground. 36 And taking the seven loaves and the fish, after giving thanks, He broke *them* and gave *them* to the His disciples, and the disciples gave *them* to the crowd. 37 And they all ate and were satisfied, and they took up seven large baskets full of the remaining amounts of fragments. 38 And the ones who ate were four thousand men, apart from women and children. 39 And having dismissed the crowds, He went up into the boat and went to the region of Magdala.

Matthew Sixteen

1 And having approached *Him*, the Pharisees and Sadducees, testing *Him*, demanded that He show to them a sign out of heaven. 2 But answering, He said to them, When evening has arrived you say, *There will be* fair weather, for the sky is red,

32 ὁ δὲ ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν
– And Jesus having summoned the disciples of Him said
σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν
I have compassion on the crowd because already days three they remain
μοι καὶ οὐκ ἔχουσιν τί φάγωσιν. καὶ ἀπολύσαι αὐτοὺς
with Me and not they have anything they can eat. And to dismiss them
νήστεις οὐ θέλω μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 καὶ λέγουσιν
hungry not I desire, lest they weaken on the road. And say
αὐτῷ οἱ μαθηταὶ αὐτοῦ, πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι
to Him the disciples of Him, Where to us in a deserted place loaves so many
ὥστε χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει αὐτοῖς ὁ ἰησοῦς πόσους
so as to satisfy a crowd so large? And says to them – Jesus, how many
ἄρτους ἔχετε; οἱ δὲ εἶπον, ἑπτὰ καὶ ὀλίγα ἰχθύδια. 35 καὶ
loaves have you? the ones And said, Seven, and a few small fish. And
ἐκέλευσεν τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. 3 καὶ λαβὼν τοὺς
He ordered the crowds to lie on the ground. And having taken the
ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν
seven loaves and the fish having given thanks He broke *them* and gave *them*
τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. 37 καὶ
to the disciples of Him, the and disciples gave *them* to the crowd. And
ἔφαγον πάντες καὶ ἐχορτάσθησαν καὶ ἦραν τὸ περισσεῖον
they ate all and were satisfied and they took up the remaining amounts
τῶν κλασμάτων ἑπτὰ σπυρίδας πλήρεις. 38 οἱ δὲ ἐσθίοντες
– of fragments seven large baskets full. the ones and eating
ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
were four thousand men apart from women and children.
39 καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν
And having dismissed the crowds He went up into the boat and went
εἰς τὰ ὄρια μαγδαλά.
to the borders of Magdala.

Matthew Sixteen

1 καὶ προσελθόντες οἱ φαρισαῖοι καὶ σαδδουκαῖοι πειράζοντες
And having approached the Pharisees and Sadducees testing
ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.
demanded Him a sign out – of heaven to show to them.
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὀψίας γενομένης λέγετε
the one But answering said to them, evening having arrived, you say
εὐδία πυρράζει γὰρ ὁ οὐρανός,
there will be fair weather, is red for the sky,

3 καὶ πρωΐ σήμερον χειμῶν πυρράζει γὰρ στυγνάζων ὁ
 and in the morning, Today it will be stormy, is red for being cloudy the
 οὐρανός, ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
 sky. Hypocrites, the indeed face of the sky You know how
 διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.
 to distinguish, the but signs of the seasons not you are able to distinguish

4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον
 A generation evil and adulterous a sign seeks, but a sign

οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον ἰωνᾶ τοῦ προφήτου.
 not will be given to it except the sign of Jonah the prophet

καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.
 And leaving them He departed.

5 καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους
 And having come the disciples of Him to the other side they forgot bread

λαβεῖν 6 ὁ δὲ ἰησοῦς εἶπεν αὐτοῖς ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης
 to take. – And Jesus said to them, Watch and beware of the leaven

τῶν φαρισαίων καὶ σαδδουκαίων. 7 οἱ δὲ διελογίζοντο ἐν
 of the Pharisees and Sadducees. they But were discussing among

ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν. 8 γινούσθε δὲ ὁ
 themselves saying – bread not did we take. having knowledge And –

ἰησοῦς εἶπεν αὐτοῖς, τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι
 Jesus said to them, Why do you discuss among yourselves, small faith ones,

ὅτι ἄρτους οὐκ ἐλάβετε; 9 οὐπω νοεῖτε οὐδὲ μνημονεύετε
 because bread not you took? not yet Do you perceive nor do you remember

τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους
 the five loaves of the five thousand and how many baskets

ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας
 you took? nor the seven loaves of the four thousand and how many

σπυρίδας ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτου εἶπον
 large baskets you took? How not do you perceive that not about bread I said

ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ σαδδουκαίων;
 to you to beware of the leaven of the Pharisees and Sadducees?

12 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τοῦ
 Then they understood that not He said to beware of the leaven –

ἄρτου, ἀλλὰ ἀπὸ τῆς διδασχῆς τῶν φαρισαίων καὶ σαδδουκαίων.
 bread, but of the doctrine of the Pharisees and Sadducees.

13 ἐλθὼν δὲ ὁ ἰησοῦς εἰς τὰ μέρη καισαρείας τῆς φιλιππου,
 having come And – Jesus to the parts of Caesarea – of Philippi,

3 and in the morning, Today it will be stormy, for the cloudy sky is red. Hypocrites! You know how to discern the face of the sky, but you are not able to discern the signs of the seasons. 4 An evil and adulterous generation seeks a sign, but a sign will not be given to it, except the sign of Jonah the prophet. And leaving them, He departed.

5 And when His disciples came to the other side they forgot to take bread. 6 And Jesus said to them, Watch and beware of the leaven of the Pharisees and Sadducees. 7 But they were discussing among themselves saying, We did not take bread. 8 And having knowledge, Jesus said to them, Why do you discuss among yourselves, ones of little faith, because you did not take bread? 9 Do you not yet perceive nor do you remember the five loaves of the five thousand and how many baskets you took away? 10 Nor of the seven loaves of the four thousand and how many large baskets you took away? 11 How do you not perceive that when I said to you to beware of the leaven of the Pharisees and Sadducees it was not about bread? 12 Then they understood that He did not say to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 And when Jesus came to the area of Caesarea Philippi,

He questioned His disciples saying, whom do men say that I, the Son of Man, am?

14 And they said, Some John the Baptizer, but others Elijah, and different ones Jeremiah or one of the prophets. 15 He said to them, But whom do you yourselves say that I am?

16 And Simon Peter answering said, You are the Christ, the Son of the living God. 17 And answering, Jesus said to him, You are blessed, Simon Bar-Jonah because flesh and blood did not reveal *this* to you, but My Father Who *is* in heaven. 18 And I also say to you that you are Peter, and on this rock I will build My assembly and *the* gates Hades will not overpower it. 19 And I will give you the keys of the kingdom of heaven, and whatever you should bind on the earth will have been bound in the heavens, and whatever you should loose on the earth will have been loosed in the heaven. 20 Then He ordered His disciples that they should say to no one that He is Jesus, the Christ.

21 From that time Jesus began to show to His disciples that it was necessary for Him to depart to Jerusalem and to suffer many things from the elders and the chief priests and scribes, and to be killed, and to be raised on the third day.

ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων τίνα με λέγουσιν οἱ ἄνθρωποι
He questioned the disciples of Him, saying, Whom Me do say – men

εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπον, οἱ μὲν ἰωάννην τὸν
to be the Son – of Man? the ones And said some John the
βαπτιστὴν ἄλλοι δὲ ἠλίαν ἕτεροι δὲ ἱερεμίαν ἢ ἕνα τῶν
Baptizer, others but Elijah, different ones and Jeremiah or one of the
προφητῶν. 15 λέγει αὐτοῖς ὑμεῖς δὲ τίνα με λέγετε εἶναι;
prophets. He says to them you But whom Me do you say to be?

16 ἀποκριθεὶς δὲ σίμων πέτρος εἶπεν σὺ εἶ ὁ χριστὸς ὁ υἱὸς
answering And Simon Peter said, You are the Christ the Son

τοῦ θεοῦ τοῦ ζῶντος. 17 καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτῷ
of the God the living. And answering, – Jesus said to him,

μακάριος εἶ σίμων βαρ ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ
blessed you are Simon Bar-Jonah because flesh and blood not

ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.
revealed to you but the Father of Me the one in the Heavens.

18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
also I And to you say that you are Peter, and on this – rock

οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾗδου οὐ κατισχύσουσιν
I will build of Me the assembly and *the* gates of Hades not will overpower

αὐτῆς. 19 καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν
it. And I will give to you the keys of the kingdom of the heavens

καὶ ὃ ἂν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν
and whatever you should bind on the earth will be having been bound in

τοῖς οὐρανοῖς καὶ ὃ ἂν λύσῃς ἐπὶ τῆς γῆς ἔσται
the heavens, and whatever you should loose on the earth will be

λελυμένον ἐν τοῖς οὐρανοῖς. 20 τότε διεστείλατο τοῖς μαθηταῖς
having been loosed in the heavens. Then He ordered the disciples

αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ἰησοῦς ὁ χριστός.
of Him that to no one they should say that He is Jesus, the Christ.

21 ἀπὸ τότε ἤρξατο ὁ ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι
From that time began – Jesus to show to the disciples of Him that

δεῖ αὐτὸν ἀπελθεῖν εἰς ἱεροσόλυμα καὶ πολλὰ παθεῖν ἀπὸ
it is necessary Him to depart to Jerusalem and many things to suffer from

τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι
the elders and chief priests and scribes and to be killed

καὶ τῇ τρίτῃ ἡμέρᾳ ἐγεροθῆναι.
and on the third day to be raised.

22 καὶ προσλαβόμενος αὐτὸν ὁ πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων
And taking aside Him – Peter began to scold Him saying

Ἰλεώς σοι κύριε. οὐ μὴ ἔσται σοι τοῦτο. 23 ὁ δὲ στραφεὶς
merciful to You, Lord. no no will be to You this thing. the one but turning
εἶπεν τῷ πέτρῳ ὕπαγε ὀπίσω μου σατανᾶ. σκάνδαλον μου,
said – to Peter, go away behind Me, Satan. an opposition against Me
εἶ ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν
you are because not you consider the things – of God but the things –
ἀνθρώπων.
of men.

24 τότε ὁ ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ εἴ τις θέλει ὀπίσω μου
then – Jesus said to the disciples of Him, if anyone desires after Me
ἐλθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
to come, let him deny himself and let him take up the cross of him and
ἀκολουθεῖτω μοι. 25 ὃς γὰρ ἂν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι
let him follow Me. who For ever desires the life of him to save
ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν
will lose it, who but ever should lose the life of him for the sake
ἐμοῦ εὕρησει αὐτήν, 26 τί γὰρ ὠφελεῖται ἄνθρωπος ἂν τὸν κόσμον
of Me will find it. what For is profited a man if the world
ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; ἢ τί δώσει
whole he should gain, the but life of him he should forfeit? Or what will give
ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς
a man as an exchange for the life of him? is certain For the Son
τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν
– of Man to come in the glory of the Father of Him with the
ἀγγέλων αὐτοῦ καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν
angels of Him and then He will repay each person according to the practice
αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν εἰσὶν τινες ὧδε ἐστῶτες οἵτινες οὐ μὴ
of him. Truly I say to you, are Some here standing who no no
γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου
will taste death until – they should see the Son – of Man
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.
coming in the kingdom of Him.

22 And taking Him aside, Peter began to scold Him saying, *God be merciful to you, Lord. This thing will absolutely not happen to you!* 23 But turning, He said to Peter, Go away behind Me, Satan. You are a stumbling block against Me because you do not think *concerning* the things of God, but *concerning* the things of men.

24 Then Jesus said to His disciples, If anyone desires to come after Me, let him deny himself and let him take up his cross and let him follow Me. 25 For whoever desire to save his life will lose it, but whoever should lose his life for My sake will find it. 26 For what is a man profited if he should gain the whole world, but he should forfeit his life? Or what will a man give as an exchange for his life? 27 For the Son of Man is certain to come in the glory of His Father with His angels, and then He will repay each person according to his practice. 28 Truly I say to you, Some are standing here who will absolutely not taste death until they should see the Son of Man coming in His kingdom.

Matthew Seventeen

1 And after six days, Jesus took along Peter and James and John, his brother, and led them up to a high mountain by themselves. 2 And he was transformed before them, and His face shone like the sun, and His clothes became white like the light. 3 And behold, Moses and Elijah appeared to them with Him, speaking together. 4 And answering, Peter said to Jesus, Lord it is good for us to be here. If you desire, let us make three tents here, one for you, and one for Moses and one for Elijah. 5 While he was still speaking, behold, a bright cloud overshadowed them and behold *there was a voice* from the cloud saying, This is My beloved Son in whom I am well pleased. Hear Him! 6 And when they heard, the disciples fell on their faces and they were greatly afraid.

7 And when He approached *them*, Jesus touched them and said, Rise and do not be afraid. 8 And lifting up their eyes, they saw no one except Jesus alone. 9 And while they were coming down from the mountain, Jesus ordered them saying, Tell no one the vision until which *time* the Son of Man has risen from *the* dead. 10 And His disciples questioned Him saying, Why then do the scribes say that it is necessary *for* Elijah to come first?

Matthew Seventeen

1 καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ ἰησοῦς τὸν πέτρον καὶ ἰάκωβον
And after days six takes along – Jesus – Peter and James
καὶ ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει αὐτούς εἰς ὄρος
and John the brother of him, and leads up them to a mountain
ὕψηλόν κατ' ἰδίαν. 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν καὶ
high by themselves. And He was transformed before them and
ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος τὰ δὲ ἱμάτια αὐτοῦ
shone the face of Him like the sun, the and clothes of Him
ἐγένοντο λευκὰ ὡς τὸ φῶς 3 καὶ ἰδοὺ ὤφθησαν αὐτοῖς μωσῆς καὶ
became white like the light and behold appeared to them Moses and
ἠλίας μετ' αὐτοῦ συλλαλοῦντες. 4 ἀποκριθεὶς δὲ ὁ πέτρος εἶπεν τῷ
Elijah with Him, speaking together. answering And – Peter said –
ἰησοῦ, κύριε καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι. εἰ θέλεις ποιήσωμεν ὧδε
to Jesus, Lord good it is us here to be. If You desire let us make here
τρεῖς σκηνάς σοὶ μίαν καὶ μωσῆ μίαν καὶ μίαν ἠλίᾳ 5 ἔτι
three tents, for You one, and for Moses one, and one for Elijah. still
αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς καὶ
he While speaking, behold a cloud bright overshadowed them and
ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα οὗτός ἐστιν ὁ υἱός μου ὁ
behold a voice from the cloud saying, This is the Son of Me –
ἀγαπητός ἐν ᾧ εὐδόκησα. αὐτοῦ ἀκούετε 6 καὶ ἀκούσαντες οἱ
beloved in whom I am well pleased. Him Hear! And having heard the
μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.
disciples fell on *the* faces of them and they were afraid greatly.

7 καὶ προσελθὼν ὁ ἰησοῦς ἥψατο αὐτῶν καὶ εἶπεν ἐγέρθητε καὶ μὴ
And approaching – Jesus touched them and said rise and not
φοβεῖσθε. 8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ
be afraid. lifting up And the eyes of them no one they saw except
τὸν ἰησοῦν μόνον. 9 καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
– Jesus alone. And coming down them from the mountain
ἐνετείλατο αὐτοῖς ὁ ἰησοῦς λέγων μηδεὶν εἰπῆτε τὸ ὄραμα ἕως
ordered them – Jesus saying, no one Tell the vision until
οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. 10 καὶ
which *time* the Son – of Man from dead *people* has risen. And
ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες τί οὖν οἱ γραμματεῖς
questioned Him the disciples of Him saying, Why then the scribes
λέγουσιν ὅτι ἠλίαν δεῖ ἔλθειν πρῶτον;
do say that Elijah it is necessary to come first?

11 ὁ δὲ ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, ἐλίας μὲν ἔρχεται πρῶτον
 – And Jesus answering said to them, Elijah indeed comes first
 καὶ ἀποκαταστήσει πάντα. 12 λέγω δὲ ὑμῖν ὅτι ἐλίας ἤδη ἦλθεν
 and he will restore all things. I say But to you that Elijah already came
 καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα
 and not they did recognize him, but they did with him as many things as
 ἠθέλησαν. οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.
 they desired. So also the Son – of Man is about to suffer by them.

13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ ἰωάννου τοῦ βαπτιστοῦ
 Then understood the disciples that concerning John the Baptizer
 εἶπεν αὐτοῖς.
 He spoke to them.

14 καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος
 And coming them to the crowd, approached Him a man,
 γονυπετῶν αὐτὸν 15 καὶ λέγων κύριε ἐλέησόν μου τὸν υἱόν
 kneeling before Him and saying, Lord have mercy on of me the son
 ὅτι σεληνιάζεται καὶ κακῶς πάσχει. πολλάκις γὰρ πίπτει εἰς
 because he is moonstruck and badly he suffers often For he falls into
 τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς
 the fire and often into the water. And I brought him to the
 μαθηταῖς σου καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 ἀποκριθεὶς
 disciples of You and not they were able him to heal. answered
 δὲ ὁ ἰησοῦς εἶπεν ὁ γενεὰ ἄπιστος καὶ διεστραμμένη. ἕως
 And – Jesus said, O generation unbelieving and having been perverted. Until
 πότε ἔσομαι μεθ’ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
 when will I be with you? until when will I endure you? Bring to Me him
 ὧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ ἰησοῦς καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ
 here. And commanded it – Jesus and came out from him the
 δαιμόνιον καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 τότε
 demon, and was healed the child from the hour that. Then
 προσελθόντες οἱ μαθηταὶ τῷ ἰησοῦ κατ’ ἰδίαν εἶπον διὰ τί
 approaching the disciples – Jesus by themselves, they said, Why
 ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 ὁ δὲ ἰησοῦς εἶπεν
 we not were able to cast out it? – And Jesus said
 αὐτοῖς διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν ἐὰν ἔχητε
 to them, Because of the unbelief of you. truly For I say to you if you have
 πίστιν ὡς κόκκον σινάπεως ἐρείτε τῷ ὄρει τούτῳ μετάβηθι
 faith as a grain of mustard you shall say to the mountain this, go
 ἔντεθθεν ἐκεῖ καὶ μεταβήσεται. καὶ οὐδὲν ἀδυνατήσεται ὑμῖν
 from here, there and go. And nothing will be impossible for you.

11 And Jesus answering, said to them, Elijah indeed comes first and he will restore all things. 12 But I say to you that Elijah already came and they did not recognize him, but they did with him as many things as they desired. So also the Son of Man is about to suffer by them. 13 Then the disciples understood that He spoke to them concerning John the Baptizer.

14 And when they came to the crowd, a man approached Him, kneeling before Him 15 and saying, Lord have mercy on my son, because he has seizures and he suffers badly. For often he falls into the fire and often into the water, 16 and I brought him to Your disciples and they were unable to heal him. 17 And Jesus answered and said, O unbelieving and perverted generation! How long shall I be with you? How long shall I endure you? Bring him here to Me. 18 And Jesus commanded it, and the demon came out of him, and the child was healed from that hour. 19 Then when the disciples approached Jesus privately, they said, Why were we unable to cast it out? 20 And Jesus said to them, Because of your unbelief. For truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, Go from here, and go there. And nothing will be impossible for you.

21 But this kind does not go out except by prayer and fasting.

22 And while they were staying in Galilee, Jesus said to them, The Son of Man is about to be delivered into *the* hands of men, 23 and they will kill Him and He will be raised on the third day. And they were terribly grieved.

24 And when they came to Capernaum, the one who took the didrachma *tax* approached Peter and said, Does not your teacher pay the didrachma *tax*? 25 He said, Yes, and when he entered the house, Jesus anticipated him saying, How does it appear to you, Simon? From whom do the kings of the earth take *the* custom or *the* head tax, from their sons or from foreigners? 26 Peter said to Him, From foreigners. Jesus said to him, Consequently the sons are free *of tax*. 27 But in order that we should not offend them, go to the sea, throw in *a* fishhook and when the first fish comes up, take *it* up, and when you open its mouth you will find *a* stater. Take that *stater*, and give *it* to them for Me and you.

Matthew Eighteen

1 At that hour, the disciples approached Jesus saying, Who then is greater in the kingdom of heaven? 2 And Jesus, calling to *Himself* a child, stood him in *the* midst of them,

21 τούτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
this But – kind not goes out if not by prayer and fasting.

22 ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ γαλιλαίᾳ εἶπεν αὐτοῖς ὁ ἰησοῦς
while staying And them in – Galilee, said to them – Jesus,
μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,
is about The Son – of Man to be delivered into *the* hands of men,

23 καὶ ἀποκτενοῦσιν αὐτόν καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
and they will kill Him and on the third day He will be raised.

καὶ ἐλυπήθησαν σφόδρα.
And they were grieved exceedingly.

24 ἐλθόντων δὲ αὐτῶν εἰς καπερναοὺμ προσήλθον οἱ τὰ δίδραχμα
coming And them to Capernaum, approached the one the didrachma *tax*
λαμβάνοντες τῷ πέτρῳ καὶ εἶπον, ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ
taking – Peter, and said, the teacher of you not pays the
δίδραχμα; 25 λέγει ναὶ καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν προέφθασεν
didrachma *tax*?⁴⁵ He says yes, and when he entered – the house anticipated
αὐτὸν ὁ ἰησοῦς λέγων τί σοι δοκεῖ σίμων; οἱ βασιλεῖς τῆς
him – Jesus saying, How to you it appears, Simon? the kings of the
γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον ἀπὸ τῶν υἱῶν αὐτῶν
earth From whom do they take custom or head tax from the sons of them
ἢ ἀπὸ τῶν ἀλλοτρίων; 26 λέγει αὐτῷ ὁ πέτρος, ἀπὸ τῶν ἀλλοτρίων.
or from – foreigners? says to Him – Peter from – foreigners.

ἔφη αὐτῷ ὁ ἰησοῦς ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. 27 ἵνα
said to him – Jesus, Consequently, free are the sons. in order that

δὲ μὴ σκανδαλίσωμεν αὐτούς πορευθεὶς εἰς τὴν θάλασσαν βάλε
But not we should not offend them going to the sea, throw in *a*

ἄγκιστρον καὶ τὸν ἀναβαίνοντα πρῶτον ἰχθὺν ἄρον καὶ ἀνοίξας
fishhook and the coming up first fish take it up and having opened

τὸ στόμα αὐτοῦ εὐρήσεις στατήρα. ἐκεῖνον λαβὼν δὸς αὐτοῖς
the mouth of it you will find *a* stater. that *stater* Taking, give *it* to them

ἀντὶ ἐμοῦ καὶ σοῦ.⁴⁶
for Me and you.

Matthew Eighteen

1 ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ ἰησοῦ λέγοντες τίς
At that – hour approached the disciples – Jesus saying, Who

ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 καὶ προσκαλεσάμενος
then greater is in the kingdom of the heavens? And calling to *Himself*

ὁ ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,
– Jesus a child He stood him in *the* midst of them,

3 καὶ εἶπεν ἀμὴν λέγω ὑμῖν ἐὰν μὴ στραφῆτε καὶ
and said, Truly I say to you Unless you should turn around and
γένησθε ὡς τὰ παιδία οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν
become like the child no no will you enter into the kingdom of the

οὐρανῶν 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο
heavens. whoever Therefore will humble himself like the child this

οὗτός ἐστιν ὁ μέγιστος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὅς ἐὰν
this person is – greatest in the kingdom of the heavens. And whoever

δέξῃται παιδίον τοιούτου ἐν ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται.
receives child such one in the name of Me, Me receives.

6 ὅς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν
who But ever causes to stumble one of the little ones these the ones

πιστευόντων εἰς ἐμέ συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος
believing in Me, it is profitable for him that be hung a millstone

ὄνικος εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει
for a donkey on the neck of him and he be sunk in the depth

τῆς θαλάσσης, 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη
of the sea. Woe to the world from the stumbling blocks! a necessity

γὰρ ἐστὶν ἐλθεῖν τὰ σκάνδαλα πλὴν οὐαὶ τῷ ἀνθρώπῳ
For it is to come the stumbling blocks. Nevertheless, woe to the man

ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. 8 εἰ δὲ ἡ χεὶρ σου
that through whom the stumbling block comes. if But the hand of you

ἢ ὁ πούς σου σκανδαλίζει σε ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ
or the foot of you causes to stumble you, cut off them and throw from

σοῦ. καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν ἢ
you. good For you it is to enter into – life lame or maimed than

δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.
two hands or two feet having to be thrown into the fire – eternal.

9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε
And if the eye of you causes to stumble you pull out it and throw

ἀπὸ σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ
from you. good for you It is with one eye into – life to enter than

δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
two eyes having to be thrown into the gehenna – of fire.

10 ὁρᾶτε, μὴ καταφρονήσῃτε ἓνος τῶν μικρῶν τούτων. λέγω γὰρ ὑμῖν
Behold, not you should despise one of the little ones these. I say For to you

ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ
that the angels of them in heaven through all see the

πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
face of the Father of Me the one in heavens.

3 and said, Truly I say to you, Unless you should turn around and become like the child, you will absolutely not enter into the kingdom of heaven. 4 Therefore, whoever will humble himself like this child, this person is greatest in the kingdom of heaven. 5 And whoever receives one such child in My name, receives Me.

6 But whoever causes one of these little ones who believe in Me to stumble, it is profitable for him that a millstone for a donkey be hung on his neck and he be sunk in the depth of the sea. 7 Woe to the world because of its stumbling blocks! For it is necessary that stumbling blocks come. Nevertheless, woe to that man through whom the stumbling block comes. 8 But if your hand or your foot causes you to stumble, cut them off and throw them from you. It is better for you to enter into life lame or maimed than having two hands or two feet to be thrown into the eternal fire. 9 And if your eye causes you to stumble, pull it out and throw it from you. It is better for you to enter into life with one eye than having two eyes to be thrown into the gehenna of fire.

10 Behold, you should not despise one of these little ones. For I say to you that through all time their angels in heaven see the face of My Father Who is in heaven.

11 For the Son of Man came to save the the thing which has become lost. 12 How does it appear to you? If a certain man has a hundred sheep, and one of them wanders off, will he not seek the one that wandered away, having left the ninety-nine while going in the mountains? 13 And if he happens to find it, truly I say to you that he rejoices about it more than about the ninety-nine that had not wandered away. 14 Thus it is not your Father Who is in heaven's desire that one of these little ones should be lost.

15 And if your brother should sin against you, go and prove it to him, between you and him alone. If he hears you, you have won your brother. 16 But if he should not hear you, take with you one or two people, that on the verbal testimony of two or three witness every statement might be established. 17 But if he refuses to hear them, speak to the assembly. But if he also refuses to hear the assembly, let him be to you just like the Gentile or the tax collector. 18 Truly I say to you, as many things as you bind on the earth will have been bound in heaven, and as many things as you loose on the earth will have been loosed in heaven. 19 Again, truly I say to you that concerning every matter, if two of you agree on the earth, it will be done for them by My Father Who is in heaven.

11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. 12 τί ἐλθὼν ἔσται ὑμῖν δοκεῖ; ἐὰν γένηταιί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῆ ἓν ἐξ αὐτῶν οὐχὶ ἀφείς τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὗρεῖν αὐτό ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα ἕμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.

15 ἐὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου ὑπάγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ ἐκέρδησας τὸν ἀδελφόν σου. 16 ἐὰν δὲ μὴ ἀκούσῃ παράλαβε μετὰ σοῦ ἕτι ἓνα ἢ δύο ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῆ πᾶν ῥῆμα. 17 ἐὰν δὲ παρακούσῃ αὐτῶν εἶπέ τῇ ἐκκλησίᾳ. ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ ἔστω σοι ὡςπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. 18 ἀμὴν λέγω ὑμῖ ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν τῷ οὐρανῷ. 19 πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωσιν αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, ἔσται αὐτοῖς ἡ ἀπάντησις.

20 οὐ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν
where For are two or three having been gathered together in – My

ὄνομα ἐκεῖ εἶμι ἐν μέσῳ αὐτῶν.
name, there I am in *the* midst of them.

21 τότε προσελθὼν αὐτῷ ὁ πέτρος εἶπεν κύριε ποσάκις ἁμαρτήσῃ
Then approaching Him – Peter said, Lord, how many times shall sin

εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;
against me the brother of me and I shall forgive him? up to seven?

22 λέγει αὐτῷ ὁ ἰησοῦς οὐ λέγω σοι ἕως ἑπτάκις ἀλλ' ἕως
says to him – Jesus, not I say to you up to seven, but up to

ἑβδομηκοντάκις ἑπτά. 23 διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν
seventy seven. Because of this, is like the kingdom of the

οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν
heavens a man, a king, who desired to settle an account with the

δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς
slave of him. beginning And him to settle, was brought to him one

ὀφειλέτης μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι
debtor of ten thousand talents. not having But him to repay

ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ παραθῆναι καὶ τὴν γυναῖκα αὐτοῦ
commanded him the master of him to be sold and the wife of him

καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν καὶ ἀποδοθῆναι. 26 πεσὼν
and the children and all things whatever he had and to be repaid. falling

οὖν ὁ δούλος προσεκύνει αὐτῷ λέγων κύριε, μακροθύμησον
Therefore the slave prostrated himself to him, saying, Lord, be longsuffering

ἐπ' ἐμοί καὶ πάντα σοι ἀποδώσω. 27 σπλαγχνισθεὶς δὲ ὁ
with me and all things to you I will repay. having compassion And the

κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν
master of the slave that released him and the loan forgave

αὐτῷ.
him.

28 ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ
having gone out But the slave that found one of the co-slaves of him

ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια καὶ κρατήσας αὐτὸν ἔπνιγεν
who owed him a hundred denarii.⁴⁷ And seizing him he was choking

λέγων ἀπόδος μοι εἴ τι ὀφείλεις. 29 πεσὼν οὖν ὁ σύνδουλος
saying, repay to me whatever you owe. falling Then the co-slave

αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων μακροθύμησον
of him at the feet of him, he was begging him saying, be longsuffering

ἐπ' ἐμοί καὶ ἀποδώσω σοι.
with me and I will repay you.

20 For where two or three have been gathered together in My name, I am there in their midst.

21 Then approaching Him, Peter said, Lord, how many times shall my brother sin against me and I shall forgive him? Up to seven?

22 Jesus said to him, I say to you, not up to seven, but up to seventy-seven. 23 Because of this, the kingdom of heaven is like a man, a king, who desired to settle an account with his slave. 24 And when he began to settle, one debtor of ten thousand talents was brought to him. 25 And when he could not repay, his master commanded him and his wife and children and everything he had to be sold and that he be repaid. 26 Therefore, having fallen down, the slave prostrated himself to him saying, Lord, be longsuffering with me, and I will repay all things to you. 27 And having compassion, the master of that slave released him and forgave him the loan.

28 But when that slave went out, he found one of his co-slaves who owed him a hundred denarii. And seizing him, he began choking him saying, Repay to me whatever you owe. 29 Then when his co-slave fell at his feet, he began begging him saying, Be longsuffering with me, and I will repay you.

30 But he was not willing, but after he departed, he threw him into prison until which *time* he should repay the thing that he owed. 31 but when his co-slaves saw the things which had happened, they were greatly grieved, and when they came, they report all the things that happened to their master.

32 Then when his master summoned him, he said to him, Evil slave, I forgave you all that debt because you begged me. 33 Was it not also necessary for you to have mercy on your co-slave, even as I had mercy on you? 34 And being full of wrath, his master gave him over to the torturers until which *time* he should repay everything which was owed to him. 35 Thus also My heavenly Father will do to you, unless you forgive each one his brother his trespasses from your hearts.

Matthew Nineteen

1 And it happened when Jesus completed these statements, He went away from Galilee and came to the area of Judea beyond the Jordan. 2 And large crowds followed Him, and He healed them there.

3 And the Pharisees approached Him, testing Him and saying to Him, Is it lawful for a man to divorce his wife for any reason?

30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδοῦν τὸ ὀφειλόμενον. 31 ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.

32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ δοῦλε ποιηρὲ πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι ἐπεὶ παρεκάλεσάς με. Evil, all the debt that I forgave you because you begged me.

33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου ὡς not Was it necessary also you to have mercy on the co-slave of you as

καὶ ἐγὼ σὲ ἠλέησα; 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδοῦν πᾶν τὸ him to the torturers until which *time* he should repay everything the thing

ὀφειλόμενον αὐτῷ. 35 οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος being owed to him. Thus also the Father of Me – heavenly

ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν. will do to you if not you forgive each one the brother of him from the hearts of you the trespasses of them.

Matthew Nineteen

1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ ἰησοῦς τοὺς λόγους τούτους μετῆρεν ἀπὸ τῆς γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς ἰουδαίας πέραν τοῦ ἰορδάνου. 2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. And it happened when ended – Jesus the words these He went away from – Galilee and came to the borders – of Judea beyond the Jordan. And followed Him crowds large and He healed them there.

3 καὶ προσῆλθον αὐτῷ οἱ φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες And approached Him the Pharisees testing Him and saying αὐτῷ εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; to Him – Is it lawful for a man to divorce the wife of him for every reason?

4 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, οὐκ ἀνέγνωτε ὅτι ὁ
the one And answering said to them, not Did you read that the one
ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; 5 καὶ
making *them* from *the* beginning male and female He made them? And
εἶπεν ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα
He said, Because of this shall leave a man the father and the mother
καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς
and he shall be joined to the wife of him, and shall be the two into
σάρκα μίαν. 6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ
flesh one. Thus no longer are they two but flesh one. what Therefore—
θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. 7 λέγουσιν αὐτῷ, τί
God joined together man not let separate. They say to Him, Why
οὖν μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ
then Moses did command to give a written document of separation and
ἀπολύσαι αὐτήν; 8 λέγει αὐτοῖς ὅτι μωσῆς πρὸς τὴν
to divorce her? He says to them, Because Moses concerning the
σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν,
hardness of heart your allowed you to divorce the wives of you,
ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. 9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν
from *the* beginning but not it has been so. I say but to you that whoever
ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην
should divorce the wife of him not for fornication and marries another
μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας
commits adultery and the one having been divorced woman marrying
μοιχᾶται.
commits adultery.

10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ
say to Him the disciples of Him, If thus is the reason of the
ἀνθρώπου μετὰ τῆς γυναικὸς οὐ συμφέρει γαμήσαι.
man with the wife, not it is advantageous to marry.

11 ὁ δὲ εἶπεν αὐτοῖς οὐ πάντες χωροῦσιν τὸν λόγον τούτον ἀλλ'
the one But said to them, Not all accept the word this but
οἷς δέδοται. 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας
for whom it has been given. *there* are For eunuchs who from *the* womb
μητρὸς ἐγεννήθησαν οὕτως καὶ εἰσὶν εὐνοῦχοι οἵτινες
of the mother were born thus, and *there* are eunuchs who
εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων καὶ εἰσὶν εὐνοῦχοι οἵτινες
were made eunuchs by — men and there are eunuchs who
εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.
made eunuchs themselves because of the kingdom of the heavens.

4 And answering, He said to them, Did you not read that the one who made them, made them male and female at the beginning? 5 And He said, Because of this a man shall leave his father and his mother and he shall be joined to his wife, and the two shall be one flesh. 6 Thus they are no longer two, but one flesh. Therefore, what God has joined together, let not man separate. 7 They said to Him, Why therefore did Moses command to give a document of separation and to divorce her? 8 He said to them, Because Moses, concerning the hardness of your heart, allowed you to divorce your wives, but it has not been so from the beginning. 9 But I say to you that whoever should divorce his wife except for fornication and marries another woman commits adultery, and the man marrying a divorced woman commits adultery.

10 His disciples said to Him, If the man's situation with his wife is thus, it is not advantageous to marry.

11 But He said to them, Not all accept this idea, but *it is* for *the ones* to whom it has been given. 12 For *there* are eunuchs who were born from *the* womb of *their* mother thus, and *there* are eunuchs who were made eunuchs by men, and *there* are eunuchs who made themselves eunuchs because of the kingdom of heaven.

Let the one who has the ability to accept *it*, accept *it*.

13 Then small children were brought to Him in order that He might place His hands on them and pray. But the disciples restrained them. 14 But Jesus said, Allow the small children and do not forbid them to come to Me, for the kingdom of heaven is for such ones. 15 And after He placed His hands on them, He went from there.

16 And behold, one *man* who approached said to Him, Good teacher, What good thing shall I do in order that I may have life eternal? 17 But He said to Him, Why do you call Me good? No one is good except one, God. But if you desire to enter into life, keep the commandments. 18 He said to Him, Which *ones*? And Jesus said, You shall not murder, you shall not commit adultery, you shall not steal, you shall not falsely testify, 19 honor your father and your mother, and, you shall love your neighbor as yourself. 20 The young man said to him, I have kept all these things from my youth. What am I still lacking? 21 Jesus said to him, If you desire to be perfect, go, sell your belongings and give *them* to *the* poor, and you shall have treasure in heaven, and come, follow Me. 22 But when the young man heard the statement he departed sorrowing, for he had many possessions.

ὁ δυνάμενος χωρεῖν χωρεῖτω.
the one having ability to accept *it*, Let him accept *it*.

13 τότε προσηρέχθη αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῆ
Then were brought to Him small children, in order that the hands He might place
αὐτοῖς καὶ προσεύξεται. οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ
on them and pray. the But disciples restrained them. – But
ἰησοῦς εἶπεν ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός
Jesus said, Allow the small children and not do forbid them to come to
με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 15 καὶ
Me, – for of such ones is the kingdom of the heavens. And
ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν.
having placed on them the hands, He went from there.

16 καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ διδάσκαλε ἀγαθε, τί ἀγαθὸν
And behold one approaching said to Him, teacher Good, what good thing
ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; 17 ὁ δὲ εἶπεν αὐτῷ
shall I do in order that I may have life eternal? the one But said to Him,
τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός εἰ μὴ εἷς ὁ θεός. εἰ δὲ
Why Me do you say good? no one *is* good except one, – God if But
θέλεις εἰσελθεῖν εἰς τὴν ζωὴν τήρησον τὰς ἐντολάς. 18 λέγει
you desire to enter into – life, keep the commandments. He says
αὐτῷ ποίας ὁ δὲ ἰησοῦς εἶπεν τὸ οὐ φονεύσεις
to Him, which? – And Jesus said, – not You shall murder,
οὐ μοιχεύσεις οὐ κλέψεις οὐ ψευδομαρτυρήσεις
not you shall commit adultery, not you shall steal, not you shall falsely testify,
19 τίμα τὸν πατέρα καὶ τὴν μητέρα καὶ ἀγαπήσεις τὸν πλησίον
honor the father and the mother and you shall love the neighbor
σου ὡς σεαυτόν. 20 λέγει αὐτῷ ὁ νεανίσκος, πάντα ταῦτα
of you as yourself. says to Him The young man all these things
ἐφυλαξάμην ἐκ νεότητός μου. τί ἔτι ὑστερῶ; 21 ἔφη αὐτῷ ὁ
I have kept from youth of me. What still am I lacking? said to him –
ἰησοῦς εἰ θέλεις τέλειος εἶναι ὑπάγε πώλησον σου τὰ
Jesus, If you desire perfect to be, go, sell of you the things
ὑπάρχοντα καὶ δός πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ
belonging and give to *the* poor and you shall have treasure in heaven and
δεῦρο ἀκολούθει μοι. 22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθεν
come, follow me. hearing But the young man the word he departed
λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.
sorrowing, he was for having possessions many.

23 ὁ δὲ ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, ἀμὴν λέγω ὑμῖν ὅτι
 – And Jesus said to the disciples of Him, Truly I say to you that
 δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.
 with difficulty a rich person will enter into the kingdom of the heavens.
 24 πάλιν δὲ λέγω ὑμῖν εὐκοπώτερόν ἐστιν κάμηλον διὰ
 again But I say to you, easier it is for a camel through
 τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν
 a hole of a needle to go through than for a rich person into the
 βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 25 ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ
 kingdom – of God to enter. having heard But the disciples of Him
 ἐξεπλήσσοντο σφόδρα λέγοντες τίς ἄρα δύναται σωθῆναι; 26 ἐμβλέψας
 were amazed greatly saying, Who, then, is able to be saved? considering
 δὲ ὁ ἰησοῦς εἶπεν αὐτοῖς παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν
 But – Jesus said to them, for men This thing impossible is
 παρὰ δὲ θεῷ πάντα δυνατά. 27 τότε ἀποκριθεὶς ὁ πέτρος εἶπεν
 for but God all things are possible. Then answering – Peter said
 αὐτῷ ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι.
 to Him, See, we left all things and we followed You.
 τί ἄρα ἔσται ἡμῖν; 28 ὁ δὲ ἰησοῦς εἶπεν αὐτοῖς ἀμὴν λέγω ὑμῖν
 What then shall be for us? – And Jesus said to them, Truly I say to you
 ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ
 that you the ones following Me in the regeneration when shall sit
 ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ καθίσεσθε καὶ ὑμεῖς
 the Son – of Man on the throne of glory of Him, you shall sit also you
 ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ ἰσραήλ. 29 καὶ
 on twelve thrones judging the twelve tribes – of Israel. And
 πᾶς ὃς ἀφήκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ
 every person who left houses or brothers or sisters or father or
 μητέρα ἢ γυναῖκά ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου
 mother or wife or children or fields for the sake of the name of Me,
 ἑκατονταπλασίονα λήψεται καὶ ζωὴν αἰώνιον κληρονομήσει.
 a hundredfold will receive and life eternal shall inherit.
 30 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.
 many But will be first, last, and last first.

23 And Jesus said to His disciples, Truly I say to you that a rich person will enter into the kingdom of heaven with difficulty. 24 But again I say to you, it is easier for a camel to go through an eye of a needle than for a rich person to enter the kingdom of God. 25 But when they heard Him, His disciples were greatly amazed saying, Who, then, can be saved? 26 But Jesus, considering them, said to them, This thing is impossible for men, but for God all things are possible. 27 Then answering, Peter said to Him, See we left all things and we followed You. What then shall we get? 28 And Jesus said to them, Truly I say to you that you who follow Me, when the Son of Man sits on the throne of His glory in the regeneration, you also shall sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has 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 shall inherit life eternal. 30 But many who are first will be last, and many who are last will be first.

Matthew Twenty

1 For the kingdom of heaven is like a man, a master of a house, who went out early in the morning to hire workers for his vineyard. 2 And when he agreed with the workers for a denarius for the day, he sent them into his vineyard. 3 And going out about the third hour, he saw others standing in the market, idle. 4 And to those *men* he said, You also go into the vineyard, and I will give you whatever may be right. 5 And they departed. Going out again about the sixth and ninth hour, he did likewise. 6 And after going out about the eleventh hour, he found others standing idle, and he said to them, Why do you stand here idle the whole day? 7 They said to him, Because no one has hired us. He said to them, You also go into the vineyard and you will receive whatever may be right. 8 And when evening came, the owner of the vineyard said to his foreman, Call the workers and pay them their wage, beginning at the last up to the first. 9 And the ones who came about the eleventh hour each received a denarius. 10 And when the first came, they supposed that they would receive more, and they also each received a denarius. 11 And when they received *it*, they began grumbling against the master of the house,

Matthew Twenty

1 ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ like For is the kingdom of the heavens a man, a master of a house ὅστις ἐξῆλθεν ἅμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα who went out early in the morning to hire workers for the vineyard αὐτοῦ. 2 καὶ συμφωνήσας μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν of him. aAd having agreed with the workers for a denarius for the day ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν περὶ τρίτην he sent them into the vineyard of him. And going out about the third ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς. 4 καὶ ἐκείνοις hour he saw others standing in the market idle. And to those *men* εἶπεν ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα καὶ ὃ ἔάν ᾖ δίκαιον he said go also You into the vineyard and whatever may be right, δώσω ὑμῖν. 5 οἱ δὲ ἀπῆλθον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ I will give you. the ones And departed. again Going out about the sixth and ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν ninth hour he did likewise. about And the eleventh hour going out εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς τί ὧδε ἐστήκατε he found others standing idle and he says to them, Why here do you stand ὅλην τὴν ἡμέραν ἀργοί; 7 λέγουσιν αὐτῷ ὅτι οὐδεὶς ἡμᾶς whole the day idle? They say to him, Because no one us ἐμισθώσατο. λέγει αὐτοῖς ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα καὶ hired. He says to them, go also You into the vineyard and ὃ ἔάν ᾖ δίκαιόν ἴψῃσθε. 8 ὀψίας δὲ γενομένης λέγει ὁ whatever may be right you will receive. evening And having come says the κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ κάλεσον τοὺς ἐργάτας καὶ master of the vineyard to the foreman of him, Call the workers and ἀπόδος αὐτοῖς τὸν μισθὸν ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. pay them the wage, beginning from the last *ones* until the first *ones*. 9 καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. And coming the ones about the eleventh hour received each a denarius. 10 ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν ὅτι πλεῖονα ἴψονται, having come And the first they supposed that more they will receive, καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. 11 λαβόντες δὲ and received also they each a denarius. having received *it* And ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, they were grumbling against the master of the house,

12 λέγοντες ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν καὶ ἴσους
 saying, – These the last one hour did and equal
 ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ
 to us them you made the ones having born the burden of the day and
 τὸν καύσωνα. 13 ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν ἐταίρε
 the burning heat. the one But answering said to each of them, Friend,
 οὐκ ἄδικῶ σε, οὐχὶ δηναρίου συνεφώνησάς μοι; 14 ἄρον
 not I am wronging you. not of a denarius Did you agree with me? Take
 τὸ σὸν καὶ ὑπάγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ
 the thing yours and go. I desire But to this – last man to give as also
 σοί. 15 ἢ οὐκ ἔξεστίν μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς;
 to you. Or not is it lawful for me to do what I desire with – my things?
 εἰ ὁ ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι;
 – the eye of you evil Is because I good am?
 16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι. πολλοὶ
 Thus shall be the last first and the first last. many
 γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.
 For are called few but chosen.

17 καὶ ἀναβαίνων ὁ ἰησοῦς εἰς ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα
 And going up – Jesus to Jerusalem, He took aside the twelve
 μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ καὶ εἶπεν αὐτοῖς 18 ἰδοὺ ἀναβαίνομεν
 disciples separately on the road and said to them, Behold we are going up
 εἰς ἱεροσόλυμα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς
 to Jerusalem and the Son – of Man will be handed over to the
 ἀρχιερεῦσιν καὶ γραμματεῦσιν καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,
 chief priests and scribes and they will condemn Him to death,
 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ
 and they will hand over Him to the Gentiles for – to mock and
 μαστιγῶσαι καὶ σταυρῶσαι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
 to scourge and to crucify and on the third day He will rise.
 20 τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν ζεβεδαίου μετὰ τῶν υἱῶν
 Then approached Him the mother of the sons of Zebedee with the sons
 αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21 ὁ δὲ
 of her, bowing and asking something from Him. the one And
 εἶπεν αὐτῇ τί θέλεις; λέγει αὐτῷ εἰπὲ ἵνα καθίσωσιν οὗτοι
 said to her, What do you desire? she says to Him, say that may sit these
 οἱ δύο υἱοὶ μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν
 – two sons of me, one at the right of You and one at the left of You in
 τῇ βασιλείᾳ σου.
 the kingdom of You.

12 saying, These last did one hour, and you made them equal to us, who bore the burden of the day and the burning heat. 13 But answering, he said to each of them, Friend, I am not wronging you. Did you not agree with me for a denarius? 14 Take what is yours and go. But I desire to give to this last man *the same* as I gave to you. 15 Or is it not lawful for me to do what I desire with my things? Is your eye evil because I am good? 16 Thus, the last shall be first, and the first last. For many are called, but few chosen.

17 And as Jesus was going up to Jerusalem, He took aside the twelve disciples separately on the road and said to them, 18 Behold, we are going to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes and they will condemn Him to death, 19 and they will hand Him over to the Gentiles in order that He might be mocked and scourged and crucified, and He will rise on the third day.

20 Then the mother of the sons of Zebedee approached Him with her sons, bowing and asking something from Him. 21 And He said to her, What do you desire? She said to Him, Say that in Your kingdom these two sons of mine may recline, one at Your right and one at Your left.

22 But answering, Jesus said, You do not know what you are asking. Are you able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am being baptized? They said to Him, We are able. 23 And He said to them, Indeed, My cup you will drink and you will be baptized with the baptism with which I am being baptized. But to sit at My right and My left is not Mine to give, but are for the ones for whom it has been prepared by My Father.

24 And when the ten had heard, they were indignant about the two brothers. 25 But having summoned them, Jesus, said, You know that the rulers of the Gentiles exercise lordship over them and the great ones exercise authority over them. 26 But it will not be so with you, but whoever among you desires to become great shall be your servant. 27 And whoever among you desires to be first, let him be your slave. 28 Just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom in the place of many.

29 And as they went out from Jericho, a large crowd followed Him. 30 And behold, two blind men sitting beside the road, when they heard that Jesus was passing by, cried out saying, Be merciful to us, Lord, Son of David.

22 ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν οὐκ οἴδατε τί αἰτεῖσθε.
answering But – Jesus said, not You know what you are asking.

δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν ἢ τὸ
Are you able to drink the cup which I am about to drink or the
βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; λέγουσιν αὐτῷ
baptism with which I am being baptized to be baptized? they say to Him,

δυνάμεθα. 23 καὶ λέγει αὐτοῖς τὸ μὲν ποτήριόν μου πίεσθε
we are able. And He says to them, the indeed cup of Me you will drink

καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. τὸ δὲ
and the baptism with which I am being baptized you will be baptized. – but

καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι
to sit at the right of Me and at the left of Me not is Mine to give,

ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.
but for the ones whom it has been prepared by the Father of Me.

24 καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.
And having heard the ten, they were indignant about the two brothers.

25 ὁ δὲ ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν οἴδατε ὅτι οἱ ἄρχοντες
– But Jesus having summoned them said, You know that the rulers

τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
of the Gentiles exercise lordship over them and the great ones

κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν ἀλλ' ὅς
exercise authority over them. not thus But it will be with you but who-

ἐάν θέλη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος. 27 καὶ
ever desires among you great to become shall be of you a servant. And

ὅς ἐάν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔστω ὑμῶν δοῦλος.
whoever desires among you to be first let him be of you a slave.

28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
just as the Son – of Man not came to be served but

διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
to serve and to give the life of Him as a ransom in place of many.

29 καὶ ἐκπορευομένων αὐτῶν ἀπὸ ἱεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.
And going out them from Jericho followed Him a crowd large.

30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες
And behold two blind men sitting beside the road, having heard

ὅτι ἰησοῦς παράγει ἔκραζαν λέγοντες ἐλέησον ἡμᾶς κύριε
that Jesus is passing by cried out saying be merciful to us Lord,

υἱὸς δαυίδ.
son of David.

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ
the But crowd rebuked them that they should be silent. the ones But

μεῖζον ἔκραζον λέγοντες ἐλέησον ἡμᾶς κύριε υἱὸς δαυίδ.
all the more cried out saying, Be merciful to us Lord, Son of David.

32 καὶ στὰς ὁ ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν τί
And standing still – Jesus addressed them and said, What

θέλετε ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ κύριε ἵνα ἀνοιχθῶσιν
do you desire I should do for you? They say to Him Lord that may be opened

ἡμῶν οἱ ὀφθαλμοὶ. 34 σπλαγχνισθεὶς δὲ ὁ ἰησοῦς ἥψατο τῶν
of us the eyes. having compassion And – Jesus touched the

ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ,
eyes of them and immediately received sight of them the eyes,

καὶ ἠκολούθησαν αὐτῷ.
and they followed Him.

Matthew Twenty-one

1 καὶ ὅτε ἤγγισαν εἰς ἱεροσόλυμα καὶ ἦλθον εἰς βηθσφαγή πρὸς
And when they came near to Jerusalem and came to Bethsphage toward

τὸ ὄρος τῶν ἐλαιῶν τότε ὁ ἰησοῦς ἀπέστειλεν δύο μαθητὰς 2 λέγων
the Mount – of Olives then – Jesus sent two disciples, saying

αὐτοῖς πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν καὶ εὐθέως
to them, Go into the village – opposite you and immediately

εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς. λύσαντες
you will find a donkey having been tied and a colt with her. Having loosed,

ἀγάγετέ μοι 3 καὶ εἰάν τις ὑμῖν εἴπη τι ἐρεῖτε ὅτι
lead them to Me. And if anyone to you should say anything you shall say that

ὁ κύριος αὐτῶν χρεῖαν ἔχει. εὐθέως δὲ ἀποστέλλει αὐτούς.
the Lord of them need has. immediately And He sent them.

4 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν
this And whole thing occurred in order that might be fulfilled the statement

διὰ τοῦ προφήτου λέγοντος 5 εἶπατε τῇ θυγατρὶ σιών· ἰδοὺ
through the prophet saying, Say to the daughter of Zion: Behold

ὁ βασιλεὺς σου ἔρχεται σοι πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
the king of you is coming to you meek and riding on a donkey

καὶ πῶλον υἱὸν ὑποζυγίου.
even a colt, a son of a beast of burden.⁴⁸

6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς
going And the disciples and doing just as ordered them

ὁ ἰησοῦς,
– Jesus,

31 But the crowd rebuked them, *saying* that they should be silent. But all the more they cried out saying, Be merciful to us, Lord, Son of David. 32 And standing still, Jesus addressed them and said, What do you desire *that* I do for you? 33 They said to Him, Lord, that our eyes may be opened. 34 And having compassion, Jesus touched their eyes, and immediately their eyes received sight, and the followed Him.

Matthew Twenty-one

1 And when they came near to Jerusalem and came to Bethsphage toward the Mount of Olives, then Jesus sent two disciples, 2 saying to them, Go into the village opposite you and immediately you will find a donkey which has been tied, and a colt with her. After you loose them, lead them to Me. 3 And if anyone should say anything to you, you shall say that the Lord has need of them. And immediately He sent them. 4 And this whole thing occurred in order that might be fulfilled the statement through the prophet saying, 5 Say to the daughter of Zion, Behold! Your king is coming to you, meek and riding on a donkey, even a colt, a foal of a beast of burden.

6 And the disciples went and did just as Jesus ordered them,

7 they led the donkey and the colt, and they their clothing placed on them and they set *Him* on them. 8 And a large crowd spread their clothing on the road, and others were cutting branches from the trees and were spreading them on the road. 9 And the crowds who were preceding and who were following *Him* were crying out saying, Hosanna to the Son of David. Blessed is the one who comes in *the* name of *the* Lord. Hosanna in the highest places. 10 And when He entered into Jerusalem, all the city was shaken up saying, Who is this? 11 And the crowds kept on saying, This is Jesus, the prophet from Nazareth of Galilee.

12 And Jesus entered into the temple of God and He cast out all the ones who were selling and buying in the temple, and He overturned the tables of the money changers, and the seats of the ones who were selling doves. 13 And He said to them, It is written, My house shall be called a house of prayer. But you made it a cave of robbers.

14 And lame and blind *people* approached *Him* in the temple, and He healed them. 15 But when the chief priests and the scribes saw the marvels which He did, and the children crying out in the temple, and saying, Hosanna to the Son of David, they became indignant,

7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ
they led the donkey and the colt and they placed on them the

ἱμάτια αὐτῶν καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλείστος ὄχλος
clothing of them and they set *Him* on them. – And a large crowd

ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ ἄλλοι δὲ ἔκοπτον
spread of themselves the clothing on the road, others and were cutting

κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυσον ἐν τῇ ὁδῷ. 9 οἱ δὲ
branches from the trees and were spreading *them* on the road. the And

ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον
crowds the ones preceding and the ones following were crying out

λέγοντες ὡσαννὰ τῷ υἱῷ δαυίδ. εὐλογημένος ὁ ἐρχόμενος
saying, Hosanna to the Son of David. Blessed is the one coming

ἐν ὀνόματι κυρίου. ὡσαννὰ ἐν τοῖς ὑψίστοις. 10 καὶ εἰσελθόντος
in *the* name of *the* Lord. Hosanna in the highest places. And entering

αὐτοῦ εἰς ἱεροσόλυμα ἐσεισθη πᾶσα ἡ πόλις λέγουσα τίς ἐστίν
Him into Jerusalem, was shaken up all the city saying, Who is

οὗτος; 11 οἱ δὲ ὄχλοι ἔλεγον οὗτός ἐστιν ἰησοῦς ὁ προφήτης
this? the And crowds were saying, This is Jesus the prophet

ὁ ἀπὸ ναζαρέτ τῆς γαλιλαίας.
– from Nazareth – of Galilee.

12 καὶ εἰσῆλθεν ὁ ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ καὶ ἐξέβαλεν πάντας
And entered – Jesus into the temple – of God and He cast out all

τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν
the ones selling and buying in the temple and the tables of the

κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς
money changers He overturned and the seats of the ones selling –

περιστεράς. 13 καὶ λέγει αὐτοῖς γέγραπται ὁ οἶκός μου οἶκος
doves. And He says to them, It is written, the house of Me a house

προσευχῆς κληθήσεται ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.
of prayer shall be called. you but it made a cave of robbers.⁴⁹

14 καὶ προσῆλθον αὐτῷ χωλοὶ καὶ τυφλοὶ ἐν τῷ ἱερῷ καὶ
And approached *Him* lame and blind *people* in the temple and

ἐθεράπευσεν αὐτούς. 15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
He healed them. seeing But the chief priests and the scribes

τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας κρᾶζοντας ἐν τῷ ἱερῷ
the marvels which He did and the children crying out in the temple

καὶ λέγοντας ὡσαννὰ τῷ υἱῷ δαυίδ ἠγανάκτησαν,
and saying, Hosanna to the Son of David, they became indignant,

16 καὶ εἶπον αὐτῷ ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ ἰησοῦς
and said to Him, Do You hear what these are saying? – And Jesus

λέγει αὐτοῖς ναί. οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ
says to them, Yes. not ever Did you read – Out of the mouth babies and

θηλαζόντων κατηρτίσω⁵⁰ αἶνον; 17 καὶ καταλιπὼν
ones being suckled You prepared for Yourself praise?⁵¹ And leaving behind

αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς βηθανίαν καὶ ἠύλισθη
them, He went outside the city to Bethany and He spent the night

ἐκεῖ.
there.

16 and said to Him, Do you hear what these are saying? And Jesus said to them, Yes. Did you never read, Out of the mouth of babies and ones who are suckled You prepared praise for Yourself? 17 And having left them behind, He went outside the city to Bethany, and He spent the night there.

18 πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν. 19 καὶ ἰδὼν
in the morning And returning to the city, He grew hungry. And seeing

συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν καὶ οὐδὲν εὔρεν ἐν αὐτῇ
fig tree one on the way, He went to it and nothing found on it

εἰ μὴ φύλλα μόνον. καὶ λέγει αὐτῇ μηκέτι ἐκ σοῦ καρπὸς γένηται
except leaves only. And He says to it, No longer from you fruit come to be

εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. 20 καὶ ἰδόντες οἱ
unto the age. And was dried up instantly the fig tree. And seeing the

μαθηταὶ ἐθαύμασαν λέγοντες πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ.
disciples marveled, saying, how immediately was dried up the fig tree.

21 ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν αὐτοῖς ἀμὴν λέγω ὑμῖν ἂν
answering And – Jesus said to them, Truly I say to you if

ἔχητε πίστιν καὶ μὴ διακριθῆτε οὐ μόνον τὸ τῆς
you should have faith and not you should doubt, not only the thing with the

συκῆς ποιήσετε ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε
fig tree you will do, but even if to the mountain this you should say

ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν γενήσεται. 22 καὶ πάντα
Be taken away and be cast into the sea, it will happen. And all things

ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψετε.
as many as – you may ask in – prayer, believing, you will receive.

23 καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν προσῆλθον αὐτῷ διδάσκοντι οἱ
And coming Him into the temple approached Him while teaching the

ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες ἐν ποίᾳ
chief priests and the elders of the people saying, By what sort of

ἐξουσίᾳ ταῦτα ποιεῖς καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
authority these things do you and who to You gave the authority this?

18 And when He returned to the city early in the morning, He grew hungry. 19 And seeing one fig tree on the way, He went to it and found nothing on it except leaves only. And He said to it, No longer may fruit ever come from you. And instantly the fig tree was dried up. 20 And when they saw it, the disciples marveled, saying how instantly the fig tree was dried up. 21 And answering, Jesus said to them, Truly I say to you, if you should have faith and not doubt, not only will you do the thing with the fig tree, but even if you should say to this mountain, Be taken away and be cast into the sea, it will happen. 22 And all things whatever you should ask in prayer, believing, you will receive.

23 And when He came into the temple, the chief priests and the elders of the people approached Him while He was teaching saying, By what sort of authority do you perform these things, and who gave this authority to You?

24 But answering, Jesus said to them, I will also ask you one question, which, if you tell Me, I also will tell to you by what kind of authority I perform these things. 25 From where was the baptism of John? From heaven or from man? But they were discussing among themselves saying, If we should say, From heaven, He will say to us, Why, then, did you not believe him? 26 But if we should say, From men, we fear the crowd, for they all hold John as a prophet. 27 And answering Jesus, they said, We do not know. He said also to them, Nor do I you by what sort of authority I perform these things.

28 But what does this seem to you? A man had two children, and approaching the first, he said, Go, child. Work today in my vineyard. 29 But answering he said, I will not. But later, having changed his mind, he went. 30 And approaching the second, he said the same. And answering, He said, I *am going*, Lord, and he did not go. 31 Which of the two did the will of the father? They said to Him, The first. Jesus said to them, Truly I say to you that the tax collectors and the prostitutes go before you into the kingdom of God. 32 For John came to you in the way of righteousness and you did not believe Him,

24 ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν αὐτοῖς ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον answering But – Jesus said to them, I will ask you I also word ἓνα ὃν ἐὰν εἴπητέ μοι καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ one, which if you tell me I also to you I will tell by what sort of authority ταῦτα ποιῶ. 25 τὸ βάπτισμα ἰωάννου πόθεν ἦν ἐξ οὐρανοῦ these things I do. the baptism of John From where was? From heaven, ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες or from man? the ones But were discussing among themselves saying, ἐὰν εἴπωμεν ἐξ οὐρανοῦ ἐρεῖ ἡμῖν διὰ τί οὖν if we should say From heaven, He will say to us, Because of what then οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων not did you believe him? if But we should say from men, φοβούμεθα τὸν ὄχλον πάντες γὰρ ἔχουσιν τὸν ἰωάννην ὡς προφήτην. we fear the crowd, all for they hold – John as a prophet. 27 καὶ ἀποκριθέντες τῷ ἰησοῦ εἶπον, οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ And answering – Jesus, they said, not We know. said to them also αὐτός οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. He, nor I do say to you by what sort of authority these things I do.

28 τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο καὶ προσελθὼν what But to you does it seem? A man had children two and approaching τῷ πρώτῳ εἶπεν τέκνον ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι to the first he said, child, Go. today Work in the vineyard μου. 29 ὁ δὲ ἀποκριθεὶς εἶπεν οὐ θέλω. ὕστερον δὲ of me. the one But answering said, not I will. later But μεταμεληθεὶς ἀπῆλθεν. 30 καὶ προσελθὼν τῷ δευτέρῳ εἶπεν having changed his mind he went. And approaching the second he said ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν ἐγὼ κύριε καὶ οὐκ ἀπῆλθεν. the same. the one And answering said, I am, lord, and not he went. 31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν αὐτῷ Which of the two did the will of the father? They say to Him, ὁ πρῶτος. λέγει αὐτοῖς ὁ ἰησοῦς ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι The first says to them – Jesus, Truly I say to you that the tax collectors καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. and the prostitutes go before you into the kingdom – of God. 32 ἦλθεν γὰρ πρὸς ὑμᾶς ἰωάννης ἐν ὁδῷ δικαιοσύνης καὶ οὐκ came For to you John in the way of righteousness and not ἐπιστεύσατε αὐτῷ, you believed him,

οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ. ὑμεῖς δὲ ἰδόντες
 the but tax collectors and the prostitutes believed him. you But having seen
 οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
 not change your minds later – to believe him.

but the tax collectors and the prostitutes believed him. But when you saw, you did not later change your minds so that you believed him.

33 ἄλλην παραβολὴν ἀκούσατε ἄνθρωπος τις ἦν οἰκοδεσπότης,
 another parable Hear A man certain was a master of a house,
 ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ. περιέθηκεν καὶ ὥρυξεν
 who planted a vineyard and a fence it he placed around And dug
 ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον καὶ ἐξέδοτο αὐτὸν
 in it a wine press and constructed a tower and let it
 γεωργοῖς καὶ ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν
 to farmers and went abroad. when And came near the season of the
 καρπῶν ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν
 fruits he sent the slaves of him to the farmers to receive
 τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ
 the fruits of him. And having taken the farmers the slaves of him
 ὃν μὲν ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ
 one of which – they beat, one of which – they killed, one of which –
 ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
 they stoned. Again he sent other slaves more than the
 πρώτων καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37 ὕστερον δὲ ἀπέστειλεν πρὸς
 first and they did to them likewise. later And he sent to
 αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων ἐντραπήσονται τὸν υἱόν μου.
 them the son of him saying They will hold in high esteem the son of me.
 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς οὗτός
 the But farmers, having seen the son, said among themselves, this
 ἐστὶν ὁ κληρονόμος. δεῦτε ἀποκτείνωμεν αὐτὸν καὶ κατάσχῶμεν
 is the heir. Come, let us kill him and let us possess
 τὴν κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ
 the inheritance of him. And having taken him they cast him out of the
 ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ
 vineyard and killed him. when, therefore, comes the lord of the
 ἀμπελῶνος τί ποιήσει τοῖς γεωργοῖς ἐκείνοις 41 λέγουσιν αὐτῷ
 vineyard what will he do to the farmers those? they say to Him
 κακοὺς κακῶς ἀπολέσει αὐτούς καὶ τὸν ἀμπελῶνα ἐκδώσεται
 bad men badly He will destroy them and the vineyard he will let
 ἄλλοις γεωργοῖς οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς
 to other farmers who will render to him the fruit in the
 καιροῖς αὐτῶν.
 seasons of them.

33 Hear another parable: A certain man was a master of a house, who planted a vineyard and placed a fence around it. And he dug in it a wine press and constructed a tower. And he let it to farmers and went abroad. 34 And when the harvest season came near, he sent his slaves to the farmers to receive his fruit. 35 And the farmers, having taken his slaves, beat one, killed one, and stoned one. 36 Again he sent other slaves, more than the first, and they did the same to them. 37 And later he sent his son to them saying, They will hold my son in high esteem. 38 But when the farmers saw the son, they said among themselves, This is the heir. Come let us kill him, and let us possess his inheritance. 39 And when they took him, they cast him out of the vineyard and killed him. 40 Therefore, when the lord of the vineyard comes, what will he do to those farmers? 41 They said to him, He will destroy those evil men in an evil way, and he will let the vineyard to other farmers who will render to him the fruit in their seasons.

42 Jesus said to them, Did you never read in the Scriptures, The stone which the ones who were building rejected, this one became the cornerstone; This came from the Lord and it is wonderful in our eyes? 43 Therefore I say to you that the kingdom of God will be taken away from you and will be given to a nation producing its fruits. 44 And the one who falls on this stone will be shattered, but on the one whom it should fall, it will crush him. 45 And when the chief priests and the Pharisees heard His parables, they knew that He was speaking about them. 46 And though seeking to arrest Him, they were afraid of the crowds because they held Him as a prophet.

Matthew Twenty-two

1 And answering, Jesus spoke to them again in parables saying, 2 The kingdom of heaven is like a man, a king, who made a marriage feast for his son. 3 And he sent his slaves to call the ones who were invited to the marriage feast, and they did not desire to come. 4 He again sent other slaves saying, Say to the ones who have been invited, Behold! I prepared my dinner, my oxen and fatten cattle have been slaughtered, and all things are ready. Come to the marriage dinner. 5 But the ones who did not care departed, indeed, one to his own field, and one to his place of business.

42 λέγει αὐτοῖς ὁ ἰησοῦς οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς λίθον
says to them – Jesus, not ever did you read in the Scriptures the stone
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν
which rejected the ones building, this one became – the head
γωνίας; παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν
of the corner? from the Lord came to be This and it is wonderful in
ὀφθαλμοῖς ἡμῶν;⁵² 43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται
eyes of us? Because of this I say to you that will be taken away
ἀφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἕναι ποιοῦντι
from you the kingdom – of God and will be given to a nation producing
τοὺς καρποὺς αὐτῆς. 44 καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον
the fruits of it. And the one falling on the stone this
συνθλασθήσεται, ἐφ’ ὃν δ’ ἂν πέσῃ λικμησεί αὐτόν. 45 καὶ
will be shattered, on whom But – it should fall it will crush him. And
ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι τὰς παραβολὰς αὐτοῦ
having heard the chief priests and the Pharisees the parables of Him
ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι
they knew that about them He speaks. And seeking⁵³ Him arrest
ἐφοβήθησαν τοὺς ὄχλους ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.
they were afraid of the crowds because as a prophet Him they held.

Matthew Twenty-two

1 καὶ ἀποκριθεὶς ὁ ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων,
And answering – Jesus again spoke to them in parables saying,
2 ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὅστις
was like The kingdom of the heavens to a man, a king, who
ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. 3 καὶ ἀπέστειλεν τοὺς δούλους
made a marriage dinner for the son of him. And he sent the slaves
αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους καὶ οὐκ
of him to call the ones having been invited to the marriage dinner, and not
ἤθελον ἐλθεῖν. 4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων εἶπατε
they desired to come. again He sent other slaves saying, Say
τοῖς κεκλημένοις ἰδοὺ τὸ ἄριστόν μου ἠτοίμασα, οἱ ταῦροί
to the ones having been invited, Behold! the dinner of me I prepared, the oxen
μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα.
of me and the fattened cattle are having been slaughtered and all things are ready.
δεῦτε εἰς τοὺς γάμους. 5 οἱ δὲ ἀμελήσαντες ἀπήλθον ὁ
Come to the marriage dinner. the ones But uncaring departed, the one
μὲν εἰς τὸν ἴδιον ἀγρόν ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ.
indeed to the own field, the one and to the place of business of him.

6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ
 the And rest having seized the slaves of him mistreated and
 ἀπέκτειναν. 7 καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος ὠργίσθη καὶ
 killed them. And having heard the king that, he was wrathful and
 πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκείνους καὶ
 sending the soldiers of him he destroyed the murderers those and
 τὴν πόλιν αὐτῶν ἐνέπρησεν. 8 τότε λέγει τοῖς δούλοις αὐτοῦ
 the city of them he burned. Then he says to the slaves of him
 ὁ μὲν γάμος ἕτοιμός ἐστιν οἱ δὲ κεκλημένοι οὐκ
 the indeed marriage dinner ready is, the ones but having been invited not
 ἦσαν ἄξιοι. 9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ
 were worthy. go Therefore to the exits of the roads and
 ὅσους ἂν εὔρητε καλέσατε εἰς τοὺς γάμους. 10 καὶ
 as many as – you might find invite to the marriage dinner. And
 ἐξελθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον
 having gone out the slaves those into the roads they gathered together
 πάντας ὅσους εὔρον ποιηρούς τε καὶ ἀγαθοὺς. καὶ ἐπλήσθη
 all as many as they found evil both and good. And was filled
 ὁ γάμος ἀνακειμένων. 11 εἰσελθὼν δὲ ὁ βασιλεὺς
 the marriage dinner with people reclining to eat. entering But the king
 θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ
 to observe the ones reclining to eat he saw there a man not
 ἐνδεδυμένον ἔνδυμα γάμου. 12 καὶ λέγει αὐτῷ
 having been clothed with clothing for a marriage dinner. And he says to him
 ἑταῖρε πῶς εἰσηλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
 Friend, how did you enter here nothaving clothing for a marriage dinner?
 ὁ δὲ ἐφίμῳθη. 13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις
 the one But was silent. Then said the king to the servants,
 δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς
 having bound of him feet and hands remove him and throw him out into
 τὸ σκοτὸς τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 the darkness – outside. there will be – crying and – grinding
 τῶν ὀδόντων. 14 πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.
 – of teeth. many For are called few but chosen.
 15 τότε πορευθέντες οἱ φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν
 Then while going the Pharisees counsel together took how Him
 παγιδεύσωσιν ἐν λόγῳ.
 they might ensnare with word.

6 But the rest, having seized his slaves, mistreated and killed them. 7 And when that king heard, he was wrathful, and sending his soldiers, he destroyed those murderers and burned their city. 8 Then he said to his slaves, Indeed, the marriage dinner is ready, but the ones who were invited were not worthy. 9 Therefore, go to where the roads leave the city and invite as many as you can find to the marriage dinner. 10 And when those slaves went out into the roads, they gathered together as many as they found, both evil and good. And the marriage dinner was filled with people reclining to eat. 11 But when the king entered to observe the ones who were reclining to eat, he saw a man there, not dressed with clothing for a marriage dinner. 12 And he says to him, Friend, how did you enter here not having clothing for a marriage dinner? But the man was silent. 13 Then the king said to his servants, Bind his feet and hands. Remove him and throw him out into the darkness outside. There there will be crying and grinding of teeth. 14 For many are called, but few chosen. 15 Then as they were going, the Pharisees took counsel together how they might ensnare Him in His speech.

16 And they sent to Him their disciples with the Herodians saying, Teacher, we know that You are truthful and You are teaching the way of God in truth, and no one matters to You, for You look not on the importance of men. 17 Therefore, tell us. What does it seem to You? Is it lawful to pay a head tax to Caesar, or not? 18 But Jesus, knowing their evil, said, Why do you test Me, hypocrites? 19 Show Me the coin for the head tax. And they brought Him a denarius. 20 And He said to them, Whose image and inscription is this? 21 They said to Him Caesar's. Then He said to them, Therefore, pay the things of Caesar to Caesar and the things of God to God. 22 And when they heard Him they were amazed, and leaving Him, they departed.

23 On that day the Sadducees, who say there is no resurrection, approached Him, and they interrogated Him, 24 saying, Teacher, Moses said, If someone should die not having children, his brother shall marry his wife and shall raise up seed to his brother. 25 Now, *there* were seven brothers with us, and the first, having married, died, and not having seed, he left his wife to his brother. 26 Likewise also the second and the third,

16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν
And they sent to Him the disciples of them with the
ἡρωδιανῶν λέγοντες διδάσκαλε οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν
Herodians saying, Teacher we know that truthful You are and the
ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ
way – of God in truth you are teaching and not it matters to you about
οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. 17 εἰπέ οὖν
no one, not for do You look on *the* face of men. Say therefore
ἡμῖν τί σοι δοκεῖ. ἕξεστιν δοῦναι κῆνσον καίσαρι ἢ οὐ;
to us what to You it seems. Is it lawful to pay a head tax to Caesar or not?
18 γνοὺς δὲ ὁ ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν τί με πειράζετε
knowing But – Jesus the evil of them said, Why Me do you test,
ὑποκριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ δὲ
hypocrites? show to Me the coin for the head tax. the ones And
προσήνεγκαν αὐτῷ δηνάριον 20 καὶ λέγει αὐτοῖς τίς ἢ εἰκὼν
brought to Him a denarius. And He says to them, Whose – image *is*
αὕτη καὶ ἡ ἐπιγραφή; 21 λέγουσιν αὐτῷ καίσαρος. τότε λέγει αὐτοῖς
this and – inscription? They say to Him, Caesar's. Then He says to them
ἀπόδοτε οὖν τὰ καίσαρος καίσαρι καὶ τὰ τοῦ θεοῦ
pay Therefore the things of Caesar to Caesar and the things – of God
τῷ θεῷ. 22 καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐτὸν
– to God. And having heard they were amazed, and leaving Him
ἀπήλθον.
they departed.

23 ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ σαδδουκαῖοι οἱ λέγοντες
On that – day approached Him Sadducees, the ones saying
μὴ εἶναι ἀνάστασιν καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες διδάσκαλε
not to be a resurrection and they interrogated Him saying, Teacher,
μωσῆς εἶπεν ἂν τις ἀποθάνῃ μὴ ἔχων τέκνα ἐπιγαμβρεύσει
Moses said if anyone should die not having children shall marry
ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ
the bother of him the wife of him and shall raise up seed to the
ἀδελφῷ αὐτοῦ, 25 ἦσα δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί, καὶ ὁ πρῶτος
brother of him. were Now with us seven brothers, and the first
γάμησας ἔτελεύτησεν καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα
having married, died and not having seed, he left the wife
αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεῦτερος καὶ ὁ τρίτος,
of him to the brother of him. Likewise also the second and the third,

ἕως τῶν ἑπτά. 27 ὕστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή. 28 ἐν
 up to the seven. at last And all died, and the wife. in
 τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή πάντες γὰρ
 the Therefore resurrection whose of the seven will she be *the* wife, all for
 ἔσχον αὐτήν; 29 ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν αὐτοῖς πλανᾶσθε
 had her? answering And – Jesus said to them, you are wrong
 μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. 30 ἐν γὰρ τῇ
 not knowing the Scriptures nor the power – of God. in For the
 ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται, ἀλλ’ ὡς
 resurrection neither do they marry nor are they given in marriage, but like
 ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσιν. 31 περὶ δὲ τῆς ἀναστάσεως
 angels – of God in heaven they are. concerning But the resurrection
 τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος
 of the dead, not did you read the statement to you by – God saying,
 32 ἐγὼ εἰμι ὁ θεὸς ἀβραάμ καὶ ὁ θεὸς ἰσαάκ καὶ ὁ θεὸς
 I am the God of Abraham and the God of Isaac and the God
 ἰακώβ; οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν ἀλλὰ ζώντων. 33 καὶ
 Jacob? not is – God God of the dead but of the living. And
 ἀκούσαντες οἱ ὄχλοι ἐξεπλήσθησαν ἐπὶ τῇ διδαχῇ αὐτοῦ.
 having heard the crowd, they were amazed at the doctrine of Him.

34 οἱ δὲ φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς σαδδουκαίους
 the But Pharisees having heard that He silenced the Sadducees,
 συνήχθησαν ἐπὶ τὸ αὐτό. 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν
 were gathered together over the same thing. And interrogated one of them,
 νομικὸς πειράζων αὐτόν καὶ λέγων, 36 διδάσκαλε ποία
 a lawyer, testing Him and saying, Teacher, which *is the*
 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37 ὁ δὲ ἰησοῦς ἔφη αὐτῷ
 commandment great in the law? – And Jesus said to him,
 ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν
 You shall love *the* Lord the God of you with whole heart of you and with
 ὅλῃ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 αὕτη ἐστὶν πρώτη
 whole soul of you and with whole the mind of you. This is first
 καὶ μεγάλη ἐντολή. 39 δευτέρα δὲ ὁμοία αὐτῇ ἀγαπήσεις τὸν
 and great commandment. second And *is* like it you shall love the
 πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς
 neighbor of you as yourself. On these – two commandments
 ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.
 whole the law and the prophets hang.

up to the seven. 27 And finally they and the wife all died. 28 Therefore, in the resurrection, whose wife of the seven will she be, for all had her? 29 And answering Jesus said to them, You are wrong, not knowing the Scriptures nor the power of God. 30 For in the resurrection neither do they marry, nor are they given in marriage, but are like *the* angels of God in heaven. 31 But concerning the resurrection of the dead, did you not read the statement to you by God saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of the dead, but of the living. 33 And when the crowd heard, they were amazed at His doctrine.

34 But the Pharisees, when they heard that He silenced the Sadducees, were gathered together over the same issue. 35 And one of them, *a* lawyer, interrogated *Him*, testing Him and saying, 36 Teacher, which *is the* great commandment in the law? 37 And Jesus said to him, You shall love the Lord your God with your whole heart and with your whole mind. 38 This is *the* first and great commandment. 39 And *the* second is like it, You shall love your neighbor as yourself. 40 On these two commandments hang *the* whole law and the prophets.

41 And when the Pharisees gathered together, Jesus interrogated them, 42 saying, What do you think concerning the Christ? Whose son is *He*? They said to Him, David's. 43 He said to them, How then does David, by *the* Spirit, call Him Lord saying, 44 The Lord said to my Lord, Sit at My right until I put Your enemies *as a* footstool for Your feet. 45 Therefore, if David calls Him Lord, how is He his son? 46 And no one was able to answer Him *a* word, nor did anyone dare to interrogate Him from that day any longer.

Matthew Twenty-three

1 Then Jesus spoke to the crowds and to His disciples, 2 saying, The Scribes and the Pharisees sat on the seat of Moses. 3 Therefore, keep and do all things which they tell you to keep. But do not do according to their works. For they speak and they do not. 4 For they bind heavy and hard to carry burdens and place them on men's shoulders, but they do not desire to move them with their finger. 5 But they do all their works in order to be observed by men. And they widen their phylacteries and they enlarge the tassels of their garments.

41 συναγμένων δὲ τῶν φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ ἰησοῦς
having gathered together And the Pharisees, interrogated them – Jesus

42 λέγων τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱός
saying, What to you does it seem concerning the Christ? Whose son

ἐστίν; λέγουσιν αὐτῷ τοῦ δαυίδ. 43 λέγει αὐτοῖς πῶς οὖν
is *He*? They say to Him – David's. He says to them, How then

δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ λέγων 44 εἶπεν ὁ κύριος τῷ
David by *the* Spirit Lord Him calls, saying, said the Lord to the

κυρίῳ μου, κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς
Lord of me, Sit at right of Me until – I should put the enemies

σου ὑποπόδιον τῶν ποδῶν σου; 45 εἰ οὖν δαυὶδ καλεῖ αὐτὸν
of You *as a* footstool of the feet of You? if then David calls Him

κύριον πῶς υἱὸς αὐτοῦ ἐστίν; 46 καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι
Lord, how son of him is *He*? And no one was able Him to answer

λόγον οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι
a word, nor dared anyone from that – day to interrogate

αὐτὸν οὐκέτι.

Him no longer.

Matthew Twenty-three

1 τότε ὁ ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ
Then – Jesus spoke to the crowds and to the disciples of Him

2 λέγων ἐπὶ τῆς μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ
saying, on the of Moses seat sat The scribes and the

φαρισαῖοι. 3 πάντα οὖν ὅσα ἔαν εἴπωσιν ὑμῖν τηρεῖν τηρεῖτε
Pharisees. all things Therefore whatever they should tell you to keep, keep

καὶ ποιεῖτε. κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. λέγουσιν γὰρ
and do. according to But the works of them not do. they say for

καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν γὰρ φορτία βαρέα καὶ δυσβάστακτα
and not they do. they bind For burdens heavy and hard to carry

καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων τῷ δὲ δακτύλῳ
and place *them* on the shoulders – of men, with the but finger

αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν
of them not they desire to move them. all But the works of them

ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσιν δὲ τὰ
they do in order – to be observed – by men. they widen And the

φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν.
phylacteries of them and they enlarge the tassels of the garments of them.

6 φιλοῦσιν τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς
they love And the first couches at the dinners and the
πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς
first seats in the synagogues and the greetings in the
ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί ῥαββί. 8 ὑμεῖς
market places and to be called by – men Rabbi, Rabbi. you
δὲ μὴ κληθῆτε ῥαββί. εἷς γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς, ὁ χριστὸς,
but not be called Rabbi. one For is of you the leader, the Christ,
πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ
all and you brothers are. And father not do call *anyone* of you on
τῆς γῆς εἷς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς.
the earth one for is the Father of you, the one in – heaven.
10 μὴδὲ κληθῆτε καθηγηταί εἷς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς
Nor be called leaders, one for of you is the leader,
ὁ χριστὸς, 11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. 2 ὅστις
the Christ. the But greater of you will be of you servant. whoever
δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν
And shall exalt himself shall be humbled and whoever shall humble himself
ὑψωθήσεται.
shall be exalted.

13 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί ὅτι κλείετε
Woe to you scribes and Pharisees, hypocrites, because you shut
τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων. ὑμεῖς γὰρ
the kingdom of the heavens before – men. you For
οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.
not do you enter nor the ones entering do you allow to enter.
14 οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι
woe But to you scribes and Pharisees, hypocrites because
κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ
you devour the houses – of widows and *are* in pretense a long time
προσευχόμενοι. διὰ τοῦτο λήψεσθε περισσότερον κρίμα.
praying. because of this you will receive extreme judgment
15 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί ὅτι περιάγετε
Woe to you scribes and Pharisees, hypocrites, because you travel
τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον καὶ ὅταν
the sea and the dry *places* to make one proselyte and when
γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
he becomes *one* you make him a son of gehenna double of you.

6 And they love the prominent couches at the dinners and the prominent seats in the synagogues 7 and the greetings in the market places and to be called by men, Rabbi, Rabbi. 8 But you, do not be called Rabbi, for one is your leader, the Christ. And you are all brothers. 9 And do not call *anyone* on the earth your father, for one is your Father, the one in heaven. 10 Nor be called leaders, for one is your leader, the Christ. 11 But the greatest of you will be your servant. 12 And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

13 Woe to you scribes and Pharisees, hypocrites, because you shut the kingdom of heaven before men. For you do not enter, nor do you allow the ones who are entering to enter. 14 But woe to you scribes and Pharisees, hypocrites, because you devour the houses of widows, and *are* pretending *to be* praying a long time. For this reason, you will receive extreme judgment. 15 Woe to you scribes and Pharisees, hypocrites, because you travel the sea and the dry *land* to make one proselyte and when he becomes one, you make him *a* son of gehenna twice *as much as* you.

16 Woe to you, blind guides, who say, Whoever should swear by the temple, it is nothing, but whoever should swear by the gold of the temple is obligated! 17 Fools and blind! For which is greater, the gold or the temple which sanctifies the gold? 18 And, Whoever should swear by the altar, it is nothing, but whoever should swear by the gift upon it is obligated. 19 Fools and blind! For which is greater, the gift or the altar which sanctifies the gift? 20 Therefore, the one who swears by the altar is swearing by it and by all the things upon it. 21 And the one who swears by the temple is swearing by it and by the one Who resides in it. 22 And the one who swears by heaven is swearing by the throne of God and by the one Who sits upon it.

23 Woe to you, scribes and Pharisees, hypocrites, because you tithe the mint and the dill and the cummin, and you leave *off* the heavier things of the law, the judgment and the mercy and the faith. It is necessary that you do these things and not to leave *off* those things. 24 Blind guides who strain out the gnat, but swallow a camel. 25 Woe to you scribes and Pharisees, hypocrites, because you clean the outside of the cup and the plate, but inside they are full of thievery and unrighteousness.

16 οὐαὶ ὑμῖν ὁδηγοὶ τυφλοὶ οἱ λέγοντες ὅς ἂν ὁμώσει ἐν τῷ ναῷ οὐδέν ἐστιν. ὅς δ' ἂν ὁμώσει ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει. 17 μωροὶ καὶ τυφλοί. τίς γὰρ μείζων ἐστὶν ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν; 18 καὶ ὅς ἔαν ὁμώσει ἐν τῷ θυσιαστηρίῳ οὐδέν ἐστιν. ὅς δ' ἂν ὁμώσει ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει. 19 μωροὶ καὶ τυφλοί. τί γὰρ μείζων τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζων τὸ δῶρον; 20 ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πάσιν τοῖς ἐπάνω αὐτοῦ. 21 καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν. 22 καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. 23 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι. 24 ὁδηγοὶ τυφλοὶ οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες. 25 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. of thievery and unrighteousness.

26 φαρισαῖε τυφλέ. καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ
Pharisee Blind! clean First the inside of the cup and

τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.
the plate in order that may be also the outside of them clean.

27 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί ὅτι
Woe to you scribes and Pharisees, hypocrites, because

παρομοιάζετε τάφοις κεκονιαμένοις οἵτινες ἔξωθεν μὲν
you are like tombs having been whitewashed which outside indeed

φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ
appear beautiful, inside but are full of bones of dead men and

πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς
every kind of uncleanness. Thus also you outside indeed appear –

ἀνθρώποις δίκαιοι ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ
to men righteous, inside but full you are of hypocrisy and

ἀνομίας. 29 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί ὅτι
lawlessness. Woe to you scribes and Pharisees, hypocrites, because

οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα
you build the tombs of the prophets and you adorn the monuments

τῶν δικαίων 30 καὶ λέγετε εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων
of the righteous and you say if we were in the days of the fathers

ἡμῶν οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.
of us not would we were sharers with them in the blood of the prophets.

31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν
so that you testify to yourselves that sons you are of the ones

φονευσάντων τοὺς προφήτας. 32 καὶ ὑμεῖς. πληρῶσατε τὸ μέτρον
having murdered the prophets. And you! Fill up the measure

τῶν πατέρων ὑμῶν.
of the fathers of you!

33 ὄφεις. γεννήματα ἐχιδνῶν. πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς
snakes! Offspring of vipers! How shall you escape from the judgment –

γεέννης; 34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας
of gehenna? Because of this, behold, I send to you prophets

καὶ σοφοὺς καὶ γραμματεῖς. καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ
and wise men and scribes. And out of them you will kill and

σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν
you will crucify and out of them you will flog in the synagogues of you

καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν,
and you will pursue from city to city,

26 Blind Pharisee! First clean the inside of the cup and the plate in order that the outside of them may also be clean. 27 Woe to you scribes and Pharisees, hypocrites, because you are like whitewashed tombs, which outside indeed appear beautiful, but inside are full of the bones of dead men and every kind of uncleanness. 28 Thus you also indeed appear to men on the outside to be righteous, but inside you are full of hypocrisy and lawlessness. 29 Woe to you scribes and Pharisees, hypocrites, because you build the tombs of the prophets and you adorn the monuments of the righteous, 30 and you say, If we were there in the days of our fathers, we would not have been sharers with them in the blood of the prophets. 31 Hence, you testify against yourselves that you are sons of the ones who murdered the prophets. 32 And you! Fill up the measure of your fathers!

33 Snakes! Offspring of vipers! How shall you escape from the judgment of gehenna? 34 Because of this, behold, I send to you prophets and wise men and scribes. And some of them you will kill and crucify, and some of them you will flog in your synagogues and you will pursue from city to city,

35 so that all the righteous blood poured out on the earth might come upon you, from the blood of Abel the righteous one, up to the blood of Zechariah the son of Berechiah, whom you murdered between the temple and the altar. 36 Truly I say to you that all these things will come upon this generation!

37 Jerusalem, Jerusalem, the one who killed the prophets and who stoned the ones who were sent to her. How many times I desired to gather together your children *in* the same way a hen gathers together her chicks under her wings, and you did not want *it*. 38 Behold, your house is left to you a deserted place. 39 For I say to you, you will absolutely not see Me from now until you shall say, Blessed is the one coming *in the name of the Lord*.

Matthew Twenty-four

1 And when Jesus went out, He was going from the temple and His disciples approached Him to show Him the buildings of the temple. 2 But Jesus said to them, Do you not see all these things? Truly I say to you, there will absolutely be no stone left here on a stone which shall not be torn down.

3 And while He was sitting on the Mount of Olives His disciples approached Him saying, Tell us when these things will be and what is the sign of Your coming and the completion of the age.

35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ
so that might come on you all the blood righteous being poured out on

τῆς γῆς ἀπὸ τοῦ αἵματος ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος
the earth, from the blood of Abel the righteous up to the blood

ζαχαρίου υἱοῦ βαραχίου ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ
Zechariah the son of Berechiah, whom you murdered between the temple and

τοῦ θυσιαστηρίου.⁵⁴ 36 ἀμὴν λέγω ὑμῖν ὅτι ἕξει πάντα ταῦτα
the altar. Truly I say to you that will come all these things

ἐπὶ τὴν γενεὰν ταύτην.
on the generation this!

37 ἱερουσαλὴμ ἱερουσαλὴμ ἡ ἀποκτένουσα τοὺς προφήτας καὶ
Jerusalem, Jerusalem, the one killing the prophets and

λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν. ποσάκις ἠθέλησα
stoning the ones having been sent to her. How many times I desired

ἐπισυναγαγεῖν τὰ τέκνα σου ὃν τρόπον ἐπισυνάγει ὄρνις τὰ
to gather together the children of you, which manner gathers together a hen the

νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθέλησατε. 38 ἰδοὺ
chicks of herself under the wings and not did you want *it*. Behold

ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 λέγω γὰρ ὑμῖν οὐ μὴ
is left to you the house of you a deserted place. I say For to you not not

με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε εὐλογημένος ὁ
Me you will see from now until – you shall say, Blessed is the one

ἐρχόμενος ἐν ὀνόματι κυρίου.
coming in the name of the Lord.

Matthew Twenty-four

1 καὶ ἐξελθὼν ὁ ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσῆλθον οἱ
And having gone out – Jesus was going from the temple and approached the

μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ ἰησοῦς
disciples of Him to show Him the buildings of the temple. – But Jesus

εἶπεν αὐτοῖς οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν οὐ μὴ
said to them, not Do you see all these things? Truly I say to you not not

ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.
be left here stone on a stone which not shall be torn down.

3 καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ
sitting And Him on the Mount – of Olives approached Him

οἱ μαθηταὶ κατ' ἰδίαν λέγοντες εἶπέ ἡμῖν πότε ταῦτα ἔσται καὶ
the disciples by themselves saying, Tell us when these things will be and

τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος.
what is the sign – of your coming and the completion of the age.

- 4 καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτοῖς βλέπετε μή τις ὑμᾶς
And answered – Jesus said to them, Watch *that* not anyone you
πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες
might deceive. many For will come in the name of Me saying
ἐγὼ εἰμι ὁ χριστός καὶ πολλοὺς πλανήσουσιν. 6 μελλήσετε δὲ
I am the Christ and many they will deceive. you are about And
ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε μή θροεῖσθε,
to hear *of* wars and rumors of wars. See *that* not you are troubled,
δεῖ γὰρ πάντα γενέσθαι ἀλλ' οὐπω ἐστὶν τὸ τέλος.
it is necessary for all things to occur, but not yet is the end.
- 7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν
will be raised For nation against nation and kingdom against kingdom
καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους.
and will be famines and plagues and earthquakes according to places.
- 8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.
all But these things *are the* beginning of birth pangs.
- 9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς καὶ
Then they will deliver you to tribulation and they will kill you and
ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.
you will be hated by all the nations because of the name of Me
- 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν
And then will be offended many and one another they will hand over
καὶ μισήσουσιν ἀλλήλους. 11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται
and they will hate one another. And many false prophets will be raised
καὶ πλανήσουσιν πολλούς. 12 καὶ διὰ τὸ πληθυνθῆναι τὴν
and they will deceive many. And because – to be increased –
ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. 13 ὁ δὲ
lawlessness, will become cold the love of the many. the one But
ὑπομείνας εἰς τέλος οὗτος σωθήσεται 14 καὶ κηρυχθήσεται τοῦτο
enduring to *the* end, this one will be saved. And will be proclaimed this
τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς
– gospel of the kingdom in whole the inhabited earth for
μαρτύριον πᾶσιν τοῖς ἔθνεσιν καὶ τότε ἥξει τὸ τέλος.
a testimony to all the nations and then will come the end.
- 15 ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν
when therefore you see the abomination – desolation the one spoken
διὰ δανιὴλ τοῦ προφήτου ἐστὼς ἐν τόπῳ ἁγίῳ
through Daniel the prophet standing in *the* place holy

4 And Jesus answered *and* said to them, Watch, lest anyone should deceive you. 5 For many will come in My name saying, I am the Christ, and they will deceive many *people*. 6 And you will hear *of* wars and rumors of wars. See *that* you are not troubled, for it is necessary for all things to occur, but it is not yet the end. 7 For nation will rise against nation, and kingdom against kingdom, and *there* will be famines and plagues and earthquakes in various places. 8 But all these things *are the* beginning of birth pangs.

9 Then they will deliver you to tribulation and they will kill you and you will be hated by all the nations because of My name. 10 And then many will be offended and they will betray one another and they will hate one another. 11 And many false prophets will rise up and they will deceive many. 12 And because lawlessness will be increased, the love of the many will become cold. 13 But this *person* who endures to the end will be saved. 14 And this gospel of the kingdom will be proclaimed in *the* whole inhabited earth for *a* testimony to all the nations and then the end will come.

15 Therefore, when you see the abomination of desolation spoke through Daniel the prophet standing in *the* Holy Place

(let the one who reads understand), 16 then let the people in Judea flee into the mountains. 17 Let not the one on the roof descend to take the things from his house. 18 And let not the one in the field turn back to take his clothing. 19 And woe to pregnant women and women nursing in those days. 20 And pray that your flight might occur during winter nor on a Sabbath. 21 For then *there* will be a great tribulation such has not occurred from *the* beginning of *the* world until then, and it will absolutely not occur *again*. 22 And except those days were cut short, not any flesh would be saved. But because of the elect, those days will be cut short. 23 Then if anyone should say to you, Behold, here *is* the Christ, or There *He is*, you should not believe *it*. 24 For false Christs and false prophets will be raised up, and they will give great signs and wonders, so as to deceive, if possible, even the elect. 25 Behold, I have previously told you. 26 Therefore, if they should say to you, Behold, He is in the desert, you should not go out. Behold *He is* in the storeroom, you should not believe *it*. 27 For just as the lightning comes out from *the* east and shines to *the* west, so also will the coming of the Son of Man be. 28 For wherever the carcass might be, there will the vultures be gathered together.

ὁ νοεῖτω ἀναγινώσκων 16 τότε οἱ ἐν τῇ ἰουδαίᾳ
(the one let understand reading), then the ones in – Judea
φευγέτωσαν ἐπὶ τὰ ὄρη. 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω
let flee into the mountains. the one on the roof not Let descend
ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ. 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ
to take the things from the house of him. And the one in the field not
ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. 19 οὐαὶ δὲ ταῖς ἐν
let not turn back to take the garments of him. woe And to the ones in
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
womb having and the ones nursing in those – days.
20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ
pray And that not may occur the flight of you of a winter nor
σαββάτω. 21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ’
on a Sabbath. will be For then tribulation great such as not has occurred from
ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ’ οὐ μὴ γένηται. 22 καὶ εἰ μὴ
the beginning of the world until – now, nor not not will occur. And except
ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι οὐκ ἂν ἐσώθη πᾶσα σὰρξ.
were cut short the days those not – would be saved all flesh.
διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. 23 τότε
because of But the elect will be cut short the days those. Then
ἐάν τις ὑμῖν εἴπῃ ἰδοὺ ὧδε ὁ χριστός ἢ ὁδε μὴ
if anyone to you should say, Behold here *is* the Christ or here *He is*, not
πιστεύσητε. 24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται
you should believe. will be raised For false Christs and false prophets
καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι εἰ δυνατόν
and they will give signs great and wonders so as to deceive if possible
καὶ τοὺς ἐκλεκτοὺς. 25 ἰδοὺ προεῖρηκα ὑμῖν. 26 ἐὰν οὖν
even the elect. Behold, I have previously told you. if Therefore
εἴπωσιν ὑμῖν ἰδοὺ ἐν τῇ ἐρήμῳ ἐστὶν μὴ ἐξέλθητε. ἰδοὺ
they should say to you, Behold in the desert He is, not you should go out. Behold
ἐν τοῖς ταμείοις μὴ πιστεύσητε. 27 ὥσπερ γὰρ ἡ ἀστραπή
in the storeroom *He is*, not you should believe *it*. just as For the lightning
ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν οὕτως ἔσται καὶ
comes out from *the* east and shines to *the* west, so will be also
ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 28 ὅπου γὰρ ἐὰν ᾖ τὸ
the coming of the Son – of Man. where For ever may be the
πτῶμα ἐκεῖ συναχθήσονται οἱ ἀετοί.
carcass there will be gathered together the vultures.

29 εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος
 immediately But after the tribulation of the days those the sun
 σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς καὶ οἱ
 will be darkened and the moon not will give the light of it and the
 ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ καὶ αἱ δυνάμεις τῶν οὐρανῶν
 stars will fall from – heaven and the powers of the heavens
 σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ
 will be shaken. And then will appear the sign of the Son –
 ἀνθρώπου ἐν τῷ οὐρανῷ καὶ τότε κίψονται πᾶσαι αἱ φυλαὶ τῆς
 of Man in – heaven and then will mourn all the tribes of the
 γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
 earth and they will see the Son – of Man coming on the
 νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. 31 καὶ
 clouds – of heaven with power and glory much. And
 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης
 He will send the angels of Him with of a trumpet sound great
 καὶ ἐπισυναΐξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων
 and they will gather the elect of Him from the four winds,
 ἀπ’ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.
 from the limits of heavens until the limits of them.

32 ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. ὅταν ἤδη ὁ κλάδος
 from And the fig tree learn the parable. When already the branch
 αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη γινώσκετε ὅτι ἐγγὺς
 of it becomes tender and – leaves it puts forth you know that near is
 τὸ θέρος. 33 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα γινώσκετε
 the summer. so also you when you see these things all you know
 ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 34 ἀμὴν λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ
 that near it is at the doors. Truly I say to you not not can pass away the
 γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. 35 ὁ οὐρανὸς καὶ ἡ
 generation this until – all these things occur. The heaven and the
 γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
 earth will pass away, the but words of Me not not can pass away.

36 περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ
 concerning But the day that and hour no one knows not even the
 ἄγγελοι τῶν οὐρανῶν εἰ μὴ ὁ πατὴρ μου ὁ μόνος 37 ὥσπερ δὲ αἱ
 angels – of heavens if not the Father of Me only. just as But the
 ἡμέραι τοῦ νῶε οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ
 days were – of Noah so will be also the coming of the Son –
 ἀνθρώπου.
 of Man.

29 But immediately after the tribulation of those days the sun will be darkened and the moon will not give its light and the stars will fall from heaven and the powers of the heavens will be shaken. 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 much glory. 31 And He will send His angels with a loud trumpet sound, and they will gather His elect from the four winds, from the limits of the heavens to their other limits.

32 And learn a parable from the fig tree. When its branch becomes tender and it puts forth its leaves, you know that the summer is near. 33 So also, when you see all these things, you know that it is near, right at the door. 34 Truly I say to you, this generation absolutely cannot pass away until all these things occur. 35 The heaven and the earth will pass away, but My words absolutely cannot pass away.

36 But concerning that day and hour no one knows except My Father only, not even the angels of the heavens. 37 But just as the days of Noah were, so also will be the coming of the Son of Man.

38 For just as they were in the days before the deluge, eating and drinking, marrying and giving in marriage until the day in which Noah entered into the ark, 39 and did not understand until the deluge came and took *them* all away, so also will the coming of the Son of Man be. 40 Then two *men* will be in the field. One will be taken and one will be left. 41 Two *women* will be grinding at the millstone. One will be taken and one will be left. 42 Therefore, be alert, because you do not know at what hour your Lord is coming. 43 But one thing you know, that if the master of the house knew at which watch the thief was coming, he would have been alert, and would not have permitted his house to be burgled. 44 Therefore, you also come to be prepared, because the Son of Man is coming at which hour you do not suppose.

45 Who, then, is the faithful and prudent slave whom his master appointed over his servants, so as to give them their food in season? 46 Happy *is* that slave whom, when his master comes, he finds doing so. 47 Truly I say to you, that he will appoint him over all his possessions. 48 But if that bad slave should say in his heart, My master is delaying coming,

38 ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ just as For they were in the days – before the deluge
 τρώγοντες καὶ πίνοντες γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας eating and drinking, marrying and giving in marriage until which *the* day
 εἰσῆλθεν νῶε εἰς τὴν κιβωτόν 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ entered Noah into the ark, and not did know until came the
 κατακλυσμός καὶ ἦρεν ἅπαντας οὕτως ἔσται καὶ ἡ παρουσία deluge and took away *them* all, so will be also the coming
 τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς the Son – of Man. Then two *men* will be in the field. – one
 παραλαμβάνεται καὶ ὁ εἰς ἀφίεται. 41 δύο ἀλήθουσαι ἐν τῷ is being taken and – one is being left. Two *women* are grinding at the
 μύλωνι· μία παραλαμβάνεται καὶ μία ἀφίεται. 42 γρηγορεῖτε οὖν millstone. one is being taken and one is being left. be alert Therefore
 ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται. 43 ἐκεῖνο because not do you know at what hour the Lord of you is coming. that thing
 δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα φυλακῆ ὁ But you know, that if knew the master of the house at what watch the
 κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν thief comes he would have kept alert – and not – would have permitted
 διορυγῆναι τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε to be dug through the house of him. Because of this also you become
 ἔτοιμοι ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου prepared because at which hour not you suppose the Son – of Man
 ἔρχεται. is coming.

45 τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ Who then is the faithful slave and prudent whom appointed the
 κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι αὐτοῖς τὴν τροφήν master of him over the service of him – to give to them the food
 ἐν καιρῷ; 46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ in season? Happy *is* the slave that whom coming the master of him
 εὕρησει ποιοῦντα οὕτως. 47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς he finds doing so. Truly I say to you that over all the
 ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 48 ἐὰν δὲ εἴπη ὁ κακὸς possessions of him he will appoint him. if Nut should say the bad
 δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ κύριος μου ἐλθεῖν, slave that in the heart of him, is delaying the master of me to come,

49 καὶ ἄρξεται τύπτειν τοὺς συνδούλους ἐσθίειν δὲ καὶ πίνειν
and should begin to beat the co-slaves, to eat and also to drink

μετὰ τῶν μεθύοντων 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου
with the ones being drunk, will come the master of the slave that
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει.
on a day which not he is expecting and at an hour which not he knows.

51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
And he will cut in two him and the part of him with the hypocrites
θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
he will set. there There will be – crying and – grinding – of teeth.

Matthew Twenty-five

1 τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις
Then will be compared the kingdom of the heavens to ten virgins
αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ
who taking the lamps of them went out to a meeting of the
νυμφίου. 2 πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι καὶ αἱ πέντε μωραῖ.
Bridegroom. five And were of them prudent and – five foolish.
3 αἵτινες μωραῖ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’
the ones foolish When taking the lamps of them not took with
ἑαυτῶν ἔλαιον. 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις
them oil. the But prudent took oil in the containers
αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. 5 χρονίζοντος δὲ τοῦ νυμφίου
of them with the lamps of them. while delayed and the bridegroom
ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον 6 μέσης δὲ νυκτὸς
they became drowsy all and began to sleep. in the middle And of the night
κραυγὴ γέγονεν ἰδοὺ ὁ νυμφίος ἔρχεται. ἐξέρχεσθε εἰς
a cry has happened, Behold the bridegroom is coming. Go out to
ἀπάντησιν αὐτοῦ. 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ
a meeting of him. Then were risen all the virgins those and
ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 8 αἱ δὲ μωραῖ ταῖς φρονίμοις
they adjusted the lamps of them. the But foolish to the prudent
εἶπον, δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν ὅτι αἱ λαμπάδες ἡμῶν
said Give to us from the oil of you because the lamps of us
σβέννυνται. 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι μήποτε οὐκ
are being extinguished. answered But the prudent saying, No, lest not
ἀρκέσῃ ἡμῖν καὶ ὑμῖν. πορεύεσθε δὲ μᾶλλον πρὸς τοὺς
there be enough for us and for you. you go But rather to the ones
πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.
selling and purchase for yourselves.

49 and should begin to beat his co-slaves, and also to drink with the drunkards, 50 the master of that slave will come on a day which he is not expecting and at an hour which he does not know. 51 And he will cut him in two, and he will set his share with the hypocrites. There will be crying and grinding of teeth there.

Matthew Twenty-five

1 Then the kingdom of heaven will be compared to ten virgins who, taking their lamps, went out to meet the bridegroom. 2 And five of them were prudent, and five were foolish. 3 When the ones who were foolish took their lamps, they did not take oil with them. 4 But the prudent ones took oil in their containers with their lamps. 5 And when the bridegroom delayed, they all became drowsy and began to sleep. 6 And in the middle of the night, there was a cry, Behold the bridegroom is coming. Go out to meet him. 7 Then all those virgins rose and adjusted their lamps. 8 But the foolish said to the prudent, Give us some of your oil, because our lamps are going out. 9 But the prudent answered saying, No, lest there not be enough for us and for you. But rather, you go to the ones who sell, and purchase some for yourselves.

10 And when they went out to purchase *some*, the bridegroom came, and the ones who were prepared entered with him into the wedding dinner, and the door was closed. 11 But later the remaining virgins came saying, Lord, lord open for us. 12 But the one who answered said, Truly I say to you, I do not know you. 13 Watch therefore, because you do not know the day nor the hour in which the Son of Man is coming.

14 For *it is* just like a man leaving on a journey called his own slaves and gave over to them his possessions. 15 And to one he gave five talents, and to another, two, and to another, one, each according to his own ability. And he immediately left on a journey. 16 And after he had gone, the one who received the five talents worked with them, and made another five talents. 17 Likewise also, the one who received the two, he also profited another two. 18 But the one who received the one, having gone away, dug in the ground and hid his master's silver. 19 And after much time, the master of those slaves came and settled *the* account with *each of* them. 20 And approaching *his master*, the one who received the five talents brought another five talents saying, Master, you delivered to me five talents. Behold I have earned another five talents besides them.

10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος καὶ αἱ
going out And them to purchase came the bridegroom and the ones
ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ
prepared entered with him into the wedding dinner and was closed the
θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι
door. later But come also the remaining virgins saying
κύριε κύριε ἄνοιξον ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν ἀμὴν λέγω
Lord, lord open for us. the one But answering said, Truly I say
ὑμῖν οὐκ οἶδα ὑμᾶς. 13 γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε τὴν
to you not I know you. Watch therefore because not you know the
ἡμέραν οὐδὲ τὴν ὥραν ἐν ἣ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
day nor the hour in which the Son – of Man is coming.

14 ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους
just like For *it is* a man leaving on a journey called the own slaves
καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. 15 καὶ ᾧ μὲν ἔδωκεν
and gave over to them the possessions of him. And to one – he gave
πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἓν ἐκάστῳ κατὰ τὴν ἰδίαν
five talents, to one and two, to one and one, each according the own
δύναμιν. καὶ ἀπεδήμησεν εὐθέως. 16 πορευθεὶς δὲ ὁ τὰ πέντε
power. And he left on a journey immediately. having gone And the one the five
τάλαντα λαβῶν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε
talents receiving worked with them and made another five
τάλαντα. 17 ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς
talents. Likewise also the one *receiving* the two he profited also himself
ἄλλα δύο. 18 ὁ δὲ τὸ ἓν λαβῶν ἀπελθὼν ὥρυξεν ἐν τῇ
another two. the one But the one receiving having gone dug in the
γῆ καὶ ἀπέκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.
ground and hid the silver of the master of him.

19 μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων
after And time much comes the master of the slaves those
καὶ συναίρει μετ' αὐτῶν λόγον. 20 καὶ προσελθὼν ὁ τὰ πέντε
and he settles with them account. And approaching the one the five
τάλαντα λαβῶν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων
talents having received brought another five talents saying,
κύριε πέντε τάλαντά μοι παρέδωκας. ἴδε ἄλλα πέντε τάλαντα
Lord five talents to me you delivered. Behold, another five talents
ἐκέρδησα ἐπ' αὐτοῖς.
I earned over them.

21 ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ εὖ δοῦλε ἀγαθὲ καὶ πιστέ. ἐπὶ
 said And to him the master of him, Well done slave good and faithful. over
 ὀλίγα ἧς πιστός. ἐπὶ πολλῶν σε καταστήσω. εἰσελθε εἰς
 a few things You were faithful. over many things you I will place. Enter into
 τὴν χαρὰν τοῦ κυρίου σου. 22 προσελθὼν δὲ καὶ ὁ τὰ δύο
 the joy of the master of you. having approached And also the one the two
 τάλαντα λαβὼν εἶπεν κύριε δύο τάλαντά μοι παρέδωκας. ἴδε
 talents having taken said Master two talents to me you delivered. Behold
 ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 23 ἔφη αὐτῷ ὁ κύριος
 another two talents I earned over them. said to him the master
 αὐτοῦ εὖ δοῦλε ἀγαθὲ καὶ πιστέ. ἐπὶ ὀλίγα ἧς πιστός.
 His, Well done slave good and faithful. over a few things You were faithful.
 ἐπὶ πολλῶν σε καταστήσω. εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
 over many things you I will place. Enter into the joy of the master
 σου. 24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν
 of you. having approached And also the one the one talent having taken said,
 κύριε ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος θερίζων ὅπου οὐκ
 Master I knew you that hard you are a man, reaping where not
 ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας 25 καὶ φοβηθεὶς
 you sowed and gathering from where not you scattered and being afraid
 ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ. ἴδε ἔχεις
 having departed I hid the talent of you in the ground. Behold you have
 τὸ σόν. 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ
 the thing that is yours. answering But the master of him said to him
 πονηρὲ δοῦλε καὶ ὀκνηρὲ ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ
 Evil slave and lazy, you knew that I reap where not I sowed and
 συνάγω ὅθεν οὐ διεσκόρπισα. 27 ἔδει οὖν σε βαλεῖν
 I gather from where not I scattered. It was necessary then you to deposit
 τὸ ἀργύριον μου τοῖς τραπεζίταις καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν
 the silver of me – with bankers and having come I would receive –
 τὸ ἐμὸν σὺν τόκῳ. 28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ
 the thing my with interest. take Therefore from him the talent and
 δότε τῷ ἔχοντι τὰ δέκα τάλαντα. 29 τῷ γὰρ ἔχοντι παντὶ
 give it to the one having the ten talents. to the one For having every
 δοθήσεται καὶ περισσευθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος
 it will be given and he shall have an abundance, from but the one not having
 καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
 even what he has will be taken from him.

21 And his master said to him, Well done, good and faithful slave. You were faithful over a few things. I will place you over many things. Enter into the joy of your master. 22 And also having approached his master, the one who had received the two talents said, Master you delivered to me two talents. Behold, I have earned another two talents besides them. 23 His master said to him, Well done, good and faithful slave. You were faithful over a few things. I will place you over many things. Enter into the joy of your master. 24 And having also approached his master, the one who had taken the one talent said, Master, I knew that you are a hard man, reaping where you did not sow, and gathering from where you did not scatter. 25 And because I was afraid, when I departed I hid your talent in the ground. Behold, you have what is yours. 26 But answering, his master said to him, Evil and lazy slave, you knew that I reap where I did not sow, and I gather from where I did not scatter. 27 It was necessary then that you deposit my silver with bankers, and when I had come I would have received my silver with interest. 28 Therefore, take the talent from him and give it to the one who has the ten talents. 29 For it will be given to everyone who has, but from the one who does not have, even what he has will be taken from him.

30 And cast out the useless slave into the darkness outside. *There* will be crying and grinding of teeth there.

31 And when the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on *the* throne of His glory. 32 And all the Gentiles will be gathered together before Him, and He will separate them from one another just as the shepherd separates the sheep from the goats. 33 And He will stand the sheep at His right side, but the goats at *His* left side.

34 Then the king will say to the ones at His right side, Come, those who are blessed by My Father. Inherit the kingdom which has been prepared for you from *the* foundation of *the* world. 35 For I was hungry and you gave Me *something* to eat. I was a stranger and you took Me in, 36 naked and you dressed Me, sick and you visited Me. I was in prison, and you came to Me. 37 Then the righteous will answer Him saying, Lord, When did we see You hungering and fed *You*, or naked and gave *You something* to drink? 38 And when did we see *You* a stranger and took *You* in, or naked and dressed *You*? 39 And when did we see You sick or in prison and came to *You*? 40 And answering, the king will say to them, Truly I say to you, inasmuch as you did it to one of the least of these, My brothers, you did *it* to Me.

30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον.
And the useless slave cast out into the darkness – outside.

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
There *there* will be – crying and – grinding – teeth.

31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.
when And came the Son – of Man in the glory of Him and all the holy angels with Him then He will sit on *the* throne of glory of Him.

32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων ὡς περὶ ὁ ποιμὴν ἀφορίζει τὰ
And will be gathered together before Him all the Gentiles and He will separate them from one another just as the shepherd separates the

πρόβατα ἀπὸ τῶν ἐρίφων. 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν
sheep from the goats. And He will stand the – sheep at right side

αὐτοῦ τὰ δὲ ἐρίφια ἐξ ἐωνύμων.
of Him the but goats at left side.

34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ δευτε οἱ
Then will say the king to the ones at right side of Him come the ones
εὐλογημένοι τοῦ πατρὸς μου. κληρονομήσατε τὴν ἡτοιμασμένην
blessed by the Father of Me. Inherit the having been prepared

ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπεινασα γὰρ καὶ
for you kingdom from *the* foundation of *the* world. I was hungry For and

ἐδώκατέ μοι φαγεῖν. ἐδίψησα καὶ ἐποτίσατέ με. ξένος ἦμην καὶ
you gave to Me to eat. I was thirsty and you gave drink Me. stranger I was and

συνηγάγετέ με 36 γυμνὸς καὶ περιεβάλετέ με ἡσθένησα καὶ ἐπεσκεψασθέ
you took in Me, naked and you dressed Me, sick and you visited

με. ἐν φυλακῇ ἦμην καὶ ἦλθετε πρὸς με. 37 τότε ἀποκριθήσονται αὐτῷ
Me. in prison I was and you came to Me. Then will answer Him

οἱ δίκαιοι λέγοντες κύριε πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν
the righteous saying, Lord, when You we saw hungering and we fed You,

ἢ διψῶντα καὶ ἐποτίσαμεν; 38 πότε δέ σε εἶδομεν
or thirsting and and gave *You something* to drink? when And You we did see

ξένον καὶ συνηγάγομεν ἢ γυμνὸν καὶ περιεβάλομεν; 39 πότε δέ σε
a stranger and took You in, or naked and dressed *You*? when And You

εἶδομεν ἀσθενῆ ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε; 40 καὶ ἀποκριθεὶς
we saw sick or in prison and we came to You? And answering

ὁ βασιλεὺς ἐρεῖ αὐτοῖς ἀμὴν λέγω ὑμῖν ἐφ' ὅσον ἐποιήσατε
the king will say to them, Truly I say to you, in as much as you did *it*

ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων ἐμοὶ ἐποιήσατε.
to one of these the brothers of Me the least, to Me you did *it*.

41 τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων πορεύεσθε ἀπ' ἐμοῦ
 Then He will say also to the ones at *His* left, go from Me
 οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ
 the ones having been cursed into the fire the perpetual the one
 ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
 having been prepared for the devil and the angels of him.
 42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδίψησα καὶ οὐκ
 I was hungry For and not you gave Me to eat, I was thirsty and not
 ἐποτίσατέ με. 43 ξένος ἦμην καὶ οὐ συνηγάγετέ με γυμνὸς καὶ
 you gave a drink Me. a stranger I was and not you did take in Me, naked and
 οὐ περιεβάλετέ με ἀσθενῆς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκεψασθέ με.
 not you dressed Me, sick and in prison and not you did visit Me.
 44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες κύριε πότε σε εἶδομεν
 Then will answer also they saying, Lord when You did we see
 πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ
 hungering or thirsting or a stranger or naked or sick or in prison and
 οὐ διηκονήσαμεν σοι; 45 τότε ἀποκριθήσεται αὐτοῖς λέγων ἀμὴν
 not we did minister to you? Then He will answer them saying, Truly
 λέγω ὑμῖν ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων
 I say to you inasmuch as not you did *it* to one of these the least,
 οὐδὲ ἐμοὶ ἐποιήσατε. 46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν
 neither to Me you did *it*. And will go off these into punishment
 αἰώνιον οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.
 perpetual, the but righteous into life eternal.

Matthew Twenty-six

1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ ἰησοῦς πάντας τοὺς λόγους τούτους
 And it occurred when finished – Jesus all the words these
 εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα
 He said to the disciples of Him, You know that after two days the passover
 γίνεται καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.
 occurs and the Son – of Man will be delivered – – to be crucified.
 3 τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ
 Then were gathered together the high priests and the scribes and the
 πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ
 elders of the people in the court of the high priest the one
 λεγομένου καϊάφα 4 καὶ συνεβουλεύσαντο ἵνα τὸν ἰησοῦν
 being called Caiaphas, and they counseled together in order that – Jesus
 δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν.
 by guile they might seize and kill.

41 Then He will also say to the ones at *His* left, Go from Me, those who have been cursed, into the perpetual fire which has been prepared for the devil and his angels. 42 For I was hungry, and you did not give Me *anything* to eat, I was thirsty and you did not give Me *anything* to drink. 43 I was a stranger and you did not take Me in, naked and you did not dress Me, sick and in prison and you did not visit Me. 44 They they will also answer saying, Lord, when did we see You hungering or thirsting or a stranger or naked or sick or in prison and did not minister to you? 45 Then He will answer them saying, Truly I say to you, inasmuch as you did not do *it* to one of the least of these, neither did you do *it* to Me. 46 And these will go off into perpetual punishment, but the righteous into life eternal.

Matthew Twenty-six

1 And it occurred *that* when Jesus finished all these statements, He said to His disciples, 2 You know that after two days the passover comes, and the Son of Man will be delivered to be crucified.

3 Then the high priests and the scribes and the elders of the people were gathered together in the court of the high priest, the one who was called Caiaphas, 4 and they counseled together in order that by deceit they might seize and kill Jesus.

5 But they said, *Let's not do it* during the feast, lest an uproar happens among the people.

6 And while Jesus was in Bethany at *the* house of Simon the leper, 7 a woman approached Him having *an* alabaster jar of very costly perfume, and she poured *it* on His head while He was reclining *to eat*. 8 But when His disciples saw it, they were indignant saying, Why this waste? 9 For it was possible for this perfume to be sold for much and to be given to the poor. 10 But when Jesus knew this, He said to them, Why do you cause troubles for the woman? For she has worked *a* good work for Me. 11 For the poor you always have with you, but you do not always have Me. 12 For this woman, when she poured this perfume on My body, did it for my burial. 13 Truly I say to you, wherever this gospel should be proclaimed in the whole world, what this woman did will also be spoken *about* as a memorial for her.

14 Then, when one of the twelve, the one called Judas Iscariot, went to the chief priests, 15 he said, What are you willing to give me, so that I shall deliver Him. And they placed before him thirty silver coins. 16 And from that time he began seeking *an* opportunity so that he might deliver Him.

5 ἔλεγον δὲ μὴ ἐν τῇ ἑορτῇ ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.
they said, But not during the feast in order that not an uproar happens among the people.

6 τοῦ δὲ ἰησοῦ γενομένου ἐν βηθανίᾳ ἐν οἰκίᾳ σίμωνος τοῦ λεπροῦ –
And Jesus being in Bethany at the house of Simon the leper

7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου
approached Him a woman an alabaster jar of perfume having very costly

καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. 8 ἰδόντες δὲ
and poured it on the head of Him while reclining. having seen But

οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες εἰς τί ἡ ἀπώλεια αὕτη; 9
the disciples of Him they were indignant, saying, Why the waste this?

ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ καὶ δοθῆναι
it was possible For this – perfume to be sold for much and to be given

τοῖς πτωχοῖς. 10 γινούσ δὲ ὁ ἰησοῦς εἶπεν αὐτοῖς τί κόπους
to the poor. having known But – Jesus He said to them, Why troubles

παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.
do you cause for the woman? a work For good she worked for Me.

11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε
always for the poor you have with yourselves, Me but not always

ἔχετε. 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός
you have. having put For this woman – perfume this on the body

μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν ὅπου ἔαν
of Me – – to bury Me she did. Truly I say to you wherever

κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ λαληθήσεται
should be proclaimed the gospel this in whole the world will be said

καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
also what did this woman unto a memory of her.

14 τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγόμενος ἰούδας ἰσκαριώτης
Then having gone one of the twelve the one being called Judas Iscariot

πρὸς τοὺς ἀρχιερεῖς 15 εἶπεν τί θέλετέ μοι δοῦναι κἀγὼ
to the chief priests, he said, What are you willing to me to give and I

ὑμῖν παραδώσω αὐτόν. οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.
to you will deliver Him. the ones And they put to him thirty silver coins.

16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.
And from then he was seeking an opportunity that Him he might deliver.

- 17 τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ
 on the And first *day* – of Unleavened Bread approached the disciples –
 ἰησοῦ λέγοντες αὐτῷ ποῦ θέλεις ἐτοιμάσομεν σοι φαγεῖν
 Jesus saying to Him, where do You desire we shall prepare for You to eat
 τὸ πάσχα; 18 ὁ δὲ εἶπεν ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν
 the Passover? the one But said, Go into the city to –
 δεῖνα καὶ εἶπατε αὐτῷ ὁ διδάσκαλος λέγει ὁ καιρὸς μου
 a certain *man* and say to him, The teacher says, the time of Me
 ἐγγύς ἐστιν. πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.
 near is. with you I will do the Passover with the disciples of Me.
 19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ ἰησοῦς καὶ
 And did the disciples as set in order for them – Jesus and
 ἠτοίμασαν τὸ πάσχα.
 they prepared the Passover.
- 20 ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. 21 καὶ
 evening And becoming He was reclining with the twelve. And
 ἐσθιόντων αὐτῶν εἶπεν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
 eating them He said, Truly I say to you that one of you
 παραδώσει με. 22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ
 will betray Me. And being sorrowful greatly they began to say to Him
 ἕκαστος αὐτῶν, μήτι ἐγὼ εἰμι κύριε 23 ὁ δὲ ἀποκριθεὶς εἶπεν
 each of them, not I am, Lord? the one And answering said
 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα οὗτός με
 The one having dipped with Me in the bowl the hand, this one Me
 παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται
 will betray. the Indeed Son – of Man goes just as it is written
 περὶ αὐτοῦ. οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ
 about Him. woe But to the man that through whom the Son –
 ἀνθρώπου παραδίδοται. καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ
 of man is betrayed. good It was for him if not was born the
 ἄνθρωπος ἐκεῖνος. 25 ἀποκριθεὶς δὲ ἰούδας ὁ παραδιδούς αὐτὸν
 man that. answering And Judas, the one betraying Him
 εἶπεν μήτι ἐγὼ εἰμι ῥαββί λέγει αὐτῷ σὺ εἶπας.
 said, not I am Rabbi? He says to him, you said *it*.
- 26 ἐσθιόντων δὲ αὐτῶν λαβῶν ὁ ἰησοῦς τὸν ἄρτον καὶ
 eating And them, having taken – Jesus the loaf and
 εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν λάβετε
 having given thanks broke *it* and gave *it* to the disciples and said, Take *and*
 φάγετε. τοῦτό ἐστιν τὸ σῶμά μου.
 eat. This is the body of Me.

17 And on the first *day* of Unleavened Bread the disciples approached Jesus saying to Him, Where do You desire that we shall prepare for You to eat the Passover? 18 And He said, Go into the city to a certain man and say to him, The teacher says, My time is near. I *along* with My disciples will keep the Passover with you. 19 And the disciples did as Jesus set in order for them *to do*, and they prepared the Passover.

20 And when it became evening, He was reclining *to eat* with the twelve. 21 And while they were eating He said, Truly I say to you that one of you will betray Me. 22 And being greatly grieved, each one of them began to say to Him, I am not *the one*, am I, Lord? 23 And answering He said, The one who dipped his hand in the bowl with Me, this one will betray Me. 24 Indeed, the Son of Man goes just as it is written about Him. But woe to that man through whom the Son of Man is betrayed. It would have been better for him, if he were not born. 25 And answering, Judas, the one who betrayed Him, said, It is not I, *is it*, Rabbi? He said to him, You said *it*.

26 And while they were eating, Jesus, having taken the loaf and having given thanks, broke *it* and gave *it* to the disciples, and said, Take *and* eat. This is My body.

27 And having taken the cup, and having given thanks, He gave *it* to them saying, You all drink from it. 28 For this is My blood of the covenant which is being poured out for the forgiveness of sins for many. 29 But I say to you that I will absolutely not drink from now on of this fruit of the vine until that day when I drink it with you new in the kingdom of My Father. 30 And after having sung hymns, they went out to the Mount of Olives.

31 Then Jesus said to them, You all will be offended by Me during this night, for it is written, I will strike the shepherd and the sheep of the flock will be scattered. 32 And after I am raised, I will go before you into Galilee. 33 But Peter answering said to Him, If all will be offended in you, I will never be offended. 34 Jesus said to him, Truly I say to you that during this night, before *a* rooster crows, three *times* you will deny Me. 35 Peter said to Him, Even should it be necessary *for* me to die with You, I will absolutely not deny You. And all the disciples also said the same.

36 Then Jesus came with them to *a* place called Gethsemane, and He said to the disciples, Sit here while *I* go *over* there *and* pray.

27 καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς
And having taken the cup and having given thanks He gave *it* to them
λέγων πίετε ἐξ αὐτοῦ πάντες. 28 τοῦτο γὰρ ἐστὶν τὸ αἷμά μου τὸ
saying, Drink from it all. this For is the blood of Me the one
τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.
of the covenant the one for many being poured for forgiveness of sins.
29 λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ
I say But to you that not not I will drink from now from this –
γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ'
fruit of the vine until the day that when it I drink with
ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου. 30 καὶ ὑμνήσαντες
you new in the kingdom of the Father of Me. And having sung hymns
ἔξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
they went out to the Mount – of Olives.

31 τότε λέγει αὐτοῖς ὁ ἰησοῦς πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ
Then says to them – Jesus, all You will be offended by Me
ἐν τῇ νυκτὶ ταύτῃ γέγραπται γὰρ πατάξω τὸν ποιμένα καὶ
in the night this, it is written for, I will strike the shepherd and
διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς. 32 μετὰ δὲ τὸ ἐγερθῆναί
will be scattered the sheep of the flock.⁵⁵ after And – to be raised
με προάξω ὑμᾶς εἰς τὴν γαλιλαίαν. 33 ἀποκριθεὶς δὲ ὁ πέτρος
Me I will go before you into – Galilee. answering But – Peter
εἶπεν αὐτῷ εἰ πάντες σκανδαλισθήσονται ἐν σοί ἐγὼ δὲ οὐδέποτε
said to Him, If all will be offended bu You, I but never
σκανδαλισθήσομαι. 34 ἔφη αὐτῷ ὁ ἰησοῦς ἀμὴν λέγω σοι ὅτι ἐν
will be offended. said to him – Jesus, truly I say to you that in
ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.
this the night before rooster to sound three *times* you will deny Me.
35 λέγει αὐτῷ ὁ πέτρος κἂν δέῃ με σὺν σοὶ ἀποθανεῖν
says to Him – Peter, Even should it be necessary me with You to die
οὐ μὴ σε ἀπαρνήσωμαι. ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.
not not You I will deny. likewise And also all the disciples said.

36 τότε ἔρχεται μετ' αὐτῶν ὁ ἰησοῦς εἰς χωρίον λεγόμενον γεθσημανῆ,
then comes with them – Jesus to *a* place being called Gethsemane,
καὶ λέγει τοῖς μαθηταῖς καθίσατε αὐτοῦ ἕως οὗ ἀπελθῶν
and says to the disciples sit here during which having gone
προσεύξωμαι ἐκεῖ.
I may pray there.

37 καὶ παραλαβὼν τὸν πέτρον καὶ τοὺς δύο υἱοὺς ζεβεδαίου ἤρξατο
and taking along – Peter and the two sons of Zebedee He began

λυπεῖσθαι καὶ ἀδημονεῖν. 38 τότε λέγει αὐτοῖς ὁ ἰησοῦς περίλυπός
to be grieved and to be distressed. Then says to them – Jesus, very grieved
ἐστὶν ἡ ψυχὴ μου ἕως θανάτου. μείνατε ὧδε καὶ γρηγορεῖτε
is the soul of Me to the point of death. remain here and watch

μετ' ἐμοῦ. 39 καὶ προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
with Me. And having gone a little farther He fell on face of Him

προσευχόμενος καὶ λέγων πάτερ μου εἰ δυνατόν ἐστιν παρελθέτω
praying and saying, Father of Me if possible it is let pass

ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ
from Me the cup this. Nevertheless not as I desire but as You

40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας
And He comes to the disciples and He finds them sleeping,

καὶ λέγει τῷ πέτρῳ οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι
and He says – to Peter so not Were you strong one hour to watch

μετ' ἐμοῦ; 41 γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς
with Me? Watch and pray in order that not you enter into

πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.
temptation. the Indeed spirit is eager, the but flesh is weak.

42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων πάτερ μου
Again from second time having departed He prayed saying Father of Me,

εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ ἐὰν μὴ
if not it is possible for this – cup to pass from Me except

αὐτὸ πῖω γενηθήτω τὸ θέλημά σου. 43 καὶ ἐλθὼν εὕρισκει
it I should drink let be done the desire of You. And having come He finds

αὐτοὺς πάλιν καθεύδοντας ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
them again sleeping, were, for of them the eyes

βεβαρημένοι. 44 καὶ ἀφείς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο
having become heavy. And leaving them having departed again, He prayed

ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν
from third time, the same word saying.

45 τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς καθεύδετε τὸ
Then He comes to the disciples of Him and says to them, sleep the

λοιπὸν καὶ ἀναπαύεσθε. ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς
remainder and refresh yourselves. Behold has come near the hour and the Son

τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. 46 ἐγείρεσθε
– of Man is being delivered into hands of sinners. Arise,

ἄγωμεν. ἰδοὺ ἤγγικεν ὁ παραδιδούς με.
let's go. Behold has come near the one betraying Me.

37 And taking along Peter and the two sons of Zebedee, He began to be grieved and distressed. 38 Then Jesus said to them, My soul is very grieved, up to the point of death. Remain here and watch with Me. 39 And after going a little farther, He fell on His face praying and saying, My Father, if it is possible let this cup pass from me. Nevertheless, not as I desire, but as You desire. 40 And He came to the disciples and found them sleeping, and He said to Peter, Were you not strong enough so as to watch with Me one hour? 41 Watch and pray in order that you not enter into temptation. Indeed, the spirit is eager, but the flesh is weak.

42 Again after He departed, He prayed a second time saying, My Father, if it is not possible for this cup to pass from Me unless I drink it, let Your desire be done. 43 And when He came He found them sleeping again, for their eyes had become heavy. 44 And leaving them, after departing again, He prayed a third time saying the same thing.

45 Then He came to His disciples and said to them, Sleep the remainder of the time, and be refreshed. Behold, the hour has drawn near and the Son of Man will be delivered into the hands of sinners. 46 Arise, let's go. Behold, the one who betrays Me has come near.

47 And while He was speaking, behold, Judas, one of the twelve, came and with him were a large crowd with swords and cudgels from the chief priests and elders of the people. 48 The one who betrayed Him gave them a sign saying, The one whom I shall kiss, it is He. Seize Him. 49 And immediately approaching Jesus, he said, Greetings, Rabbi! And he lovingly kissed Him. 50 But Jesus said to him, Friend, why are you here? Then, approaching, they put their hands on Jesus and seized Him. 51 And behold, one of the ones with Jesus, stretching out his hand, drew his sword and, striking the slave of the chief priest, cut off his ear. 52 Then Jesus said to Him, Return your sword into its place. For all the ones who take up a sword will die by a sword. 53 Or do you suppose that I am not now able to request My Father, and He will provide for Me more than twelve legions of angels? 54 How then could the Scriptures then be fulfilled that it is necessary for it to happen thus? 55 At that hour Jesus said to the crowds, Have you come out to arrest Me with swords and cudgels like you were after a robber? Daily I used to sit with you teaching in the temple, and you did not seize Me.

47 καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ἰούδας εἰς τῶν δώδεκα ἦλθεν καὶ
And while Him speaking behold Judas, one of the twelve came and
μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαिरῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων
with him crowd large with swords and cudgels from the chief priests
καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν
and elders of the people. the one And betraying Him gave
αὐτοῖς σημεῖον λέγων ὅν ἂν φιλήσω αὐτός ἐστιν. κρατήσατε αὐτόν
to them sign saying whomever I shall kiss He it is. Seize Him.
49 καὶ εὐθέως προσελθὼν τῷ ἰησοῦ εἶπεν χαῖρε ῥαββί. καὶ
And immediately approaching – Jesus he said, Rejoice rabbi. And
κατεφίλησεν αὐτόν. 50 ὁ δὲ ἰησοῦς εἶπεν αὐτῷ ἑταίρε ἐφ' ᾧ
he lovingly kissed Him. – But Jesus said to him, Friend, why
πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν ἰησοῦν καὶ
are you here? then having approached they put the hands on – Jesus and
ἐκράτησαν αὐτόν. 51 καὶ ἰδοὺ εἰς τῶν μετὰ ἰησοῦ ἐκτείνας τὴν
seized Him. And behold one of the ones with Jesus stretching the
χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ
hand drew the sword of him and striking the slave of the
ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει αὐτῷ ὁ ἰησοῦς
chief priest cut off of him the ear. Then says to him – Jesus
ἀπόστρεψον σου τὴν μάχαιράν εἰς τὸν τόπον αὐτῆς. πάντες γὰρ
return of you the sword into the place of it. all For
οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀποθανοῦνται. 53 ἢ δοκεῖς
the ones having taken sword by sword they will die. Or do you think
ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου καὶ παραστήσει
that not I am able now to request the Father of Me and He will provide
μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; 54 πῶς οὖν πληρωθῶσιν
for Me more than twelve legions of angels? How then may be fulfilled
αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι 55 ἐν ἐκείνῃ τῇ ὥρᾳ
the Scriptures that thus it is necessary to happen? At that the hour
εἶπεν ὁ ἰησοῦς τοῖς ὄχλοις ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαिरῶν
said – Jesus to the crowds, like after robber you came out with swords
καὶ ξύλων συλλαβεῖν με καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμενον
and cudgels to arrest Me? according to Day with you I was sitting
διδάσκων ἐν τῷ ἱερῷ καὶ οὐκ ἐκρατήσατέ με.
teaching in the temple and not did you seize Me.

56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν
 this But whole thing occurred that might be fulfilled the Scriptures of the
 προφητῶν. τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.
 prophets. Then the disciples all having left Him fled.

57 οἱ δὲ κρατήσαντες τὸν ἰησοῦν ἀπήγαγον πρὸς καϊάφαν τὸν
 the ones And having seized – Jesus led Him to Caiaphas the
 ἀρχιερέα ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.
 high priest where the scribes and the elders were gathered.

58 ὁ δὲ πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς
 – Now Peter was following Him from far away up to the courtyard
 τοῦ ἀρχιερέως. καὶ εἰσελθὼν ἕσω ἐκάθητο μετὰ τῶν ὑπηρετῶν
 of the high priest. And having entered inside he sat with the servants
 ἰδεῖν τὸ τέλος.
 to see the end.

59 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον
 the And high priests and the elders and the sanhedrin
 ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ ἰησοῦ ὅπως θανατώσωσιν
 whole were seeking false witnesses against – Jesus so as to put to death
 αὐτὸν 60 καὶ οὐχ εἶρον. καὶ πολλῶν ψευδομαρτύρων προσελθόντων
 Him, but not they found. even many false witnesses coming forward
 οὐχ εἶρον. 61 ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες εἶπον,
 not they found. later But having come forward two false witnesses said
 οὗτος ἔφη δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν
 This man said, I am able to destroy the temple – of God and after three
 ἡμερῶν οἰκοδομῆσαι αὐτόν.
 days to build it.

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ οὐδὲν ἀποκρίνη; τί
 And having stood the high priest said to Him, nothing do you answer? What do
 οὗτοί σου καταμαρτυροῦσιν; 63 ὁ δὲ ἰησοῦς ἐσιώπα. καὶ
 these men You testify against? – But Jesus was silent. And
 ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, ἐξορκίζω σε κατὰ τοῦ
 answering the high priest said to Him, I put under oath You by –
 θεοῦ τοῦ ζώντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
 God the living that to us you tell if You are the Christ the Son –
 θεοῦ. 64 λέγει αὐτῷ ὁ ἰησοῦς σὺ εἶπας. πλὴν λέγω ὑμῖν ἀπ’
 of God. says to him – Jesus, You said it. Nevertheless, I say to you from
 ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς
 now you will see the Son – of Man sitting at right side of the
 δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
 Power and coming on the clouds – of heaven.

56 But this whole thing occurred in order that the Scriptures of the prophets might be fulfilled. Then all the disciples, having forsaken Him, fled.

57 And the ones who had seized Jesus led Him to Caiaphas the high priest, where the scribes and the elders were gathered. 58 Now Peter kept following Him from far away, up to the courtyard of the high priest. And when he had entered, he sat with the servants to see the end.

59 And the high priests and the elders and the whole Sanhedrin kept seeking false witness against Jesus so as to put Him to death, 60 but they did not find anyone. Even though many false witnesses were coming forward, they did not find anyone. 61 But later two false witness who had come forward said, This man said, I am able to destroy the temple of God and after three days to rebuild it.

62 And having risen, the chief priest said to Him, Are you answering nothing? What do these men testify against you? 63 But Jesus was silent. And answering, the high priest said to Him, I put You under oath by the living God that you tell us if You are the Christ, the Son of God. 64 Jesus said to Him, You said it. Nevertheless, I say to you, from now on you will see the Son of Man sitting at the right side of the Power, and coming in the clouds of heaven.

65 Then the chief priest tore his garments saying, He blasphemed! What need do we still have of witnesses? Behold, now you heard His blasphemy. 66 How does it seem to you? And the ones who answered said, He is worthy of death! 67 Then they spit in His face, and beat Him. And the ones who struck Him 68 were saying, Prophesy to us, Christ. Who is the one who hit you?

69 And Peter sat outside in the courtyard. And one servant girl approached him saying, You were also with Jesus the Galilean. 70 But he denied it before them all saying, I do not know what you are saying. 71 And when he went out to the gate another girl saw him, and she also said to them there, This man was with Jesus the Nazarene. 72 And again he denied it with an oath, I do not know the man. 73 And after a little time, when they approached him, the ones standing around said to Peter, Truly you are also of them, for even your speech gives you away. 74 Then he began to curse and to swear, I do not know the man, and immediately a rooster crowed. 75 And Peter was reminded of the statement of Jesus which He had spoken to him, Before a rooster crows three times you will deny Me. And when he had gone out, he wept bitterly.

65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων ὅτι
Then the chief priest tore the garments of him saying –
ἐβλασφήμησεν. τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε
He blasphemed! What still need have we of witnesses? Behold now you heard
τὴν βλασφημίαν αὐτοῦ. 66 τί ὑμῖν δοκεῖ οἱ δὲ
the blasphemy of Him. What to you does it seem? the ones And
ἀποκριθέντες εἶπον, ἕνοχος θανάτου ἐστίν 67 τότε ἐπέπτυσαν
answering said worthy of death He is. Then they spit
εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν. οἱ δὲ ἐρράπισαν,
in the face of Him and they beat Him. the ones And striking were
68 λέγοντες προφήτευσον ἡμῖν χριστέ. τίς ἐστίν ὁ παίσας σε;
saying, Prophecy to us, Christ. Who is the one having hit You?
69 ὁ δὲ πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ. καὶ προσῆλθεν αὐτῷ μία
– And Peter outside sat in the courtyard. And approached him one
παιδίσκη λέγουσα καὶ σὺ ἦσθα μετὰ ἰησοῦ τοῦ γαλιλαίου. 70 ὁ
servant girl saying, also You were with Jesus the Galilean. the one
δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων λέγων οὐκ οἶδα τί
But denied it before them all saying, not I know what
λέγεις. 71 ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν
you are saying. having gone out And him to the gate, saw him
ἄλλη καὶ λέγει αὐτοῖς ἐκεῖ καὶ οὗτος ἦν μετὰ ἰησοῦ τοῦ
another girl and she says to them there also, This man was with Jesus the
ναζωραίου. 72 καὶ πάλιν ἠρνήσατο μεθ' ὄρκου ὅτι οὐκ οἶδα τὸν
Nazarene. And again he denied it with an oath – not I know the
ἄνθρωπον. 73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες
man. after a little time And having approached, the ones standing around
εἶπον τῷ πέτρῳ ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ καὶ γὰρ ἡ λαλιά
said – to Peter, Truly also you of them are even for the speech
σου δηλὸν σε ποιεῖ. 74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν
of you evident you makes. Then he began to curse and to swear
ὅτι οὐκ οἶδα τὸν ἄνθρωπον καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
– not I know the man and immediately a rooster sounded.
75 καὶ ἐμνήσθη ὁ πέτρος τοῦ ῥήματος τοῦ ἰησοῦ εἰρηκότος αὐτῷ
And was reminded– Peter of the statement – of Jesus having spoken to him
ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με. καὶ ἐξελθὼν
– Before a rooster to sound three times you will deny Me. And having gone
ἔξω ἔκλαυσεν πικρῶς.
out he cried bitterly.

Matthew Twenty-seven

1 πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς
 early morning And becoming, counsel together took all the chief priests
 καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ ἰησοῦ ὥστε θανατώσαι
 and the elders of the people against – Jesus so as to put to death
 αὐτόν. 2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν
 Him. And having bound Him they led away and delivered Him
 ποντίῳ πιλάτῳ τῷ ἡγεμόνι.
 to Pontius Pilate the governor.

3 τότε ἰδὼν ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη
 Then having seen Judas, the one betraying Him that He was condemned
 μεταμεληθεὶς ἀπέστρεψέν τὰ τριάκοντα ἀργύρια τοῖς
 changing his mind returned the thirty pieces of silver to the
 ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις 4 λέγων ἥμαρτον παραδοῦς
 chief priests and to the elders, saying, I sinned betraying
 αἷμα ἀθῶνον. οἱ δὲ εἶπον, τί πρὸς ἡμᾶς; σὺ ὄψει. 5 καὶ
 blood innocent. the ones But said what to us? You shall see. And
 ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησεν. καὶ ἀπελθὼν
 having tossed the silver in the temple he departed. And having gone out,
 ἀπήγγατο. 6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον οὐκ
 he hanged himself. the But chief priests, having taken the silver pieces, said not
 ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν ἐπεὶ τιμὴ αἵματός ἐστιν.
 It is lawful to put this into the temple treasury, since payment for blood it is.

7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ
 counsel together And having taken they bought with them the field of the
 κεραμέως εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς
 potter for burial – of strangers. Therefore was called the field
 ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. 9 τότε ἐπληρώθη
 that Field of blood until – today. then was fulfilled
 τὸ ῥηθὲν διὰ ἱερεμίου τοῦ προφήτου λέγοντος καὶ ἔλαβον
 the thing stated through Jeremiah the prophet saying, And they took
 τὰ τριάκοντα ἀργύρια τὴν τιμὴν τοῦ τετιμημένου ὃν
 the thirty pieces of silver, the value for the one being priced, whom
 ἐτιμήσαντο ἀπὸ υἱῶν ἰσραήλ. 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν
 they priced from sons of Israel. And they gave them for the field
 τοῦ κεραμέως καθὰ συνέταξέν μοι κύριος.
 of the potter just as instructed me Lord.⁵⁶

Matthew Twenty-seven

1 And when it became early morning, all the chief priests and the elders of the people took counsel together against Jesus so as to put Him to death. 2 And after they had bound Him, they led Him away and delivered Him to Pontius Pilate, the governor.

3 Then, when Judas, the one who betrayed Him, had seen that He was condemned, having a change of mind, returned the thirty pieces of silver to the chief priests and elders saying, 4 I have sinned by betraying innocent blood. But they said, What is it to us? You shall see to it. 5 And after tossing the silver in the temple, he departed. And after he went out, he hanged himself. 6 But the chief priests, having taken the silver pieces, said, It is not lawful to put this into the temple treasury, since it is payment for blood. 7 And taking counsel together, they bought with them the potter's field for the burial of strangers. 8 Therefore that field has been called The Field of Blood until today. 9 Then was fulfilled the thing stated though Jeremiah the prophet saying, And they took the thirty pieces of silver, the value for the one being priced, whom they priced from the sons of Israel. 10 And they gave them for the potter's field just as the Lord instructed me.

11 But Jesus stood before the governor. And the governor interrogated Him saying, Are you the king of the Jews? And Jesus said to him, You say *it*. 12 And when He was accused by the chief priests and the elders, He answered nothing. 13 Then Pilate said to Him, Do you not hear how many things they testify against you? 14 And He did not answer him, not even one statement, so that the governor was greatly amazed.

15 Now during *the* feast the governor was accustomed to release to the crowd one prisoner whom they desired. 16 And they then had *an* infamous prisoner called Barabbas. 17 Therefore, when they had been gathered together, Pilate said to them, Whom do you desire *that* I shall release to you, Barabbas or Jesus, the one called Christ? 18 For he knew that because of envy they delivered Him.

19 But while he was sitting on the judicial bench, his wife sent to him saying, *There is* absolutely nothing for you *to do* to that righteous man, for today I have suffered many things *in a* dream because of Him. 20 But the chief priests and the elders persuaded the crowds that they should ask for Barabbas, but they should destroy Jesus.

11 ὁ δὲ ἰησοῦς ἕστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν
– Now Jesus stood before the governor. And interrogated Him
ὁ ἡγεμὼν λέγων σὺ εἶ ὁ βασιλεὺς τῶν ἰουδαίων; ὁ δὲ ἰησοῦς
the governor saying, You are the king of the Jews? – And Jesus
ἔφη αὐτῷ σὺ λέγεις. 12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν
said to him, You say *it*. And in – to be accused Him by the
ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ
chief priests and the elders nothing He answered. Then says to Him
ὁ πιλάτος οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; 14 καὶ
– Pilate not Do You hear how many things You they testify against? And
οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα ὥστε θαυμάζειν τὸν
not He answered him to not even one statement, so that to marvel the
ἡγεμόνα λίαν.
governor greatly.

15 κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ
during Now feast was accustomed the governor to set loose one to the crowd
δέσμιον ὃν ἤθελον. 16 εἶχον δὲ τότε δέσμιον ἐπίσημον
prisoner whom they were desiring. they had And then prisoner infamous
λεγόμενον βαραββᾶν. 17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς
being called Barabbas. gathering together Therefore them said to them
ὁ πιλάτος τίνα θέλετε ἀπολύσω ὑμῖν Βαραββᾶν ἢ ἰησοῦν
– Pilate, Whom do you desire I shall release to you, Barabbas or Jesus,
τὸν λεγόμενον χριστόν; 18 ἤδει γὰρ ὅτι διὰ φθόνον
the one being called Christ? he knew For that because of envy
παρέδωκαν αὐτόν.
they delivered Him.

19 καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
sitting But him on the judicial bench sent to him the
γυνὴ αὐτοῦ λέγουσα, μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ,
wife of him saying, *There is* nothing for you indeed with the righteous man that,
πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 οἱ δὲ
many things for I suffered today in dream because of Him. the But
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται
chief priests and the elders persuaded the crowds that they should ask for
τὸν βαραββᾶν τὸν δὲ ἰησοῦν ἀπολέσωσιν.
– Barabbas – but Jesus they should destroy.

- 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς τίνα θέλετε ἀπὸ τῶν δύο answering And the governor said to them, Whom do you desire of the two ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, βαραββᾶν. 22 λέγει αὐτοῖς ὁ I shall release to you? the ones And said, Barabbas. says to them – πιλάτος τί οὖν ποιήσω ἰησοῦν τὸν λεγόμενον χριστόν; Pilate, What then shall I do with Jesus the one being called Christ? λέγουσιν αὐτῷ πάντες σταυρωθήτω 23 ὁ δὲ ἡγεμὼν ἔφη τί γὰρ they say to him all, let Him be crucified. the but governor said what – κακὸν ἐποίησεν οἱ δὲ περισσῶς ἔκραζον λέγοντες wrong He did? the ones but more were crying out saying σταυρωθήτω. let Him be crucified.
- 24 ἰδὼν δὲ ὁ πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος seeing but – Pilate that nothing is being gained, but rather tumult γίνεται λαβῶν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ was coming to be having taken water he washed the hands before the ὄχλου λέγων ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. crowd saying, innocent I am from the blood of the righteous man this. ὑμεῖς ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν τὸ αἷμα αὐτοῦ you shall see to it. And answering, all the people said The blood of Him ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε ἀπέλυσεν αὐτοῖς τὸν is on us and on the children of us. Then he released to them – βαραββᾶν τὸν δὲ ἰησοῦν φραγελλώσας παρέδωκεν ἵνα Barabbas, – but Jesus having flogged, he delivered in order that σταυρωθῆ. He might be crucified.
- 27 τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν ἰησοῦν εἰς Then the soldiers of the governor, having taken along – Jesus into τὸ πραιτώριον συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν σπεῖραν. 28 καὶ the Praetorium gathered together against Him whole the cohort. And ἐκδύσαντες αὐτὸν περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. 29 καὶ having stripped Him they placed around Him cloak scarlet. And πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ having braided crown of thorns they put on the head of Him καὶ κάλαμον ἐπὶ τὴν δεξιάν αὐτοῦ καὶ γονυπετήσαντες ἔμπροσθεν and reed in the right hand of Him and having knelt before αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες χαῖρε ὁ βασιλεὺς τῶν ἰουδαίων. Him they kept mocking Him saying, Rejoice, – king of the Jews.

21 And answering, the governor said to them, Which of the two do you desire that I release to you? And they said, Barabbas. 22 Pilate said to them, What then shall I do with Jesus, who is called Christ? They all said to him, Let Him be crucified. 23 But the governor said, What wrong did He do? But they were crying out *even* more saying, Let Him be crucified.

24 But when Pilate saw that nothing was being gained, but much tumult was beginning, having taken water, he washed his hands in front of the crowd saying, I am innocent of the blood of this righteous man. You will see to it. 25 And answering, all the people said, His blood is on us and on our children. 26 Then he released Barabbas to them, but after having flogged Jesus, he delivered *Him* in order that He might be crucified.

27 Then the soldiers of the governor, after having taken Jesus along into the Praetorium, gathered together the whole cohort against Him. 28 And after having stripped Him, they placed around Him a scarlet cloak. 29 And having braided a crown of thorns, they placed it on His head, and a reed in His right hand, and having knelt before Him, they kept mocking Him saying, Hail, king of the Jews.

30 And after spitting on Him, they took the reed and kept striking Him on His head. 31 And when they had mocked Him, they stripped Him of the cloak and dressed Him in His garments, and they led Him away to be crucified.

32 And as they went out, they found a man, a Cyrenian, by the name of Simon. They compelled this man that he carry His cross. 33 And having come to a place called Golgotha, which is called Place of the Skull, 34 they gave Him sour wine mixed with gall to drink. And having tasted it, He did not wish to drink it. 35 And after they crucified Him, they divided up His garments by casting lots. 36 And as they sat, they kept watching Him there. 37 And they placed above His head the criminal charge written against Him: THIS IS JESUS, THE KING OF THE JEWS. 38 Then they crucified two robbers with Him, one at the right side, and one at the left side. 39 And the ones who were passing by kept blaspheming Him, shaking their heads, 40 and saying, You, who destroys the temple and in three days rebuilds it, save Yourself. If You are the Son of God, come down from the cross. 41 And likewise, also the chief priests, mocking Him with the scribes and elders and Pharisees, kept saying,

30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον
And having spit on Him they took the reed and kept striking
εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ ἐξέδυσαν αὐτὸν
on the head of Him. and when they mocked Him they stripped Him
τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον
the cloak and dressed in Him the garments of Him and they led away
αὐτὸν εἰς τὸ σταυρῶσαι.
Him - - to be crucified.

32 ἐξερχόμενοι δὲ εὗρον ἄνθρωπον κυρηναῖον ὀνόματι σίμωνα.
going out And they found man Cyrenian by name Simon.
τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ 33 καὶ
this man they compelled that he should carry the cross of Him. And
ἐλθόντες εἰς τόπον λεγόμενον γολγοθᾶ ὃ ἐστὶν λεγόμενος κρανίου
having come to place being called Golgotha, which is being called of a skull
τόπος 34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον.
place, they gave to Him to drink sour wine with gall having been mixed.
καὶ γευσάμενος οὐκ ἤθελεν πιεῖν. 35 σταυρώσαντες δὲ αὐτὸν
and having tasted not He wished to drink. having crucified And Him
διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον. 36 καὶ καθήμενοι
they divided up the garments of Him by casting lots. And as they sat,
ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς
they kept on watching Him there. And they placed above the head
αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν ἰησοῦς
of Him the criminal charge of Him having been written: this is Jesus,
ὁ βασιλεὺς τῶν Ἰουδαίων 38 τότε σταυροῦνται σὺν αὐτῷ δύο
the king of the Jews. Then they crucified with Him two
λησταί εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων. 39 οἱ δὲ
robbers, one at right sides and one at left sides. the ones And
παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν
passing by kept blaspheming Him, shaking the heads of them,
40 καὶ λέγοντες ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις
and saying, the one who destroys the temple and in three days
οἰκοδομῶν σῶσον σεαυτόν. εἰ υἱὸς εἶ τοῦ θεοῦ κατάβηθι ἀπὸ τοῦ
rebuilds, save yourself. If Son You are - of God, come down from the
σταυροῦ. 41 ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν
cross. likewise And also the chief priests mocking with the
γραμματέων καὶ πρεσβυτέρων καὶ φαρισαίων ἔλεγον,
scribes and elders and Pharisees were saying,

42 ἄλλους ἔσωσεν ἑαυτὸν οὐ δύναται σῶσαι. εἰ βασιλεὺς ἰσραήλ
 others He saved. Himself not He is able to save. If king of Israel
 ἐστὶν καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’
 He is, let Him come down now from the cross and we will believe on
 αὐτῷ. 43 πέποιθεν ἐπὶ τὸν θεόν. ῥυσάσθω νῦν αὐτόν εἰ
 Him. He has trusted on – God. Let Him rescue now Him if
 θέλει αὐτόν. εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός. 44 τὸ δ’ αὐτὸ καὶ
 He desires Him. He said For – of God I am Son. the And same also
 οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν.
 the robbers the ones having been crucified with Him were denouncing Him.

45 ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας
 from And sixth hour darkness became upon all the earth until hour
 ἐνάτης. 46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ ἰησοῦς φωνῇ
 ninth. about And the ninth hour shouted – Jesus with a voice
 μεγάλη λέγων ἠλι ἠλι λιμά σαβαχθανι τοῦτ’ ἔστιν θεέ μου θεέ
 great saying, Eli, Eli, lima sabachthani, this is God of Me, God
 μου ἵνατί με ἐγκατέλιπες; 47 τινὲς δὲ τῶν ἐκεῖ ἐστῶτων
 of Me, why Me you abandoned? some But of the ones there standing
 ἀκούσαντες ἔλεγον ὅτι ἠλίαν φωνεῖ οὗτος. 48 καὶ εὐθέως
 having heard were saying – Elijah calls for this man. And immediately
 δραμῶν εἷς ἐξ αὐτῶν καὶ λαβῶν σπόγγον πλήσας τε ὄξους καὶ
 having run one of them and taken sponge filled and sour wine and
 περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ δὲ λοιποὶ
 placed around a reed, he gave a drink Him. the ones But remaining
 ἔλεγον, ἄφες ἴδωμεν εἰ ἔρχεται ἠλίας σώσων⁵⁷ αὐτόν.
 were saying, Leave Him. Let us see if comes Elijah saving Him.

50 ὁ δὲ ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. 51 καὶ
 – And Jesus again having cried with voice great released the spirit. And
 ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως
 behold the veil of the temple was split in two from above to
 κάτω καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι ἐσχίσθησαν 52 καὶ τὰ
 bottom and the earth was shaken and the rocks were split, And the
 μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων
 tombs were opened and many bodies of the having fallen asleep saints
 ἠγέρθη. 53 καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν
 were raised. And coming out out of the tombs after the resurrection
 αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.
 of Him entered into the holy city and were manifested to many people.

42 He saved others. He is not able to save Himself. If He is the king of Israel, let Him come down from the cross now, and we will believe on Him. 43 He has trusted in God. Let Him rescue Him now, if He desires Him. For He said, I am the Son of God. 44 And in the same way the robbers who had been crucified with Him began denouncing Him.

45 Now, there was darkness upon all the earth from the sixth hour until the ninth hour. 46 And about the ninth hour Jesus shouted with a loud voice saying, *Eli, Eli, lima sabachthani*, which is, My God, My God, why did You abandon Me? 47 But some of the ones standing there, when they heard began saying, This man calls for Elijah. 48 And immediately one of them, after having run and taken a sponge and having filled it with sour wine and having placed it around a reed, gave Him a drink. 49 But the rest of them kept saying, Leave Him alone. Let us see if Elijah comes in order to save Him.

50 And again, Jesus having cried with a loud voice, released His spirit. 51 And behold, the veil of the temple was split in two from top to bottom, and the earth was shaken and the rocks were split, 52 and the tombs were opened and many bodies of the saints who had fallen asleep were raised. 53 And coming out of the tombs after His resurrection, they entered into the holy city and were manifested to many people.

54 And the centurion and the ones with him who were guarding Jesus, seeing the earthquake and the things that were happening, were terribly afraid saying, Truly, this man was a son of God.

55 And many women were there, watching from a distance, who had followed Jesus from Galilee, while ministering to Him, 56 among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 And when it was evening, a rich man from Arimathea named Joseph came, who had also himself become a disciple of Jesus. 58 This man approached Pilate and asked for the body of Jesus. Then Pilate commanded that he be given the body. 59 And after he received the body, Joseph wrapped it in clean linen. 60 And he placed it in his new tomb, which he had cut in the rock. And after he rolled a large stone over the door of the tomb, he departed. 61 And Mary Magdalene was there, and the other Mary, sitting opposite the grave.

62 On the next day, which is after the preparation day, the chief priests and the Pharisees were gathered together with Pilate 63 saying, Lord we are reminded that that deceiver said while He was still living, After three days I will be raised.

54 ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν ἰησοῦν
the And centurion and the ones with him guarding – Jesus
ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα
having seen the earthquake and the things happening were afraid exceedingly
λέγοντες ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.
saying, Truly of God⁵⁸ a son was this man.

55 ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι αἴτινες
were And there women many from afar watching, who
ἠκολούθησαν τῷ ἰησοῦ ἀπὸ τῆς γαλιλαίας διακονοῦσαι αὐτῷ, 56 ἐν
followed – Jesus from – Galilee, ministering to Him, among
αἷς ἦν μαρία ἡ μαγδαληνὴ καὶ μαρία ἡ τοῦ ἰακώβου καὶ ἰωσή
whom were Mary – Magdalene and Mary the – of James and Joses
μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν ζεβεδαίου.
mother and the mother of the sons of Zebedee.

57 ὄψιας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ ἀριμαθαίας
evening And becoming came man rich from Arimathea
τοῦνομα ἰωσήφ ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ ἰησοῦ. 58 οὗτος
the name Joseph who also himself became a disciple – of Jesus. This man
προσελθὼν τῷ πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ ἰησοῦ. τότε ὁ πιλάτος
having approached – Pilate asked for the body – of Jesus. Then – Pilate
ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. 59 καὶ λαβὼν τὸ σῶμα ὁ ἰωσήφ
commanded to be given the body. And having received the body – Joseph
ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ. 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ
wrapped it in linen clean. And he put it in the new
αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ. καὶ προσκυλίσας λίθον
of him tomb, which he cut in the rock. And having rolled stone
μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. 61 ἦν δὲ ἐκεῖ μαρία ἡ
large on the door of the tomb, he departed. was And there Mary –
μαγδαληνὴ καὶ ἡ ἄλλη μαριά καθήμεναι ἀπέναντι τοῦ τάφου.
Magdalene and the other Mary sitting opposite the grave.

62 τῇ δὲ ἐπαύριον ἣτις ἐστὶν μετὰ τὴν παρασκευὴν συνήχθησαν
on the Now morrow which is after the preparation were gathered together
οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι πρὸς πιλάτον 63 λέγοντες κύριε
the chief priests and the Pharisees with Pilate, saying, Lord,
ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν μετὰ τρεῖς
we are reminded that that – deceiver said still living after three
ἡμέρας ἐγείρομαι.
days I will be raised.

64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας
Command therefore to be secured the grave until the third day

μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν καὶ
lest having come the disciples of Him at night should steal Him and
εἴπωσιν τῷ λαῷ ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται
they might say to the people, He was raised from the dead and will be

ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. 65 ἔφη δὲ αὐτοῖς ὁ
the last deception worse than the first. said And to them –

πιλάτος ἔχετε κουστωδίαν. ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.
Pilate You have squad of guards. You go you secure it as you know how.

66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν
the ones And going secured the grave sealing the

λίθον μετὰ τῆς κουστωδίας.
stone with the squad of guards.

Matthew Twenty-eight

1 ὁψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν
after And sabbath at the growing light on one of week came
μαρία ἡ μαγδαληνὴ καὶ ἡ ἄλλη μαριά θεωρῆσαι τὸν τάφον.
Mary – Magdalene and the other Mary to see the tomb.

2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας. ἄγγελος γὰρ κυρίου
And behold earthquake happened great. angel For of the Lord
καταβάς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ
having descended from heaven approaching rolled away the stone from

τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς
the door, and sat upon it. Was And the appearance of him like

ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιῶν. 4 ἀπὸ δὲ τοῦ φόβου
lightening and the clothing of him white like snow. from But the fear
αὐτοῦ ἐσειέθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί.
of him where shaken the ones guarding and they became like dead men.

5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν μὴ φοβεῖσθε ὑμεῖς.
answering But the angel said to the women not fear you.

οἶδα γὰρ ὅτι ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 6 οὐκ ἔστιν
I know For that Jesus the one having been crucified you seek. not He is

ᾧδε. ἠγέρθη γὰρ καθὼς εἶπεν. δεῦτε ἴδετε τὸν τόπον ὅπου
here! He was raised For just as He said. Go, see the place where

ἔκειτο ὁ κύριος.
was lying the Lord.

64 Command therefore that the grave be secured until the third day, lest, His disciples coming at night should steal Him, and they might say to the people, He was raised from the dead, and the last deception will be worse than the first. 65 And Pilate said to them, You have a squad of guards. You go and secure it as you know how. 66 And the ones who went with the squad of guards secured the grave, sealing the stone.

Matthew Twenty-eight

1 And after the sabbath, at dawn on the first day of the week Mary Magdalene came, and the other Mary, to see the tomb. 2 And behold, a great earthquake occurred. For an angel of the Lord, having descended from heaven and drawing near rolled away the stone from the door, and sat on it. 3 And his appearance was like lightening and his clothing was white like snow. 4 And the ones who were guarding it were shaken from fear, and they became like dead men.

5 But answering, the angel said to the women, Do not be afraid. For I know that you seek Jesus who has been crucified. 6 He is not here! For He was raised just as He said. Go, see the place where the Lord was lying.

7 And go quickly, *and* say to His disciples that He was raised from the dead, and behold He is preceding you into Galilee. You will see Him there. Behold, I have told you. 8 And when they went out quickly from the tomb with fear and great joy, they ran to give *the* message to His disciples.

9 And as they were going to give *the* message to His disciples, behold, Jesus met them saying, Rejoice. And the women who approached *Him*, took hold of His feet, and they worshiped Him. 10 Then Jesus said to them, Do not be afraid. Go *and* give a message to My brothers that they should go into Galilee and they will see Me there.

11 And while they were going, behold, some of the squad of guards came into the city *and* reported to the chief priests all the things that had happened. 12 And while being assembled together with the elders, and taking counsel together, they gave enough silver pieces to the soldiers 13 saying, You say that His disciples came at night *and* stole Him while we were sleeping. 14 And if this matter is heard before the governor, we will persuade him, and make you free of worry. 15 And the ones who took the silver pieces did as they were instructed. And this version was widely spread among the Jews until today.

7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη
And quickly go,⁵⁹ *and* say to the disciples of Him that He was raised
ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν γαλιλαίαν.
from the dead, and behold He is preceding you into – Galilee.

ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. 8 καὶ ἐξελθοῦσαι ταχὺ ἀπὸ
there Him You will see. Behold I told you. And going out quickly from
τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι
the tomb with fear and joy great, they ran to give message
τοῖς μαθηταῖς αὐτοῦ.
to the disciples of Him.

9 ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ καὶ ἰδοὺ
as And they were going to give message to the disciples of Him, – behold
ἰησοῦς ἀπήντησεν αὐταῖς λέγων χαίρετε. αἱ δὲ προσελθοῦσαι
Jesus met them saying, Greetings. the ones And approaching

ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10 τότε
took hold of Him the feet and they worshiped Him. Then

λέγει αὐταῖς ὁ ἰησοῦς μὴ φοβεῖσθε. ὑπάγετε ἀπαγγεῖλατε τοῖς
says to them – Jesus not Do be afraid. Go *and* give message to the

ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν γαλιλαίαν καὶ ἐκεῖ με
brothers of Me that they should go away into – Galilee and there Me
ὄψονται.
they will see.

11 πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς
going And them, behold some of the squad of guards having come into
τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.
the city reported to the chief priests all the things having happened.

12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες
And being assembled with the elders, counsel together and having taken,

ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες εἶπατε ὅτι
silver enough they gave to the soldiers saying, You say that

οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.
the disciples of Him at night having come stole Him us sleeping.

14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος ἡμεῖς πείσομεν αὐτὸν
And if is heard this before the governor, we will persuade him

καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15 οἱ δὲ λαβόντες τὰ ἀργύρια
and you free of worry we will make. the ones And having taken the silver pieces
ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ
did as they were instructed. And was widely spread the word this among

ἰουδαίοις μέχρι τῆς σήμερον.
Jews until – today.

16 οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν γαλιλαίαν εἰς τὸ ὄρος
 the And eleven disciples went to – Galilee to the mountain
 οὗ ἑτάξατο αὐτοῖς ὁ ἰησοῦς. 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν
 which appointed for them – Jesus. And having seen Him they worshiped
 αὐτῷ. οἱ δὲ ἐδίστασαν. 18 καὶ προσελθὼν ὁ ἰησοῦς ἐλάλησεν
 Him. the ones But doubted. And having approached – Jesus He spoke
 αὐτοῖς λέγων ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.
 to them saying, was given to Me All authority in heaven and on earth.
 19 πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς
 Having gone make disciples all the Gentiles, baptizing them in
 τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
 the name of the Father and of the Son and of the Holy Spirit,
 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.
 teaching them to keep all whatever things I commanded you.
 καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας
 And behold I with you am all the days until the completion
 τοῦ αἰῶνος. ἀμήν.
 of the age. Amen.

16 And the eleven disciples went to Galilee to the mountain which Jesus had appointed for them. 17 And when they saw Him, they worshiped Him. But some doubted. 18 And when Jesus approached *them*, He spoke to them saying, All authority has been given to Me in heaven and on *the* earth. 19 As you go, make disciples *of* all the Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to keep all things which I commanded you. And behold, I am with you all the days until the completion of the age. Amen.

Endnotes

- 1 There exists disagreement whether the Greek word here (*genesis*) means “genealogy” in the accepted sense of that term, or whether it means “legal descent.” According to BDAG (the Greek lexicon by Baur, Danker, Arndt and Gingrich) “descent” is a primary translation, though the term is probably a technical one here meaning “dynastic succession.” R. L. Harris states, “Careful comparison of Matthew 1:12 with 1 Ch. 3:17–19 will show that the Matthaean list is not a true genealogy. It jumps from Shealtiel to Zerubbabel the son of Pedaiiah who was Shealtiel’s brother. This succession would not be appropriate in a genealogy, but is quite appropriate for a list of dynastic succession. Shealtiel had no children. None is listed for his next oldest brother, Malchiram. Zerubbabel as next of kin was the heir next in line for David’s throne. With this example in Matthew 1:12 we can understand Matthew 1:16 better. It was important to establish the true relationship of Jesus and Joseph. Joseph was in the dynastic succession and had the title to the throne of David. Jesus, though virgin-born, was Joseph’s legal son and thus was the legitimate king of the Jews.” “Discrepancies” in *International Standard Bible Encyclopedia*, Grand Rapids: William B. Eerdmans Publishing Co., 1988. If Harris’s view is correct the translation of the KJV of “generation” is more fitting than “genealogy.” It would also fit the use of the Greek *genea* (generation) in vs. 17, a fitting word to use with reference to each of the sections of fourteen.
- 2 The phrase “son of” means here “descendant of.” The use of “son” rather than “child” emphasizes the legal nature of the list. Matthew is presenting the first evidence that Jesus of Nazareth has the right to call Himself King of Israel. It is significant that the phrase “son of David” precedes the phrase “son of Abraham.” Normally one would expect the older ancestor, in this case Abraham, to have been mentioned first. But here the royal relationship is being emphasized, and so Matthew mentions David first.
Unlike the genealogy in Luke, this list begins with Abraham, and does not mention earlier patriarchs, whereas Luke returns to Adam. Many have held that this is because Luke is emphasizing Christ’s humanity, while Matthew is emphasizing His royalty. However, such a view cannot be taken too far. The kingship of Jesus of Nazareth is presented very strongly in Luke’s account, perhaps as strongly as Matthew. The traditional view that the Synoptics present, in order, Jesus as king (Matthew), Jesus as servant (Mark), (However, the “servant” designation is not accurate, and is given because Mark emphasizes Christ’s activity), and Jesus as man (Luke) should not be overly emphasized, as each Gospel has elements of all three truths, including His deity, which is presented strongly in John’s gospel.
- 3 The Greek word *gennaō* is used chiefly of men begetting children, although it is also used of women bearing children. Clearly the word does not always mean “to give birth to.”
- 4 Much is made of the fact that four women are mentioned in this list. While it is true that women are characteristically not mentioned in such lists, certain balancing factors need to be considered: 1) none of the women are actually in the line of legal descent, which is left to the males, 2) the women in question are not listed because of their spiritual vitality; with the exception of Mary, each has a morally tainted record (Tamar was a non-Israelite who had a sexually illicit union with Judah which produced the twins Perez and Zerah, Rahab was a Canaanite and a prostitute, and Bathsheba, not mentioned by name, committed adultery with David); 3) the purpose for including the women may simply be to show that God can overcome even sinful circumstances to fulfill His program; 4) it seems unwarranted to take the fact that these women are mentioned to suggest that women were considered equal to men in the process of genealogy, or indeed, in any socially significant way at all. (This is not to say that women are insignificant, but only that such significance is not being emphasized here.) The inclusion of women’s names is another indication that this is not a traditional genealogy, since each of these women participated in the descent of the Messiah of Israel.
- 5 Many kings are included in the list, but only David is called king. He was the first of the dynasty, and it was to him that the covenant of a perpetual throne was made (2 Samuel 16:16). Dynastic relationships are at the core of a kingdom program, so God built in the perfect dynastic relationship, both through the legal relationship of Joseph, as seen here, and the physical relationship through Mary, which Paul proclaims clearly in Romans 1:3.
- 6 For a discussion of the curse of Jeconiah (also called Coniah or Jehoiachin) see the following: “Unrecognized Testimony Concerning the Virgin Birth” by Herbert W. Magoun in *Bibliotheca Sacra*, Vol 91, July, 1934 (who has a unique solution to the problem); “The Incarnation of the Son of God” by John F. Walvoord in *Bibliotheca Sacra*, Vol 105, January, 1948; “The Genesis of Jesus” by S. Lewis Johnson, Jr. in *Bibliotheca Sacra*, Vol 122, October, 1965; “The Virginal Conception of Our Lord in Matthew” by David J. MacLeod in *The Emmaus Journal*, Vol 8 #1, Summer 1999.
S. Lewis Johnson’s statement summarizes the most commonly held solution, “While not deprived of legal title, the direct line of descent was smitten with a curse. The line could hand on to another that from which it could not profit, and this vacant title had passed on down from Jeconiah to Joseph. It might have seemed impossible to solve the problem that faced the fulfillment of the Davidic promises. Its resolution lay in the wisdom and power of God. Jesus, genuinely a son of David through Mary according to the flesh (cf. Rom 1:3), by reason of the virgin birth and non-

Endnotes

participation in the seed of Joseph, qualifies to receive the title without coming under the curse.” However, if Matthew 1:1-25 is a list of dynastic succession rather than a formal genealogy, the issue becomes moot. See the note on vs. 16.

- 7 The wording “Joseph the husband of Mary, from whom was born Jesus” seems a deliberate attempt to distance Joseph from the physical line, while at the same time relating him legally to Jesus. This is also consistent with the view of R. L. Harris that this list is actually “a list of dynastic succession.” In such a list the important element is the legal relationship between the ones being listed, rather than their physical descent. It is probably this idea of “legal descent” that distinguishes this list from the genealogy in Luke, which appears to be the physical descent of Joseph. Either would indicate the right of Jesus to ascend the David throne, although the list in Matthew would probably hold up better in a court of law.
- 8 The fourteen generation breakdown is a mnemonic device (a device to help in memorizing the list). It does not represent the actual number of people in the descent line, as this list is edited to provide the triple 14 arrangement. In addition, by way of royal emphasis, David is counted twice.
- 9 In the passive voice the Greek verb *mnesteuo* meant to be pledged to marriage. A pledge to marriage went far beyond the modern idea of an engagement. Arranged marriages in that culture required a one year “waiting period” after the parental agreement during which the bride continued to live with her parents. Apparently, one reason for this was to make sure she was sexually pure. After the year was accomplished, the man and woman would consummate their physical relationship. During the year they were considered legally married and were called husband and wife. This was the circumstance Mary and Joseph found themselves in at this time.
According to Gower, “Once the arrangement to marry was entered into, there was a betrothal that was more binding than the engagement in contemporary society. A man who was betrothed to a woman, even though not yet married, was exempted from military service (Deut. 20:7). If a girl was already betrothed and was raped by another man she could not become that other man’s wife, as would normally be the case (Deut. 22:28-29), because she already belonged to her husband-to-be. Such violations involved the death penalty (Deut. 22:23-27). . . . The betrothal could be broken only by a legal transaction (in effect, a divorce), and the ground for such termination was adultery. . . . Mary and Joseph were betrothed when it was found that she was pregnant. Joseph did not want to expose her publicly, because, as a supposed adulteress, Mary could have been stoned to death.” (Ralph Gower, *The New Manners and Customs of Bible Times*, Moody Press, pg. 65.)
- 10 The word *just*, or *righteous*, means that Joseph lived a life, to the best of his ability, in accordance with the will of God as found in the Mosaic code. It does not refer to the state of justification as presented in the Epistles of Paul, but to the quality of life that he lived. Such a man would not marry an adulterous woman, which he thought Mary to be.
- 11 Divorce, even during the waiting period of the marriage, was a public affair, usually proclaimed at the city gate where the elders stayed. Under Mosaic law, a woman who had committed adultery could have been executed. Joseph, not wanting this, decided to proceed privately secretly.
- 12 The neuter is used, both here and in Luke, to indicate that the human nature of Jesus is in view. Mary did not conceive either His divine nature or the divine person, but merely a thing at this point, with no person associated.
- 13 *Iesous* (Jesus) is the Greek form of the Hebrew *Yehoshua*, or Joshua, which in turn is derived from the Hebrew word YHWH (unpronounceable, but often rendered *Yahweh*, the proper name of God in the Old Testament), and *yasha*, the verb meaning *to save*. Therefore, the word means *Yahweh saves*.
- 14 To the original Hebrew readers the phrase “His people” referred to Israel, not to mankind in general. This is not a reference to the salvation work of Christ for mankind, but to the Messianic program whereby Israel would be ushered into the Kingdom of God on earth. Any other interpretation ignores the cultural and language context of the statement.
- 15 The Isaiah 7:14 prophecy is an example of the principle of compenetration. The prediction does not refer to the future Messiah. Rather, it refers to a child born in the days of king Ahaz as a sign that the alliance between Aram (Syria) and the northern kingdom of Israel would be broken in a short time. The birth of the child Mahar-shalal-hasbaz in Isaiah 8 is the realization of that prophecy. That child was only Immanuel as a sign that the northern alliance would be broken by God, rather than by the manipulations of Ahaz. The word “fulfillment” does not refer to the prediction coming true, that there were similarities between the events, so that Matthew could use the prediction to illustrate the similarities of the two births. For instance, the Lord Jesus Christ is “God with us,” though in a different sense than Mahar-shalal-hasbaz; nevertheless the term Immanuel can be legitimately applied to both situations.

Unfortunately, modern evangelical commentators have fallen into the trap of manipulating the words of the two events to make it appear that Isaiah was predicting the virgin birth. The doctrine of the virgin birth comes solely from the New Testament wording, which is similar, but not identical to Isaiah’s statements.

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- 16 Micah 5:2. I remember reading a commentary as a youth that claimed this was a quote from the Greek Old Testament, called the Septuagint, abbreviated LXX. It is not, which a simple comparison will see. But such a view is typical of some commentators, who sometimes pass along as factual information from another source which the author has accepted without checking.
- 17 Hosea 11:1. Hosea was not predicting something, and Matthew did not think he was. The term “fulfilled” does not mean that a prediction was realized, since there was no prediction in the first place. Interpreters have attempted to apply a modern meaning to the English term “fulfilled” that is not in the original Greek word. Today, the term is used almost exclusively in the sense that a prediction is being realized. The Greek word (πληρωθη), does not mean the same thing. It means that the original quote can be used to illustrate the later event. Modern interpreters have gone to great lengths to make the word “fulfilled” to mean something in passages like these, where it is clear from the context that no realization of a prediction is in view. And even when the original Hebrew passage is a prediction, it does not mean that the later event “fulfills” it in the sense that the Hebrew passage was intended to predict the later event. See my comments on the passage from Isaiah 14 above.
- 18 Jeremiah 31:15. Here we have another reference to a passage in the Hebrew text where no prediction is made. Clearly, Matthew does not mean that a prediction is coming to pass here, since there was no prediction in the first place. The word “fulfilled” (ἐπληρώθη) in vs. 17 means the same thing as with the Hosea 11:1 passage, that is, that there is a similarity in wording that can be used to illustrate the grief of those who have lost children. But in the Jeremiah passage, death of children is not in view, but their deportation.
- 19 Isaiah 40:3.
- 20 Deuteronomy 8:3.
- 21 Psalm 91:11-12.
- 22 Deuteronomy 6:16.
- 23 Deuteronomy 6:13, 14.
- 24 Isaiah 9:1-2.
- 25 *Iota* (pronounced eeota) is the smallest letter in the Greek alphabet.
- 26 A *keriaia* was a pen stroke which distinguished one letter from another in the Hebrew alphabet. Note the slight difference between ך and ך. The first letter is *resh*, equivalent to the English *r*, while the second is *dalet*, equivalent to the English *d*. Note the slight overhang on the top right of the ך (*dalet*). That is a *keriaia*.
- 27 Exodus 20:13. See also Deuteronomy 5:17.
- 28 This is the participle of εὐνοέω, which is used only once in the New Testament, here in Matthew 5:25, where the KJV translates it *agree*, which is generally followed in other translations. The RSV translates it “make friends,” as does the NASB. It probably means neither of these, and Moulton and Milligan in their *Vocabulary of the Greek New Testament*, state, “There seems no good warrant for the transl(ation) ‘agree with’ in M(at)t(hew),” which they hold because the verb occurs more than once in the papyri in the sense of being “well disposed” toward someone, in one instance a wife being well-disposed towards her husband. They would probably recommend “well disposed” as the best translation, and they have a point. However, we have an even better phrase in modern English to express this idea, and it also connotes a mental state.
- Taking all the evidence together, it seems to me that the best general translation for the noun is “a good attitude” and for the verb as it is used in Matthew to be translated “have a good attitude.”
- 29 A *quadrans* is a very small amount, 1/64th of a *denarius*. See the note on Matthew 18:28.
- 30 Exodus 20:14. See also Deuteronomy 5:18.
- 31 Deuteronomy 24:1.
- 32 Leviticus 19:12.
- 33 Exodus 21:24. See also Leviticus 24:20 & Deuteronomy 19:21.
- 34 Leviticus 19:18. Nothing is said here about hating one’s enemy, but evidently the rabbis took it as an inference.
- 35 This word, ἐπιούσιος, is of unknown origin and unknown meaning. Much speculation concerning it has gone on over the centuries, going all the way back to at least Origin’s time. Because it is found only in Matthew and Luke, and was not used by secular authors, Origin believed that the word was coined by the writers of the gospels, which can hardly be true. It is often translated “daily,” which it certainly cannot mean. The usual approach is to attempt to discern its etymological derivation, and to derive a meaning from that, but there are so many divergent ideas as to its source to make the attempt virtually impossible.

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- I stuck in the translation “sustaining,” which is one possibility put forth, but with no specific conviction as to the word’s actual meaning.
- 36 TP: The critical text has the genitive form of this word, rather than the dative form. It is an absolute construction, and if the dative is to be accepted (which I do), it is a rare dative absolute.
- 37 Isaiah 53:4.
- 38 Hosea 6:6.
- 39 One *assarion* was a small amount of money, approximately 1/64th of a day’s wage.
- 40 This is a reference to Micah 7:6.
- 41 Malachi 3:1.
- 42 The word *πλείον* is neuter, not masculine, and cannot refer to the person of the Lord Jesus Christ, as it usually is understood. BKC recognizes this, and makes the word refer to the kingdom rather than to Christ. However, there is another problem. This is an adjective in the positive degree, but it is generally translated as a comparative (greater than). The comparison then, is between two things that are equally great. The problem lies in what is being compared to Jonah, and in the next statement, to Solomon. It appears to me that the thing at issue is not the kingdom (per BKC), but the miracle of the resurrection of Christ. Just like Jonah was resurrected from death when swallowed by the fish, so Christ rose from death when placed in the heart of the earth.
- 43 A *saton* is a Hebrew measure for grain equivalent to about 12 quarts (13.5 liters).
- 44 See Luke 3:19; 9:7, and Acts 13:1. This was the same Herod Antipas who judged Christ at His trial. Technically, a tetrarch ruled over a fourth part of a region, though the term was used loosely of a petty ruler over other types of regions as well.
- 45 The *didrachma*, was two drachmas, a Greek rather than Roman coin, was the equivalent to the Hebrew half *shekel* (no longer available the time) that the Jews needed to pay the temple tax. However, the coin was not common, so a *tetradrachma*, also called a *stater*, was used for two people. This was the coin that Peter found in the fish’s mouth to pay the tax for himself and Jesus (see vs. 27).
- 46 See note on Matt. 17:25.
- 47 One *denarius* was about a day’s wage.
- 48 From Zechariah 9:9. This is not a direct quote, neither from the Hebrew text, nor from the Greek Old Testament, as a simple comparison will indicate. It appears that Matthew did his own translation, but did not include the entire statement in his allusion.
- 49 Isaiah 56:7.
- 50 For the advanced Greek student: *κατηρτίσω* is an aorist -ομαι form, and appears to be a reflexive use here. However, the voice of the verb is clearly transitive active, as it has a direct object, *αἶνον*. The common practice is to call this a “middle voice,” which is meaningless.
- 51 Psalm 8:2.
- 52 Psalm 118:22-23.
- 53 The participle *ζητοῦντες* is concessive. Hence the formal translation in the column is “though seeking.”
- 54 Abel was the first murdered individual in the Hebrew Scriptures, and Zechariah was the law one recorded.
- 55 See Zechariah 13:7.
- 56 This is not a direct quote from the Hebrew Bible, nor the LXX. Rather it is a literary allusion to two passages, one in Jeremiah 32:6-9, and another in Zechariah 11:12-13. The idea that *ἐπληρώθη* means that a prediction was realized cannot stand. There is no prediction in either of these passages.
- 57 The future participle *σώσων* indicates a potential action subsequent to the main verb, *ἔρχεται*. It is a participle of purpose. Verbs of motion, such as *ἔρχομαι*, carry a possible future concept, even in Greek, as when someone says “I’m coming home tomorrow.” The entire force of this particular phrase is one of skepticism, the idea being that Elijah cannot come for the purpose of saving Jesus from the cross. It is a form of mocking.
- 58 It is unlikely that the centurion had a theological understanding of the phrase “son of God.” Some have speculated that this was Cornelius, the centurion of Acts 10 and 11, and therefore would have understood the phrase as specific to the doctrine of Israel. But this is pure speculation, and it is unlikely that Cornelius, who was a God-fearer (one who had accepted the truth of the God of Israel without complying with the ritual requirements for becoming an Israelite) was this centurion, as these events took place in Jerusalem, while Cornelius lived along the coast. So it is more likely that

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this man was simply overawed by the events, and acknowledged in his pagan polytheistic way the expression which he had heard spoken during the time of Jesus' trials.

- 59 Aorist imperative participle. Some older commentators believed this was a Hebraism, but examples of imperative participles they were not influenced by Hebrew occur in the papyri.