RESEARCH EDITION

THE SAYINGS OF JESUS

The complete corpus from the Gospel sources

VOLUME I

MATTHEW · MARK

BOOK 1 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

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VOLUME I

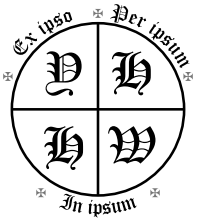
MATTHEW · MARK

Greek text · literal English layer · controlled translation · smooth English translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 1 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked ‘this volume’.

1. The Sayings of Jesus, Volume I: Matthew and Mark (this volume) — Jesus’ sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.

2. The Sayings of Jesus, Volume II: Luke and John — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.

3. The Sayings of Jesus, Volume III: The Gospel of Thomas — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.

4. The Gospel According to Matthew: Text · Word · Meaning — The complete Gospel, chapters 1–28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

5. The Gospel According to Mark: Text · Word · Meaning — The complete Gospel, chapters 1–16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.

6. The Gospel According to Luke: Text · Word · Meaning — The complete Gospel, chapters 1–24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

7. The Gospel According to John: Text · Word · Meaning — The complete Gospel, chapters 1–21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53–8:11.

8. The Acts of the Apostles: Text · Word · Meaning — The complete book, chapters 1–28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

Understanding the comparisons

A parallel is a passage that can be compared in wording, image or theme. The note explains the kind of resemblance.

A close relationship means a recognizable shared expression, image or parable. The authors may use different wording; the translation preserves the features of each text.

A composite relationship compares several individual motifs. Different parts of one Thomas saying may correspond to different Gospel passages.

A thematic relationship means a shared topic. This alone does not identify the passages as the same saying. A scene-level relationship compares narrative episodes; individual speeches need not match.

MT = Matthew, MK = Mark, LK = Luke, JN = John, TH = Thomas, RC = words of the risen Christ outside the four Gospels. The number is a collection entry number, not a chapter or verse. SR identifies a comparison group; H identifies an episode in the parallel index.

Resemblance alone does not prove literary dependence. An unlisted parallel describes this comparison, not every possible line of research.

The Sayings of Jesus

Volume I: Matthew and Mark

This volume brings together 173 passages from Matthew and 136 from Mark in narrative order. Each main verse includes a Greek-order interlinear, a close English translation, and a fluent modern American English translation.

309	933
passages	main verses

This is a sayings collection with selected surrounding context. It is not a continuous three-layer translation of every Gospel verse. The complete Gospel volumes remain separate parts of this series.

Reading this volume

Three English layers

The interlinear preserves the adopted Greek token order. Close English follows the wording and grammar while supplying readable syntax. Fluent English gives a continuous contemporary reading. Interpretive alternatives are recorded beside the relevant passage.

Adopted boundaries

Each passage includes its complete main verses and selected surrounding context. The three English layers are translated directly from the Greek. Narrative framing and other speakers remain within the main verses.

Traditional verses

Matthew 17:21, 18:11 and 23:14, and Mark 7:16, 9:44, 9:46 and 11:26 are absent from the SBLGNT main text. Their separately labeled adopted Greek is credited to Scrivener 1894.

The longer ending of Mark

Mark 16:15-18 and contexts 16:14 and 16:19 belong to the longer ending, printed within double brackets in SBLGNT. Every appearance is labeled.

Greek: SBL Greek New Testament, copyright 2010 Society of Biblical Literature and Logos Bible Software; CC BY 4.0. Source and license: sblgnt.com; creativecommons.org/licenses/by/4.0/. Detailed references and qualifications remain in the individual blocks. KJV comparison belongs to Volume XVI.

Passage index 1 of 2

Click a row or use the passage bookmarks. Ranges identify the first and last main references; these selected passages do not provide continuous narrative coverage.

PASSAGES	REFERENCE RANGE	VERSES	PAGE
MT-001-MT-009	Matt. 3:15-5:20	24	5
MT-010-MT-017	Matt. 5:21-5:48	28	23
MT-018-MT-024	Matt. 6:1-6:34	34	46
MT-025-MT-032	Matt. 7:1-7:27	27	70
MT-033-MT-051	Matt. 8:3-9:38	28	90
MT-052	Matt. 10:5-10:42	38	119
MT-053-MT-054	Matt. 11:4-11:30	26	143
MT-055-MT-059	Matt. 12:3-12:50	32	164
MT-060-MT-061	Matt. 13:3-13:33	30	191
MT-062-MT-068	Matt. 13:37-14:31	22	213
MT-069-MT-076	Matt. 15:3-15:34	21	232
MT-077-MT-085	Matt. 16:2-16:28	19	252
MT-086-MT-094	Matt. 17:7-17:27	12	272
MT-095-MT-101	Matt. 18:3-18:35	32	291
MT-102-MT-112	Matt. 19:4-19:30	18	320
MT-113-MT-118	Matt. 20:1-20:32	26	344
MT-119-MT-128	Matt. 21:2-21:44	26	368
MT-129-MT-133	Matt. 22:2-22:45	29	397
MT-134	Matt. 23:2-23:12	11	420
MT-135	Matt. 23:13-23:22	10	430
MT-136-MT-138	Matt. 23:23-23:39	17	441
MT-139-MT-140	Matt. 24:2-24:26	24	458
MT-141-MT-143	Matt. 24:27-24:51	25	476
MT-144-MT-145	Matt. 25:1-25:30	30	497
MT-146	Matt. 25:31-25:46	16	516
MT-147-MT-155	Matt. 26:2-26:34	17	528
MT-156-MT-168	Matt. 26:36-26:75	16	546
MT-169-MT-173	Matt. 27:11-28:20	7	566
MK-001-MK-006	Mark 1:15-1:44	6	576
MK-007-MK-013	Mark 2:5-2:28	15	587
MK-014-MK-016	Mark 3:3-3:5	3	604
MK-017-MK-020	Mark 3:23-3:35	10	611

Passage index 2 of 2

Click a row or use the passage bookmarks. Ranges identify the first and last main references; these selected passages do not provide continuous narrative coverage.

PASSAGES	REFERENCE RANGE	VERSES	PAGE
MK-021-MK-023	Mark 4:3-4:20	17	622
MK-024-MK-029	Mark 4:21-4:40	15	636
MK-030-MK-037	Mark 5:8-5:41	8	650
MK-038-MK-043	Mark 6:4-6:50	7	661
MK-044-MK-046	Mark 7:6-7:23	17	671
MK-047-MK-049	Mark 7:27-7:34	3	686
MK-050-MK-055	Mark 8:2-8:26	12	692
MK-056-MK-060	Mark 8:27-9:1	9	705
MK-061-MK-067	Mark 9:12-9:29	8	716
MK-068-MK-073	Mark 9:31-9:41	7	727
MK-074-MK-075	Mark 9:42-9:50	9	737
MK-076-MK-079	Mark 10:3-10:15	10	747
MK-080-MK-084	Mark 10:18-10:31	10	758
MK-085-MK-089	Mark 10:33-10:45	10	769
MK-090-MK-092	Mark 10:49-10:52	3	781
MK-093-MK-096	Mark 11:2-11:22	5	787
MK-097-MK-099	Mark 11:23-11:33	7	795
MK-100	Mark 12:1-12:11	11	804
MK-101-MK-102	Mark 12:15-12:27	7	814
MK-103-MK-105	Mark 12:29-12:37	7	822
MK-106-MK-107	Mark 12:38-12:44	5	830
MK-108-MK-110	Mark 13:2-13:13	10	837
MK-111-MK-112	Mark 13:14-13:23	10	846
MK-113-MK-114	Mark 13:24-13:37	14	855
MK-115-MK-116	Mark 14:6-14:15	7	865
MK-117-MK-121	Mark 14:18-14:25	6	872
MK-122-MK-123	Mark 14:27-14:30	3	881
MK-124-MK-129	Mark 14:32-14:42	7	886
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MK-135	Mark 16:15-16:18	4	908

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark Passages: MT-001-MT-009

9 UNITS	24 SPEECH VERSES	3 ENGLISH LAYERS

This section presents sayings from Matthew 3:15–5:20, with a Greek-order interlinear, a close English translation, a fluent reading version, and notes.

Contents

MT-001	To fulfill all righteousness	Matthew 3:15
MT-002	More than bread	Matthew 4:4
MT-003	Do not put God to the test	Matthew 4:7
MT-004	Worship and service	Matthew 4:10
MT-005	The kingdom has drawn near	Matthew 4:17
MT-006	Fishers of people	Matthew 4:19
MT-007	The beatitudes and the salt	Matthew 5:3-13
MT-008	Light, the Law, and its fulfillment	Matthew 5:14-19
MT-009	Righteousness that goes beyond	Matthew 5:20

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears immediately above its own English gloss. The token order and punctuation come from the adopted Greek source. A gloss may contain several English words; it is a contextual aid, not a claim that the Greek word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] and [conditional] identify particles whose force belongs to the construction; [emphasis] marks the second element of the emphatic negative ou mē. Square brackets within a gloss mark supplied English wording. Case relations may be expressed through English prepositions. “You” may be singular or plural; the notes identify significant shifts.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, make an implicit subject explicit, or use an English idiom. Material interpretive choices are recorded in the notes. Short, straightforward clauses can legitimately remain similar across the two continuous layers.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. Licensed under Creative Commons Attribution 4.0 International (CC BY 4.0). The Greek text follows SBLGNT; selection, alignment, English translations, notes, and layout are editorial work.

https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

https://creativecommons.org/licenses/by/4.0/

MT-001 / Matthew 3:15

To fulfill all righteousness

PRECEDING CONTEXT / Matt. 3:14

But John tried to stop him. “I need to be baptized by you,” he said, “and you are coming to me?”

Matt. 3:15

GREEK + WORD-ORDER INTERLINEAR

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν	πρὸς	αὐτόν·	Ἄφες	ἄρτι,	οὕτως	γὰρ
having answered	but	[art.]	Jesus	said	to	him	allow	now	in this way	for

πρέπον	ἐστὶν	ἡμῖν	πληρῶσαι	πᾶσαν	δικαιοσύνην.	τότε	ἀφίησιν	αὐτόν.
fitting	it is	for us	to fulfill	all	righteousness	then	he allows	him

CLOSE ENGLISH

But Jesus answered and said to him, “Allow it now, for in this way it is fitting for us to fulfill all righteousness.” Then he allows him.

FLUENT ENGLISH

Jesus answered him, “Let it be so for now. This is the fitting way for us to fulfill all righteousness.” Then John agreed.

FOLLOWING CONTEXT / Matt. 3:16

After being baptized, Jesus immediately came up out of the water. Suddenly the heavens opened, and he saw God’s Spirit descending like a dove and coming upon him.

EDITORIAL NOTES

Matthew 3:15. “For us” preserves the plural: Jesus addresses John without narrowing the action to Jesus alone. “All righteousness” remains visible in both translations; an explanation such as “everything God requires” would make an interpretive choice that the main text leaves open.

The Greek then uses a present-tense verb, “he allows.” The close translation retains it; the fluent translation names John and uses narrative past. These are English narrative choices, not changes to the Greek source.

Context 3:16. The implicit subject of “he saw” follows Jesus in this narrative. The translation does not replace that subject with John from another Gospel.

PARALLEL PASSAGES

Comparing the passages (H-015, SR-0001)
No direct matching saying in the four Gospels or directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-015): Mark 1:2–11; Luke 3:1–22; John 1:6–34.

MT-002 / Matthew 4:4

More than bread

PRECEDING CONTEXT / Matt. 4:3

The tempter came up and said to him, “If you are God’s Son, tell these stones to become loaves of bread.”

Matt. 4:4

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Γέγραπται·	Οὐκ	ἐπ’	ἄρτῳ	μόνῳ	ζήσεται	ὁ
[art.]	but	having answered	he said	it is written	not	on	bread	alone	will live	the

ἄνθρωπος,	ἀλλ’	ἐπὶ	παντὶ	ῥήματι	ἐκπορευομένῳ	διὰ	στόματος	θεοῦ.
human being	but	on	every	utterance	coming out	through	[the] mouth	of God

CLOSE ENGLISH

But he answered and said, “It is written: ‘A human being shall not live on bread alone, but on every utterance that comes through the mouth of God.’”

FLUENT ENGLISH

He answered, “It is written: ‘People do not live on bread alone, but on every word that comes from God’s mouth.’”

FOLLOWING CONTEXT / Matt. 4:5

Then the devil took him into the holy city and placed him on the pinnacle of the temple.

EDITORIAL NOTES

Matthew 4:4. The Greek singular anthrōpos is generic. “A human being” keeps its singular form in the close translation; “people” gives an inclusive, natural English plural in the fluent translation.

The future form within the scriptural quotation is rendered “shall not live” in the close layer and as a general truth in the fluent layer. Rhēma is glossed “utterance” and rendered “word” in fluent English. The citation points to Deuteronomy 8:3; the wording here is translated from Matthew’s Greek.

PARALLEL PASSAGES

Comparing the passages (H-019, SR-0002)
Close canonical unit Luke 4:4.
No directly comparable saying in the Gospel of Thomas identified.
Related narrative passages (H-019): Mark 1:12–13; Luke 4:1–13.

MT-003 / Matthew 4:7

Do not put God to the test

PRECEDING CONTEXT / Matt. 4:6

He said to him, “If you are God’s Son, throw yourself down. For it is written, ‘He will give his angels orders concerning you,’ and ‘They will lift you up in their hands, so that you will not strike your foot against a stone.’”

Matt. 4:7

GREEK + WORD-ORDER INTERLINEAR

ἔφη	αὐτῷ	ὁ	Ἰησοῦς·	Πάλιν	γέγραπται·	Οὐκ	ἐκπειράσεις	κύριον	τὸν
said	to him	[art.]	Jesus	again	it is written	not	you shall test	[the] Lord	the

θεόν	σου.
God	of you

CLOSE ENGLISH

Jesus said to him, “Again it is written: ‘You shall not put the Lord your God to the test.’”

FLUENT ENGLISH

Jesus told him, “It is also written: ‘Do not put the Lord your God to the test.’”

FOLLOWING CONTEXT / Matt. 4:8

Again the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.

EDITORIAL NOTES

Matthew 4:7. Palin is kept as “again” in the close translation and “also” in fluent English: Jesus answers with another scriptural statement. The prohibition is testing God, not an English claim that God is being tempted to wrongdoing. The citation points to Deuteronomy 6:16.

PARALLEL PASSAGES

Comparing the passages (H-019, SR-0003)
Close canonical unit Luke 4:12.
No directly comparable saying in the Gospel of Thomas identified.
Related narrative passages (H-019): Mark 1:12–13; Luke 4:1–13.

MT-004 / Matthew 4:10

Worship and service

PRECEDING CONTEXT / Matt. 4:9

He said to him, “I will give you all this if you fall down and worship me.”

Matt. 4:10

GREEK + WORD-ORDER INTERLINEAR

τότε	λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ὕπαγε,	Σατανᾶ·	γέγραπται	γάρ·	Κύριον
then	says	to him	[art.]	Jesus	go away	Satan	it is written	for	[the] Lord

τὸν	θεόν	σου	προσκυνήσεις	καὶ	αὐτῷ	μόνῳ	λατρεύσεις.
the	God	of you	you shall worship	and	him	alone	you shall serve

CLOSE ENGLISH

Then Jesus says to him, “Go away, Satan! For it is written: ‘You shall worship the Lord your God, and you shall serve him alone.’”

FLUENT ENGLISH

Then Jesus said to him, “Go away, Satan! For it is written: ‘Worship the Lord your God, and serve him alone.’”

FOLLOWING CONTEXT / Matt. 4:11

Then the devil left him, and angels came and attended to him.

EDITORIAL NOTES

Matthew 4:10. The adopted Greek reads “Go away, Satan”; “behind me” is not inserted. “Alone” attaches explicitly to “him” in the service clause and is placed there in English.

Proskyneō and latreuō remain distinct as “worship” and “serve.” The close translation retains the future forms of the scriptural injunction; the fluent translation uses direct imperatives. The citation points to Deuteronomy 6:13.

PARALLEL PASSAGES

Comparing the passages (H-019, SR-0004)
Close canonical unit Luke 4:8.
No directly comparable saying in the Gospel of Thomas identified.
Related narrative passages (H-019): Mark 1:12–13; Luke 4:1–13.

MT-005 / Matthew 4:17

The kingdom has drawn near

PRECEDING CONTEXT / Matt. 4:16

The people sitting in darkness saw a great light, and light dawned on those sitting in the land and shadow of death.

Matt. 4:17

GREEK + WORD-ORDER INTERLINEAR

Ἀπὸ	τότε	ἤρξατο	ὁ	Ἰησοῦς	κηρύσσειν	καὶ	λέγειν·	Μετανοεῖτε,
from	then	began	[art.]	Jesus	to proclaim	and	to say	repent

ἤγγικεν	γὰρ	ἡ	βασιλεία	τῶν	οὐρανῶν.
has drawn near	for	the	kingdom	of the	heavens

CLOSE ENGLISH

From then on Jesus began to proclaim and say, “Repent, for the kingdom of the heavens has drawn near.”

FLUENT ENGLISH

From that time on, Jesus began proclaiming, “Repent, for the kingdom of heaven has drawn near.”

FOLLOWING CONTEXT / Matt. 4:18

As he walked beside the Sea of Galilee, he saw two brothers, Simon, called Peter, and his brother Andrew, casting a net into the sea, for they were fishermen.

EDITORIAL NOTES

Matthew 4:17. Metanoeite is translated “repent.” The translation does not reduce the call to a merely intellectual change of opinion.

Ēngiken is retained as “has drawn near,” preserving the perfect form and its present relevance. The translation does not replace nearness with a date or a claim that the kingdom has already arrived in every sense.

The close layer marks the Greek plural “heavens.” The fluent layer uses the established English expression “kingdom of heaven.” This grammatical adjustment does not substitute “kingdom of God” for Matthew’s wording.

PARALLEL PASSAGES

Comparing the passages (H-025, SR-0005)
Close canonical unit Mark 1:15.
No directly comparable saying in the Gospel of Thomas identified.
Related narrative passages (H-025): Mark 1:14–15; Luke 4:14–15; John 4:43–45.

MT-006 / Matthew 4:19

Fishers of people

PRECEDING CONTEXT / Matt. 4:18

As he walked beside the Sea of Galilee, he saw two brothers, Simon, called Peter, and his brother Andrew, casting a net into the sea, for they were fishermen.

Matt. 4:19

GREEK + WORD-ORDER INTERLINEAR

καὶ	λέγει	αὐτοῖς·	Δεῦτε	ὀπίσω	μου,	καὶ	ποιήσω	ὑμᾶς	ἁλιεῖς
and	he says	to them	come	behind	me	and	I will make	you	fishers

ἀνθρώπων.
of people

CLOSE ENGLISH

And he says to them, “Come after me, and I will make you fishers of people.”

FLUENT ENGLISH

He said to them, “Follow me, and I will make you fishers of people.”

FOLLOWING CONTEXT / Matt. 4:20

They immediately left their nets and followed him.

EDITORIAL NOTES

Matthew 4:19. “Come after me” preserves the spatial wording; “follow me” is its natural English expression. Both layers keep the fishing image and the promise “I will make you,” without adding a verb such as “teach.”

The address is plural. The parallel in Luke addresses Simon in the singular and uses a different verb, zōgreō, “catch alive.” The shared scene does not justify merging those formulations into Matthew.

PARALLEL PASSAGES

Comparing the passages (H-027, SR-0006)
Close unit Mark 1:17; partial thematic relation Luke 5:10.
No directly comparable saying in the Gospel of Thomas identified.
Related narrative passages (H-027): Mark 1:16–20; Luke 5:1–11.

MT-007 / Matthew 5:3-13

The beatitudes and the salt

PRECEDING CONTEXT / Matt. 5:2

He began to speak and teach them:

Matt. 5:3

GREEK + WORD-ORDER INTERLINEAR

Μακάριοι	οἱ	πτωχοὶ	τῷ	πνεύματι,	ὅτι	αὐτῶν	ἐστιν	ἡ	βασιλεία
blessed	the	poor	in the	spirit	because	theirs	is	the	kingdom

τῶν	οὐρανῶν.
of the	heavens

CLOSE ENGLISH

Blessed are the poor in spirit, because theirs is the kingdom of the heavens.

FLUENT ENGLISH

Blessed are the poor in spirit, for the kingdom of heaven is theirs.

Matt. 5:4

GREEK + WORD-ORDER INTERLINEAR

μακάριοι	οἱ	πενθοῦντες,	ὅτι	αὐτοὶ	παρακληθήσονται.
blessed	the ones	mourning	because	they	will be comforted

CLOSE ENGLISH

Blessed are those who mourn, because they will be comforted.

FLUENT ENGLISH

Blessed are those who mourn, for they will be comforted.

Matt. 5:5

GREEK + WORD-ORDER INTERLINEAR

μακάριοι	οἱ	πραεῖς,	ὅτι	αὐτοὶ	κληρονομήσουσι	τὴν	γῆν.
blessed	the	gentle	because	they	will inherit	the	earth

CLOSE ENGLISH

Blessed are the gentle, because they will inherit the earth.

FLUENT ENGLISH

Blessed are the gentle, for they will inherit the earth.

Matt. 5:6

GREEK + WORD-ORDER INTERLINEAR

μακάριοι	οἱ	πεινῶντες	καὶ	διψῶντες	τὴν	δικαιοσύνην,	ὅτι	αὐτοὶ
blessed	the ones	hungering	and	thirsting for	the	righteousness	because	they

χορτασθήσονται.
will be filled

CLOSE ENGLISH

Blessed are those who hunger and thirst for righteousness, because they will be filled.

FLUENT ENGLISH

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Matt. 5:7

GREEK + WORD-ORDER INTERLINEAR

μακάριοι	οἱ	ἐλεήμονες,	ὅτι	αὐτοὶ	ἐλεηθήσονται.
blessed	the	merciful	because	they	will be shown mercy

CLOSE ENGLISH

Blessed are the merciful, because they will be shown mercy.

FLUENT ENGLISH

Blessed are the merciful, for they will be shown mercy.

Matt. 5:8

GREEK + WORD-ORDER INTERLINEAR

μακάριοι	οἱ	καθαροὶ	τῇ	καρδίᾳ,	ὅτι	αὐτοὶ	τὸν	θεὸν	ὄψονται.
blessed	the	pure	in the	heart	because	they	[art.]	God	will see

CLOSE ENGLISH

Blessed are the pure in heart, because they will see God.

FLUENT ENGLISH

Blessed are the pure in heart, for they will see God.

Matt. 5:9

GREEK + WORD-ORDER INTERLINEAR

μακάριοι	οἱ	εἰρηνοποιοί,	ὅτι	αὐτοὶ	υἱοὶ	θεοῦ	κληθήσονται.
blessed	the	peacemakers	because	they	sons	of God	will be called

CLOSE ENGLISH

Blessed are the peacemakers, because they will be called sons of God.

FLUENT ENGLISH

Blessed are the peacemakers, for they will be called children of God.

Matt. 5:10

GREEK + WORD-ORDER INTERLINEAR

μακάριοι	οἱ	δεδιωγμένοι	ἕνεκεν	δικαιοσύνης,	ὅτι	αὐτῶν
blessed	the ones	having been persecuted	on account of	righteousness	because	theirs

ἐστιν	ἡ	βασιλεία	τῶν	οὐρανῶν.
is	the	kingdom	of the	heavens

CLOSE ENGLISH

Blessed are those who have been persecuted because of righteousness, because theirs is the kingdom of the heavens.

FLUENT ENGLISH

Blessed are those persecuted for righteousness, for the kingdom of heaven is theirs.

Matt. 5:11

GREEK + WORD-ORDER INTERLINEAR

μακάριοί	ἐστε	ὅταν	ὀνειδίσωσιν	ὑμᾶς	καὶ	διώξωσιν	καὶ	εἴπωσιν
blessed	you are	whenever	they insult	you	and	persecute	and	say

πᾶν	πονηρὸν	καθ’	ὑμῶν	ψευδόμενοι	ἕνεκεν	ἐμοῦ.
every	evil thing	against	you	speaking falsely	on account of	me

CLOSE ENGLISH

Blessed are you whenever they insult you and persecute you and falsely say every kind of evil against you because of me.

FLUENT ENGLISH

Blessed are you when people insult you, persecute you, and falsely say all kinds of evil things about you because of me.

Matt. 5:12

GREEK + WORD-ORDER INTERLINEAR

χαίρετε	καὶ	ἀγαλλιᾶσθε,	ὅτι	ὁ	μισθὸς	ὑμῶν	πολὺς	ἐν	τοῖς
rejoice	and	be glad	because	the	reward	of you	[is] great	in	the

οὐρανοῖς·	οὕτως	γὰρ	ἐδίωξαν	τοὺς	προφήτας	τοὺς	πρὸ	ὑμῶν.
heavens	in this way	for	they persecuted	the	prophets	the ones	before	you

CLOSE ENGLISH

Rejoice and be glad, because your reward is great in the heavens; for in this way they persecuted the prophets before you.

FLUENT ENGLISH

Rejoice and be glad: your reward in heaven is great. That is how they persecuted the prophets who came before you.

Matt. 5:13

GREEK + WORD-ORDER INTERLINEAR

Ὑμεῖς	ἐστε	τὸ	ἅλας	τῆς	γῆς·	ἐὰν	δὲ	τὸ	ἅλας	μωρανθῇ,	ἐν
you	are	the	salt	of the	earth	if	but	the	salt	becomes tasteless	with

τίνι	ἁλισθήσεται;	εἰς	οὐδὲν	ἰσχύει	ἔτι	εἰ	μὴ	βληθὲν
what	will it be salted	for	nothing	it has strength	any longer	if	not	having been thrown

ἔξω	καταπατεῖσθαι	ὑπὸ	τῶν	ἀνθρώπων.
outside	to be trampled	by	the	people

CLOSE ENGLISH

You are the salt of the earth. But if the salt becomes tasteless, with what will it be salted? It is no longer good for anything except to be thrown outside and trampled by people.

FLUENT ENGLISH

You are the salt of the earth. But if salt loses its taste, how can it be made salty again? It is no longer good for anything except to be thrown out and trampled underfoot.

FOLLOWING CONTEXT / Matt. 5:14

You are the light of the world. A city on a hill cannot be hidden.

EDITORIAL NOTES

Matthew 5:3-10. “Blessed” preserves the repeated declaration of favor rather than reducing it to a feeling of happiness. The absent English copula “are” is supplied in the two continuous translations. The interlinear does not invent a corresponding Greek token.

Matthew 5:3, 6. “In spirit” and “for righteousness” belong to Matthew’s wording and remain explicit. Matthew’s wording differs from Luke’s beatitudes; the translation preserves the features of each text.

Matthew 5:5. Praeis is rendered “gentle,” not “weak.” Gē can denote earth or land; the main text retains “earth” without deciding the full geographic or theological reach of the promise.

Matthew 5:9. The gloss and close layer retain “sons of God.” The fluent layer uses “children of God” for the family relationship expressed here; this broadens the English wording without silently changing the underlying Greek noun.

Matthew 5:10-12. The perfect participle in 5:10 is visible as “have been persecuted” in the close layer. The address shifts to second-person plural in 5:11. “Falsely” is retained; the verse does not simply bless every accusation.

Matthew 5:13. “Becomes tasteless” follows the salt image; the fluent question makes the implied restoration explicit with “again.” The passive “be salted” is visible in the close layer. This editorial choice does not require a theory about the composition of ancient salt.

The salt saying follows the beatitudes in this passage.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0007)
Close unit Luke 6:20–23; Thomas saying 54 and Gospel of Thomas, saying 68 (close), Gospel of Thomas, saying 69 (composite).
Luke 14:34–35 relates specifically to the salt in 5:13, not to the complete sequence.

MT-008 / Matthew 5:14-19

Light, the Law, and its fulfillment

PRECEDING CONTEXT / Matt. 5:13

You are the salt of the earth. But if salt loses its taste, how can it be made salty again? It is no longer good for anything except to be thrown out and trampled underfoot.

Matt. 5:14

GREEK + WORD-ORDER INTERLINEAR

Ὑμεῖς	ἐστε	τὸ	φῶς	τοῦ	κόσμου.	οὐ	δύναται	πόλις	κρυβῆναι	ἐπάνω
you	are	the	light	of the	world	not	can	a city	be hidden	on

ὄρους	κειμένη·
a mountain	lying

CLOSE ENGLISH

You are the light of the world. A city situated on a mountain cannot be hidden.

FLUENT ENGLISH

You are the light of the world. A city on a hill cannot be hidden.

Matt. 5:15

GREEK + WORD-ORDER INTERLINEAR

οὐδὲ	καίουσιν	λύχνον	καὶ	τιθέασιν	αὐτὸν	ὑπὸ	τὸν	μόδιον	ἀλλ’
nor	do they light	a lamp	and	place	it	under	the	measuring basket	but

ἐπὶ	τὴν	λυχνίαν,	καὶ	λάμπει	πᾶσιν	τοῖς	ἐν	τῇ	οἰκίᾳ.
on	the	lampstand	and	it shines	for all	the ones	in	the	house

CLOSE ENGLISH

Nor do they light a lamp and place it under the measuring basket, but on the lampstand, and it shines for everyone in the house.

FLUENT ENGLISH

People do not light a lamp and put it under a measuring basket. They put it on a lampstand, where it gives light to everyone in the house.

Matt. 5:16

GREEK + WORD-ORDER INTERLINEAR

οὕτως	λαμψάτω	τὸ	φῶς	ὑμῶν	ἔμπροσθεν	τῶν	ἀνθρώπων,	ὅπως
in this way	let shine	the	light	of you	before	the	people	so that

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

ἐν	τοῖς	οὐρανοῖς.
in	the	heavens

CLOSE ENGLISH

In this way let your light shine before people, so that they may see your good works and glorify your Father in the heavens.

FLUENT ENGLISH

Let your light shine before others in the same way, so that they may see the good you do and give glory to your Father in heaven.

Matt. 5:17

GREEK + WORD-ORDER INTERLINEAR

Μὴ	νομίσητε	ὅτι	ἦλθον	καταλῦσαι	τὸν	νόμον	ἢ	τοὺς	προφήτας·	οὐκ
not	suppose	that	I came	to abolish	the	Law	or	the	Prophets	not

ἦλθον	καταλῦσαι	ἀλλὰ	πληρῶσαι·
I came	to abolish	but	to fulfill

CLOSE ENGLISH

Do not suppose that I came to abolish the Law or the Prophets. I did not come to abolish, but to fulfill.

FLUENT ENGLISH

Do not think I came to abolish the Law or the Prophets. I came to fulfill them, not to abolish them.

Matt. 5:18

GREEK + WORD-ORDER INTERLINEAR

ἀμὴν	γὰρ	λέγω	ὑμῖν,	ἕως	ἂν	παρέλθῃ	ὁ	οὐρανὸς	καὶ	ἡ	γῆ,
truly	for	I say	to you	until	[modal]	passes away	the	heaven	and	the	earth

ἰῶτα	ἓν	ἢ	μία	κεραία	οὐ	μὴ	παρέλθῃ	ἀπὸ	τοῦ	νόμου,	ἕως
iota	one	or	one	stroke	not	[emphasis]	will pass away	from	the	Law	until

ἂν	πάντα	γένηται.
[modal]	all things	happen

CLOSE ENGLISH

For truly I say to you, until heaven and earth pass away, not one iota or one stroke will ever pass from the Law until everything happens.

FLUENT ENGLISH

For I tell you truly: until heaven and earth pass away, not even one iota or a single stroke will pass from the Law until everything has taken place.

Matt. 5:19

GREEK + WORD-ORDER INTERLINEAR

ὃς	ἐὰν	οὖν	λύσῃ	μίαν	τῶν	ἐντολῶν	τούτων	τῶν
whoever	[conditional]	therefore	sets aside	one	of the	commandments	these	the

ἐλαχίστων	καὶ	διδάξῃ	οὕτως	τοὺς	ἀνθρώπους,	ἐλάχιστος	κληθήσεται	ἐν
least	and	teaches	in this way	the	people	least	will be called	in

τῇ	βασιλείᾳ	τῶν	οὐρανῶν·	ὃς	δ’	ἂν	ποιήσῃ	καὶ	διδάξῃ,	οὗτος
the	kingdom	of the	heavens	whoever	but	[modal]	does	and	teaches	this one

μέγας	κληθήσεται	ἐν	τῇ	βασιλείᾳ	τῶν	οὐρανῶν.
great	will be called	in	the	kingdom	of the	heavens

CLOSE ENGLISH

Therefore, whoever sets aside one of these least commandments and teaches people to do so will be called least in the kingdom of the heavens; but whoever does them and teaches them will be called great in the kingdom of the heavens.

FLUENT ENGLISH

So whoever sets aside even one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven. But whoever practices and teaches them will be called great in the kingdom of heaven.

FOLLOWING CONTEXT / Matt. 5:20

For I tell you: unless your righteousness goes beyond that of the scribes and Pharisees, you will never enter the kingdom of heaven.

EDITORIAL NOTES

Matthew 5:14-16. The Greek city remains a city. “Mountain” in the close layer becomes “hill” in fluent English. Lychnos is a lamp, and modios a measuring container, here rendered “measuring basket”; the vocabulary is not modernized into a candle or an electric light.

Matthew 5:17. “The Law or the Prophets” is preserved. “Fulfill” does not silently become either “abolish” or “merely obey.” The fluent layer reverses the order of the two clauses for natural emphasis, retaining both assertions.

Matthew 5:18. “Iota” names the Greek letter; “stroke” renders keraia. Both “until” clauses remain. The emphatic negative is represented by “not one … ever” in the close layer and “not even one … or a single” in the fluent layer.

The final verb of 5:18 is ginomai, here “happen / take place.” It is not the verb “fulfill” used in 5:17, so the English does not erase that distinction. The temporal clauses are translated without adding a date or a doctrinal conclusion about the Law’s duration.

Matthew 5:19. “Sets aside” preserves the practical force of the verb in its commandment context. “Practices” in fluent English renders “does”; the supplied objects “them” refer to the commandments.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0008)
Thomas saying 32 (close), Gospel of Thomas, saying 33 (composite).
Luke 11:33 relates to the lamp in 5:15; Luke 16:17 relates to the stroke of the Law in 5:18.
The separate settings and temporal formulations remain distinct.

MT-009 / Matthew 5:20

Righteousness that goes beyond

PRECEDING CONTEXT / Matt. 5:19

So whoever sets aside even one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven. But whoever practices and teaches them will be called great in the kingdom of heaven.

Matt. 5:20

GREEK + WORD-ORDER INTERLINEAR

λέγω	γὰρ	ὑμῖν	ὅτι	ἐὰν	μὴ	περισσεύσῃ	ὑμῶν	ἡ	δικαιοσύνη	πλεῖον
I say	for	to you	that	if	not	exceeds	of you	the	righteousness	more

τῶν	γραμματέων	καὶ	Φαρισαίων,	οὐ	μὴ	εἰσέλθητε	εἰς	τὴν
[that] of the	scribes	and	Pharisees	not	[emphasis]	you will enter	into	the

βασιλείαν	τῶν	οὐρανῶν.
kingdom	of the	heavens

CLOSE ENGLISH

For I say to you that unless your righteousness exceeds that of the scribes and Pharisees, you will certainly not enter the kingdom of the heavens.

FLUENT ENGLISH

For I tell you: unless your righteousness goes beyond that of the scribes and Pharisees, you will never enter the kingdom of heaven.

FOLLOWING CONTEXT / Matt. 5:21

“You have heard that it was said to those of long ago, ‘Do not murder,’ and ‘Whoever murders will be answerable to the court.’”

EDITORIAL NOTES

Matthew 5:20. Dikaiosynē remains “righteousness,” consistent with 3:15 and 5:6, 10. The comparative construction is expressed as “exceeds” or “goes beyond,” without adding an explanation of what kind or amount of righteousness is meant.

The emphatic negative ou mē remains strong: “certainly not” / “never.” “Scribes and Pharisees” identifies the groups in this saying; the translation does not replace them with a general label for Jewish people.

The following context is Matthew 5:21. The full passage, Matthew 5:21–22, follows in the next section.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0009)
No direct matching saying in the four Gospels or directly comparable saying in the Gospel of Thomas identified in this comparison.

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark Chapter 5 continued: MT-010-MT-017

8 UNITS	28 SPEECH VERSES	3 ENGLISH LAYERS

This section presents sayings from Matthew 5:21–48, with a Greek-order interlinear, a close English translation, a fluent reading version, and notes.

Contents

MT-010	Anger and judgment	Matthew 5:21-22
MT-011	Reconciliation before the altar	Matthew 5:23-26
MT-012	The look directed toward desire	Matthew 5:27-28
MT-013	The eye, the hand, and the whole body	Matthew 5:29-30
MT-014	Divorce and responsibility	Matthew 5:31-32
MT-015	Oaths and truthful speech	Matthew 5:33-37
MT-016	The other cheek and the second mile	Matthew 5:38-42
MT-017	Love that reaches the enemy	Matthew 5:43-48

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears immediately above its own English gloss. The token order and punctuation come from the adopted Greek source. A gloss may contain several English words; it is a contextual aid, not a claim that the Greek word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] and [conditional] identify particles whose force belongs to the construction; [emphasis] marks the second element of the emphatic negative ou mē. Square brackets within a gloss mark supplied English wording. [relative] marks the relative element in a time expression. Case relations may be expressed through English prepositions. “You” may be singular or plural; the notes identify significant shifts.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, make an implicit subject explicit, or use an English idiom. Material interpretive choices are recorded in the notes. Short, straightforward clauses can legitimately remain similar across the two continuous layers.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-010 / Matthew 5:21-22

Anger and judgment

PRECEDING CONTEXT / Matt. 5:20

For I tell you: unless your righteousness goes beyond that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Matt. 5:21

GREEK + WORD-ORDER INTERLINEAR

Ἠκούσατε	ὅτι	ἐρρέθη	τοῖς	ἀρχαίοις·	Οὐ	φονεύσεις·	ὃς	δ’
you heard	that	it was said	to the ones	of old	not	you shall murder	whoever	and

ἂν	φονεύσῃ,	ἔνοχος	ἔσται	τῇ	κρίσει.
[modal]	murders	liable	will be	to the	judgment

CLOSE ENGLISH

You heard that it was said to those of old, “You shall not murder; and whoever murders will be liable to judgment.”

FLUENT ENGLISH

“You have heard that it was said to those of long ago, ‘Do not murder,’ and ‘Whoever murders will be answerable to the court.’”

Matt. 5:22

GREEK + WORD-ORDER INTERLINEAR

ἐγὼ	δὲ	λέγω	ὑμῖν	ὅτι	πᾶς	ὁ	ὀργιζόμενος	τῷ	ἀδελφῷ	αὐτοῦ
I	but	say	to you	that	everyone	the one	being angry	with the	brother	of him

ἔνοχος	ἔσται	τῇ	κρίσει·	ὃς	δ’	ἂν	εἴπῃ	τῷ	ἀδελφῷ	αὐτοῦ·
liable	will be	to the	judgment	whoever	and	[modal]	says	to the	brother	of him

Ῥακά,	ἔνοχος	ἔσται	τῷ	συνεδρίῳ·	ὃς	δ’	ἂν	εἴπῃ·	Μωρέ,
Raka	liable	will be	to the	council	whoever	and	[modal]	says	fool

ἔνοχος	ἔσται	εἰς	τὴν	γέενναν	τοῦ	πυρός.
liable	will be	to	the	Gehenna	of the	fire

CLOSE ENGLISH

But I say to you that everyone who is angry with his brother will be liable to judgment; whoever says to his brother, “Raka,” will be liable to the council; and whoever says, “Fool,” will be liable to the Gehenna of fire.

FLUENT ENGLISH

But I tell you: everyone who is angry with his brother will face judgment. Anyone who calls his brother “Raka” will answer to the council, and anyone who says “You fool!” will be liable to fiery Gehenna.

FOLLOWING CONTEXT / Matt. 5:23

So if you bring your gift to the altar and remember there that your brother has something against you,

EDITORIAL NOTES

Matthew 5:21. The words are said “to those of old”; the dative identifies the recipients. “Murder” renders phoneuō. Krisis is “judgment” in the close layer and, where the legal setting permits, “the court” in the fluent layer.

Matthew 5:22. The adopted Greek has no eikē, “without cause.” That qualification is not inserted into the anger clause. The repeated “liable” in the close layer makes the sequence of judgment, council, and fiery Gehenna visible.

Raka is retained as a transliterated insult; its sense is approximately “empty-head.” Mōre is rendered “Fool.” “Brother” preserves the relationship named by the text without deciding here whether a particular use is familial or communal.

Gehenna is kept as a distinct term rather than merged with other afterlife vocabulary. “The Gehenna of fire” becomes “fiery Gehenna” in fluent English. The council remains “the council”; no institutional identification is added to the main text.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0010)
No direct matching saying in the four Gospels or directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-011 / Matthew 5:23-26

Reconciliation before the altar

PRECEDING CONTEXT / Matt. 5:22

But I tell you: everyone who is angry with his brother will face judgment. Anyone who calls his brother “Raka” will answer to the council, and anyone who says “You fool!” will be liable to fiery Gehenna.

Matt. 5:23

GREEK + WORD-ORDER INTERLINEAR

ἐὰν	οὖν	προσφέρῃς	τὸ	δῶρόν	σου	ἐπὶ	τὸ	θυσιαστήριον	κἀκεῖ
if	therefore	you bring	the	gift	of you	to	the	altar	and there

μνησθῇς	ὅτι	ὁ	ἀδελφός	σου	ἔχει	τι	κατὰ	σοῦ,
you remember	that	the	brother	of you	has	something	against	you

CLOSE ENGLISH

Therefore, if you bring your gift to the altar and there remember that your brother has something against you,

FLUENT ENGLISH

So if you bring your gift to the altar and remember there that your brother has something against you,

Matt. 5:24

GREEK + WORD-ORDER INTERLINEAR

ἄφες	ἐκεῖ	τὸ	δῶρόν	σου	ἔμπροσθεν	τοῦ	θυσιαστηρίου	καὶ	ὕπαγε
leave	there	the	gift	of you	before	the	altar	and	go

πρῶτον	διαλλάγηθι	τῷ	ἀδελφῷ	σου,	καὶ	τότε	ἐλθὼν	πρόσφερε	τὸ
first	be reconciled	to the	brother	of you	and	then	having come	offer	the

δῶρόν	σου.
gift	of you

CLOSE ENGLISH

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

FLUENT ENGLISH

leave your gift there in front of the altar. First go and make peace with your brother; then come back and offer your gift.

Matt. 5:25

GREEK + WORD-ORDER INTERLINEAR

ἴσθι	εὐνοῶν	τῷ	ἀντιδίκῳ	σου	ταχὺ	ἕως	ὅτου	εἶ	μετ’
be	well disposed	toward the	legal opponent	of you	quickly	while	[relative]	you are	with

αὐτοῦ	ἐν	τῇ	ὁδῷ,	μήποτέ	σε	παραδῷ	ὁ	ἀντίδικος	τῷ	κριτῇ,	καὶ
him	on	the	road	lest	you	hand over	the	legal opponent	to the	judge	and

ὁ	κριτὴς	τῷ	ὑπηρέτῃ,	καὶ	εἰς	φυλακὴν	βληθήσῃ·
the	judge	to the	officer	and	into	prison	you be thrown

CLOSE ENGLISH

Be well disposed toward your legal opponent quickly, while you are with him on the road, lest your opponent hand you over to the judge, and the judge to the officer, and you be thrown into prison.

FLUENT ENGLISH

Come to terms with your legal opponent quickly, while you are still on the way with him. Otherwise, he may hand you over to the judge, the judge may hand you over to the officer, and you may be thrown into prison.

Matt. 5:26

GREEK + WORD-ORDER INTERLINEAR

ἀμὴν	λέγω	σοι,	οὐ	μὴ	ἐξέλθῃς	ἐκεῖθεν	ἕως	ἂν
truly	I say	to you	not	[emphasis]	you will come out	from there	until	[modal]

ἀποδῷς	τὸν	ἔσχατον	κοδράντην.
you have paid back	the	last	quadrans

CLOSE ENGLISH

Truly I say to you, you will certainly not come out of there until you have paid back the last quadrans.

FLUENT ENGLISH

I tell you truly: you will not get out until you have paid every last quadrans.

FOLLOWING CONTEXT / Matt. 5:27

You have heard that it was said, “Do not commit adultery.”

EDITORIAL NOTES

Matthew 5:23-24. The condition begins in 5:23 and reaches its imperative in 5:24; the verse boundary is preserved without turning the first verse into a separate complete assertion. The brother has something against the person bringing the gift. That direction is retained.

Matthew 5:25. Antidikos is a party on the other side of a legal dispute, not necessarily an accuser. “Be well disposed” shows the wording of isthi eunoōn; “come to terms” expresses its practical force in the fluent layer.

The chain of opponent, judge, officer, and prison remains explicit. The second “hand you over” in fluent English is supplied from the preceding clause, where the Greek expresses the verb.

Matthew 5:26. The emphatic negative is retained with “certainly not” and with the categorical “will not … until.” Quadrans is retained as the named coin; it is not converted into a modern cent, penny, or Luke’s different coin.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0011)
Luke 12:58–59 parallels the legal-opponent saying.
Luke’s lepton is not substituted for Matthew’s quadrans.
No directly comparable saying in the Gospel of Thomas identified.

MT-012 / Matthew 5:27-28

The look directed toward desire

PRECEDING CONTEXT / Matt. 5:26

I tell you truly: you will not get out until you have paid every last quadrans.

Matt. 5:27

GREEK + WORD-ORDER INTERLINEAR

Ἠκούσατε	ὅτι	ἐρρέθη·	Οὐ	μοιχεύσεις.
you heard	that	it was said	not	you shall commit adultery

CLOSE ENGLISH

You heard that it was said, “You shall not commit adultery.”

FLUENT ENGLISH

You have heard that it was said, “Do not commit adultery.”

Matt. 5:28

GREEK + WORD-ORDER INTERLINEAR

ἐγὼ	δὲ	λέγω	ὑμῖν	ὅτι	πᾶς	ὁ	βλέπων	γυναῖκα	πρὸς	τὸ
I	but	say	to you	that	everyone	the one	looking at	a woman	with a view to	[art.]

ἐπιθυμῆσαι	αὐτὴν	ἤδη	ἐμοίχευσεν	αὐτὴν	ἐν	τῇ	καρδίᾳ	αὐτοῦ.
desiring	her	already	has committed adultery with	her	in	the	heart	of him

CLOSE ENGLISH

But I say to you that everyone who looks at a woman with a view to desiring her has already committed adultery with her in his heart.

FLUENT ENGLISH

But I tell you: anyone who looks at a woman in order to lust after her has already committed adultery with her in his heart.

FOLLOWING CONTEXT / Matt. 5:29

If your right eye causes you to sin, tear it out and throw it away. It is better to lose one part of your body than to have your whole body thrown into Gehenna.

EDITORIAL NOTES

Matthew 5:27. Unlike 5:21 and 5:33, the adopted text does not include “to those of old.” The repeated opening is therefore not mechanically expanded to match the neighboring sayings.

Matthew 5:28. Pros to with the infinitive marks the direction or purpose of the look. “With a view to desiring her” in the close layer becomes “in order to lust after her” in fluent English. The wording does not equate every act of seeing with adultery.

Gynē can denote woman or wife. “A woman” is retained here without adding a marital status. “Already” and “in his heart” remain explicit; the main text does not supply an external act that the verse does not name.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0012)
No direct matching saying in the four Gospels or directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-013 / Matthew 5:29-30

The eye, the hand, and the whole body

PRECEDING CONTEXT / Matt. 5:28

But I tell you: anyone who looks at a woman in order to lust after her has already committed adultery with her in his heart.

Matt. 5:29

GREEK + WORD-ORDER INTERLINEAR

εἰ	δὲ	ὁ	ὀφθαλμός	σου	ὁ	δεξιὸς	σκανδαλίζει	σε,	ἔξελε	αὐτὸν	καὶ
if	but	the	eye	of you	the	right	causes to stumble	you	take out	it	and

βάλε	ἀπὸ	σοῦ,	συμφέρει	γάρ	σοι	ἵνα	ἀπόληται	ἓν	τῶν	μελῶν
throw	away from	you	it is better	for	for you	that	should perish	one	of the	members

σου	καὶ	μὴ	ὅλον	τὸ	σῶμά	σου	βληθῇ	εἰς	γέενναν.
of you	and	not	whole	the	body	of you	be thrown	into	Gehenna

CLOSE ENGLISH

But if your right eye causes you to stumble, take it out and throw it away from you; for it is better for you that one of your members perish and your whole body not be thrown into Gehenna.

FLUENT ENGLISH

If your right eye causes you to sin, tear it out and throw it away. It is better to lose one part of your body than to have your whole body thrown into Gehenna.

Matt. 5:30

GREEK + WORD-ORDER INTERLINEAR

καὶ	εἰ	ἡ	δεξιά	σου	χεὶρ	σκανδαλίζει	σε,	ἔκκοψον	αὐτὴν	καὶ	βάλε
and	if	the	right	of you	hand	causes to stumble	you	cut off	it	and	throw

ἀπὸ	σοῦ,	συμφέρει	γάρ	σοι	ἵνα	ἀπόληται	ἓν	τῶν	μελῶν	σου
away from	you	it is better	for	for you	that	should perish	one	of the	members	of you

καὶ	μὴ	ὅλον	τὸ	σῶμά	σου	εἰς	γέενναν	ἀπέλθῃ.
and	not	whole	the	body	of you	into	Gehenna	go away

CLOSE ENGLISH

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

FLUENT ENGLISH

And if your right hand causes you to sin, cut it off and throw it away. It is better to lose one part of your body than for your whole body to go into Gehenna.

FOLLOWING CONTEXT / Matt. 5:31

It was also said, “Whoever divorces his wife must give her a divorce certificate.”

EDITORIAL NOTES

Matthew 5:29-30. Skandalizō retains its stumbling image in the close translation; “causes you to sin” gives its contextual force in the fluent layer. “Members” means bodily parts in this passage and becomes “part of your body.”

The right eye and right hand are specified, and both sayings contrast one part with the whole body. Their repeated language is preserved.

The endings differ in the adopted Greek: 5:29 has “be thrown” into Gehenna, while 5:30 has “go” into Gehenna. Both English layers keep that difference.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0013)
No direct matching saying in the four Gospels or directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-014 / Matthew 5:31-32

Divorce and responsibility

PRECEDING CONTEXT / Matt. 5:30

And if your right hand causes you to sin, cut it off and throw it away. It is better to lose one part of your body than for your whole body to go into Gehenna.

Matt. 5:31

GREEK + WORD-ORDER INTERLINEAR

Ἐρρέθη	δέ·	Ὃς	ἂν	ἀπολύσῃ	τὴν	γυναῖκα	αὐτοῦ,	δότω	αὐτῇ
it was said	and	whoever	[modal]	divorces	the	wife	of him	let him give	to her

ἀποστάσιον.
a divorce certificate

CLOSE ENGLISH

And it was said, “Whoever divorces his wife, let him give her a certificate of divorce.”

FLUENT ENGLISH

It was also said, “Whoever divorces his wife must give her a divorce certificate.”

Matt. 5:32

GREEK + WORD-ORDER INTERLINEAR

ἐγὼ	δὲ	λέγω	ὑμῖν	ὅτι	πᾶς	ὁ	ἀπολύων	τὴν	γυναῖκα	αὐτοῦ
I	but	say	to you	that	everyone	the one	divorcing	the	wife	of him

παρεκτὸς	λόγου	πορνείας	ποιεῖ	αὐτὴν	μοιχευθῆναι,	καὶ	ὃς
except for	a matter	of sexual immorality	causes	her	to be involved in adultery	and	whoever

ἐὰν	ἀπολελυμένην	γαμήσῃ	μοιχᾶται.
[conditional]	a divorced woman	marries	commits adultery

CLOSE ENGLISH

But I say to you that everyone who divorces his wife, except on account of sexual immorality, causes her to be involved in adultery; and whoever marries a divorced woman commits adultery.

FLUENT ENGLISH

But I tell you: anyone who divorces his wife, except on grounds of sexual immorality, makes her a party to adultery. And anyone who marries a divorced woman commits adultery.

FOLLOWING CONTEXT / Matt. 5:33

Again, you have heard that it was said to those of long ago, “Do not swear falsely; fulfill the oaths you have made to the Lord.”

EDITORIAL NOTES

Matthew 5:31. Apolysē is rendered “divorces” in this marital context, and apostasion “certificate of divorce.” The indefinite construction remains “whoever”; the main text does not add a reason to the first saying.

Matthew 5:32. Logos here supplies a ground or reason. Porneia is rendered “sexual immorality”; this does not equate it automatically with the different adultery verb in the same verse. The precise scope of the exception remains an interpretive question.

Poiei with moicheuthēnai is causative, and the infinitive is passive in form. The close wording “causes her to be involved in adultery” and the fluent “makes her a party to adultery” retain causation without assigning an unexpressed subsequent action to the woman. These are explanatory English renderings of a disputed construction, not a claim that its interpretation is settled.

The English preserves the action directed toward the woman. It does not insert “if she remarries” or an explanation of the mechanism into the first clause. The following clause explicitly names marrying a divorced woman and remains separate.

The word-order gloss at moicheuthēnai is intentionally a phrase. It records passive involvement rather than pretending that a single idiomatic English word supplies an exact equivalent.

Discussion consulted on the disputed passive: William Luck, “The Teachings of Jesus on Divorce - (Matthew 5:31-32a),” Bible.org, 2009. https://bible.org/seriespage/6-teachings-jesus-divorce-matthew-531-32a

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0014)
Luke 16:18.
Matthew’s exception is retained here and is not inserted into Luke.
No directly comparable saying in the Gospel of Thomas identified.

MT-015 / Matthew 5:33-37

Oaths and truthful speech

PRECEDING CONTEXT / Matt. 5:32

But I tell you: anyone who divorces his wife, except on grounds of sexual immorality, makes her a party to adultery. And anyone who marries a divorced woman commits adultery.

Matt. 5:33

GREEK + WORD-ORDER INTERLINEAR

Πάλιν	ἠκούσατε	ὅτι	ἐρρέθη	τοῖς	ἀρχαίοις·	Οὐκ	ἐπιορκήσεις,
again	you heard	that	it was said	to the ones	of old	not	you shall swear falsely

ἀποδώσεις	δὲ	τῷ	κυρίῳ	τοὺς	ὅρκους	σου.
you shall fulfill	but	to the	Lord	the	oaths	of you

CLOSE ENGLISH

Again, you heard that it was said to those of old, “You shall not swear falsely, but you shall fulfill your oaths to the Lord.”

FLUENT ENGLISH

Again, you have heard that it was said to those of long ago, “Do not swear falsely; fulfill the oaths you have made to the Lord.”

Matt. 5:34

GREEK + WORD-ORDER INTERLINEAR

ἐγὼ	δὲ	λέγω	ὑμῖν	μὴ	ὀμόσαι	ὅλως·	μήτε	ἐν	τῷ	οὐρανῷ,	ὅτι
I	but	say	to you	not	to swear	at all	neither	by	the	heaven	because

θρόνος	ἐστὶν	τοῦ	θεοῦ·
a throne	it is	of the	God

CLOSE ENGLISH

But I tell you not to swear at all: neither by heaven, because it is God’s throne;

FLUENT ENGLISH

But I tell you: do not swear any oath at all. Do not swear by heaven, because it is God’s throne;

Matt. 5:35

GREEK + WORD-ORDER INTERLINEAR

μήτε	ἐν	τῇ	γῇ,	ὅτι	ὑποπόδιόν	ἐστιν	τῶν	ποδῶν	αὐτοῦ·	μήτε
nor	by	the	earth	because	a footstool	it is	of the	feet	of him	nor

εἰς	Ἰεροσόλυμα,	ὅτι	πόλις	ἐστὶν	τοῦ	μεγάλου	βασιλέως·
toward	Jerusalem	because	a city	it is	of the	great	King

CLOSE ENGLISH

nor by the earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King.

FLUENT ENGLISH

or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King.

Matt. 5:36

GREEK + WORD-ORDER INTERLINEAR

μήτε	ἐν	τῇ	κεφαλῇ	σου	ὀμόσῃς,	ὅτι	οὐ	δύνασαι	μίαν	τρίχα
nor	by	the	head	of you	shall you swear	because	not	you can	one	hair

λευκὴν	ποιῆσαι	ἢ	μέλαιναν.
white	make	or	black

CLOSE ENGLISH

Nor shall you swear by your head, because you cannot make one hair white or black.

FLUENT ENGLISH

Do not swear by your head either, because you cannot make even one hair white or black.

Matt. 5:37

GREEK + WORD-ORDER INTERLINEAR

ἔστω	δὲ	ὁ	λόγος	ὑμῶν	ναὶ	ναί,	οὒ	οὔ·	τὸ	δὲ	περισσὸν	τούτων
let be	but	the	word	of you	yes	yes	no	no	the	but	excess	beyond these

ἐκ	τοῦ	πονηροῦ	ἐστιν.
from	the	evil	is

CLOSE ENGLISH

But let your word be “Yes, yes,” “No, no”; what goes beyond these is from evil.

FLUENT ENGLISH

Let your “yes” be yes and your “no” be no. Anything beyond that comes from evil.

FOLLOWING CONTEXT / Matt. 5:38

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

EDITORIAL NOTES

Matthew 5:33-36. “Swear” concerns oaths in these verses, not profanity. “Fulfill” renders the duty to discharge an oath. The fluent layer supplies “oath” in 5:34 to make this English sense clear.

The series heaven, earth, Jerusalem, and one’s head is preserved, together with the reasons given for each. The close layer retains the fuller “footstool of his feet”; fluent English uses “his footstool.” The negative series continues across 5:34-35.

Matthew 5:37. The close layer preserves the repeated yes and no. “Let your yes be yes” is the fluent expression of the same demand, without turning it into permission to add stronger oaths.

Tou ponērou permits “evil” or “the evil one.” This translation selects “evil” while recording the personal alternative here. The grammatical form alone does not settle that choice.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0015)
No direct matching saying in the four Gospels or directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-016 / Matthew 5:38-42

The other cheek and the second mile

PRECEDING CONTEXT / Matt. 5:37

Let your “yes” be yes and your “no” be no. Anything beyond that comes from evil.

Matt. 5:38

GREEK + WORD-ORDER INTERLINEAR

Ἠκούσατε	ὅτι	ἐρρέθη·	Ὀφθαλμὸν	ἀντὶ	ὀφθαλμοῦ	καὶ	ὀδόντα	ἀντὶ
you heard	that	it was said	an eye	for	an eye	and	a tooth	for

ὀδόντος.
a tooth

CLOSE ENGLISH

You heard that it was said, “An eye for an eye and a tooth for a tooth.”

FLUENT ENGLISH

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

Matt. 5:39

GREEK + WORD-ORDER INTERLINEAR

ἐγὼ	δὲ	λέγω	ὑμῖν	μὴ	ἀντιστῆναι	τῷ	πονηρῷ·	ἀλλ’	ὅστις	σε	ῥαπίζει
I	but	say	to you	not	to resist	the	evildoer	but	whoever	you	slaps

εἰς	τὴν	δεξιὰν	σιαγόνα,	στρέψον	αὐτῷ	καὶ	τὴν	ἄλλην·
on	the	right	cheek	turn	to him	also	the	other

CLOSE ENGLISH

But I tell you not to resist the evildoer. Rather, whoever slaps you on the right cheek, turn the other to him also.

FLUENT ENGLISH

But I tell you: do not resist an evildoer. If someone slaps you on the right cheek, turn the other cheek to him as well.

Matt. 5:40

GREEK + WORD-ORDER INTERLINEAR

καὶ	τῷ	θέλοντί	σοι	κριθῆναι	καὶ	τὸν	χιτῶνά	σου	λαβεῖν,
and	to the one	wanting	with you	to go to law	and	the	tunic	of you	to take

ἄφες	αὐτῷ	καὶ	τὸ	ἱμάτιον·
let have	him	also	the	cloak

CLOSE ENGLISH

And to the one who wants to go to law with you and take your tunic, let him have your cloak also.

FLUENT ENGLISH

If someone wants to sue you for your tunic, let him have your cloak as well.

Matt. 5:41

GREEK + WORD-ORDER INTERLINEAR

καὶ	ὅστις	σε	ἀγγαρεύσει	μίλιον	ἕν,	ὕπαγε	μετ’	αὐτοῦ	δύο.
and	whoever	you	will compel	mile	one	go	with	him	two

CLOSE ENGLISH

And whoever compels you to go one mile, go with him two.

FLUENT ENGLISH

If anyone compels you to go one mile, go with him for two.

Matt. 5:42

GREEK + WORD-ORDER INTERLINEAR

τῷ	αἰτοῦντί	σε	δός,	καὶ	τὸν	θέλοντα	ἀπὸ	σοῦ	δανίσασθαι	μὴ
to the one	asking	you	give	and	the one	wanting	from	you	to borrow	not

ἀποστραφῇς.
turn away from

CLOSE ENGLISH

Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

FLUENT ENGLISH

Give to anyone who asks you, and do not turn away someone who wants to borrow from you.

FOLLOWING CONTEXT / Matt. 5:43

You have heard that it was said, “Love your neighbor and hate your enemy.”

EDITORIAL NOTES

Matthew 5:39. Tō ponērō can be read personally (“the evildoer”) or more abstractly (“evil”). This translation chooses the personal reading in light of the examples that follow. The main verb remains “resist”; it is not silently narrowed to a different verb such as “take revenge.”

The right cheek is retained, followed by “the other.” The opening address is plural; the examples then address an individual with singular forms. Modern English uses “you” for both.

Matthew 5:40. The legal setting is explicit. Chitōn is the tunic, and himation the outer garment or cloak. Their order is preserved; neither is replaced with a modern suit or coat by assumption.

Matthew 5:41. Angareuō conveys compulsion into service. The close and fluent layers keep “compels”; the English does not reduce it to an ordinary request. “Mile” retains the ancient unit without supplying a modern distance conversion.

Matthew 5:42. Giving and borrowing remain two related but distinct clauses. No interest rate, repayment condition, or rule absent from the Greek is added.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0016)
Thomas saying 95 (close).
Parts of Luke 6:29–30, 34–35 are comparable.
Matthew specifies the right cheek and a lawsuit; Luke has a different order of the garments.
The complete passages are not treated as identical.

MT-017 / Matthew 5:43-48

Love that reaches the enemy

PRECEDING CONTEXT / Matt. 5:42

Give to anyone who asks you, and do not turn away someone who wants to borrow from you.

Matt. 5:43

GREEK + WORD-ORDER INTERLINEAR

Ἠκούσατε	ὅτι	ἐρρέθη·	Ἀγαπήσεις	τὸν	πλησίον	σου	καὶ	μισήσεις	τὸν
you heard	that	it was said	you shall love	the	neighbor	of you	and	you shall hate	the

ἐχθρόν	σου.
enemy	of you

CLOSE ENGLISH

You heard that it was said, “You shall love your neighbor and hate your enemy.”

FLUENT ENGLISH

You have heard that it was said, “Love your neighbor and hate your enemy.”

Matt. 5:44

GREEK + WORD-ORDER INTERLINEAR

ἐγὼ	δὲ	λέγω	ὑμῖν,	ἀγαπᾶτε	τοὺς	ἐχθροὺς	ὑμῶν	καὶ	προσεύχεσθε	ὑπὲρ
I	but	say	to you	love	the	enemies	of you	and	pray	for

τῶν	διωκόντων	ὑμᾶς·
the ones	persecuting	you

CLOSE ENGLISH

But I say to you, love your enemies and pray for those who persecute you,

FLUENT ENGLISH

But I tell you: love your enemies and pray for those who persecute you,

Matt. 5:45

GREEK + WORD-ORDER INTERLINEAR

ὅπως	γένησθε	υἱοὶ	τοῦ	πατρὸς	ὑμῶν	τοῦ	ἐν	οὐρανοῖς,	ὅτι
so that	you may become	sons	of the	Father	of you	the one	in	heavens	because

τὸν	ἥλιον	αὐτοῦ	ἀνατέλλει	ἐπὶ	πονηροὺς	καὶ	ἀγαθοὺς	καὶ	βρέχει
the	sun	of him	he makes rise	on	evil people	and	good people	and	he sends rain

ἐπὶ	δικαίους	καὶ	ἀδίκους.
on	righteous people	and	unrighteous people

CLOSE ENGLISH

so that you may become sons of your Father in the heavens, because he makes his sun rise on evil people and good people and sends rain on the righteous and the unrighteous.

FLUENT ENGLISH

so that you may become children of your Father in heaven. He makes his sun rise on the evil and the good, and sends rain on the righteous and the unrighteous.

Matt. 5:46

GREEK + WORD-ORDER INTERLINEAR

ἐὰν	γὰρ	ἀγαπήσητε	τοὺς	ἀγαπῶντας	ὑμᾶς,	τίνα	μισθὸν	ἔχετε;	οὐχὶ
if	for	you love	the ones	loving	you	what	reward	do you have	do not

καὶ	οἱ	τελῶναι	τὸ	αὐτὸ	ποιοῦσιν;
also	the	tax collectors	the	same	do

CLOSE ENGLISH

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

FLUENT ENGLISH

If you love only those who love you, what reward is there for you? Even tax collectors do the same, don’t they?

Matt. 5:47

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐὰν	ἀσπάσησθε	τοὺς	ἀδελφοὺς	ὑμῶν	μόνον,	τί	περισσὸν
and	if	you greet	the	brothers	of you	only	what	beyond the usual

ποιεῖτε;	οὐχὶ	καὶ	οἱ	ἐθνικοὶ	τὸ	αὐτὸ	ποιοῦσιν;
do you do	do not	also	the	Gentiles	the	same	do

CLOSE ENGLISH

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

FLUENT ENGLISH

And if you greet only your brothers, what are you doing beyond the ordinary? Even Gentiles do the same, don’t they?

Matt. 5:48

GREEK + WORD-ORDER INTERLINEAR

Ἔσεσθε	οὖν	ὑμεῖς	τέλειοι	ὡς	ὁ	πατὴρ	ὑμῶν	ὁ	οὐράνιος	τέλειός
you shall be	therefore	you	complete	as	the	Father	of you	the	heavenly	complete

ἐστιν.
is

CLOSE ENGLISH

You, therefore, shall be complete, as your heavenly Father is complete.

FLUENT ENGLISH

So be perfect, as your heavenly Father is perfect.

EDITORIAL NOTES

Matthew 5:43-44. The received saying and Jesus' response are kept distinct. The adopted Greek of 5:44 commands loving enemies and praying for persecutors. Additional commands from longer textual forms are not inserted.

Matthew 5:45. "May become" retains the force of genēsthe. The close layer has "sons," and the fluent layer "children," following the family-language decision in 5:9. The Father gives sun and rain to both groups named; the wording does not restrict either gift to the righteous.

Matthew 5:46-47. The two questions retain their expected affirmative answer in different English forms. The fluent "only" in 5:46 makes the contrast explicit; the Greek word monon occurs in 5:47. "Gentiles" renders ethnikoi in the adopted text of 5:47.

Matthew 5:48. The close layer retains the future "shall be" and renders teleioi "complete." Fluent English gives the exhortation "be perfect." The adjective carries a sense of completion or wholeness; the preceding call to love beyond one's own circle is its immediate setting. The note does not equate the word automatically with error-free performance.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0017)
Luke 6:27–28, 32–36.
Love for enemies and the Father's generosity form a common theme.
Matthew ends with completeness/perfection, Luke with mercy.
The command lists remain distinct.
No directly comparable saying in the Gospel of Thomas identified.

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark Chapter 6: MT-018-MT-024

7 UNITS	34 SPEECH VERSES	3 ENGLISH LAYERS

This section presents sayings from Matthew 6:1–34, with a Greek-order interlinear, a close English translation, a fluent reading version, and notes.

Contents

MT-018	Giving without display	Matthew 6:1-4
MT-019	Prayer and the Father	Matthew 6:5-14
MT-020	The condition of forgiveness	Matthew 6:15
MT-021	Fasting without display	Matthew 6:16-18
MT-022	Treasure and the heart	Matthew 6:19-21
MT-023	The eye and the body’s light	Matthew 6:22-23
MT-024	Two masters and tomorrow’s worries	Matthew 6:24-34

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears immediately above its own English gloss. The token order and punctuation come from the adopted Greek source. A gloss may contain several English words; it is a contextual aid, not a claim that the Greek word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; brackets also mark supplied English words or the force of a question. Case relations may be expressed through English prepositions. “You” may be singular or plural; the notes identify significant shifts. The source retains the dotted apparatus sign ˹ at 6:18 and 6:21. It marks a repeated word for a textual note, is not a Greek word, and has no separate gloss. The adopted extract is not a full critical apparatus.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, make an implicit subject explicit, or use an English idiom. Material interpretive choices are recorded in the notes. Short, straightforward clauses can legitimately remain similar across the two continuous layers.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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Source-sign reference: Michael Holmes, SBLGNT Introduction, “Symbols Used in the Text.” https://sblgnt.com/about/introduction/

MT-018 / Matthew 6:1-4

Giving without display

Matt. 6:1

GREEK + WORD-ORDER INTERLINEAR

Προσέχετε	δὲ	τὴν	δικαιοσύνην	ὑμῶν	μὴ	ποιεῖν	ἔμπροσθεν	τῶν
take care	but	the	righteousness	of you	not	to practice	before	the

ἀνθρώπων	πρὸς	τὸ	θεαθῆναι	αὐτοῖς·	εἰ	δὲ	μή	γε,	μισθὸν	οὐκ
people	with a view to	[art.]	being seen	by them	if	but	not	indeed	reward	not

ἔχετε	παρὰ	τῷ	πατρὶ	ὑμῶν	τῷ	ἐν	τοῖς	οὐρανοῖς.
you have	with	the	Father	of you	the one	in	the	heavens

CLOSE ENGLISH

But take care not to practice your righteousness before people in order to be seen by them; otherwise, you have no reward with your Father in the heavens.

FLUENT ENGLISH

Be careful not to practice your righteousness in front of people for them to see. Otherwise, you have no reward from your Father in heaven.

Matt. 6:2

GREEK + WORD-ORDER INTERLINEAR

Ὅταν	οὖν	ποιῇς	ἐλεημοσύνην,	μὴ	σαλπίσῃς	ἔμπροσθέν	σου,
whenever	therefore	you do	almsgiving	not	sound a trumpet	before	you

ὥσπερ	οἱ	ὑποκριταὶ	ποιοῦσιν	ἐν	ταῖς	συναγωγαῖς	καὶ	ἐν	ταῖς	ῥύμαις,
just as	the	hypocrites	do	in	the	synagogues	and	in	the	streets

ὅπως	δοξασθῶσιν	ὑπὸ	τῶν	ἀνθρώπων·	ἀμὴν	λέγω	ὑμῖν,	ἀπέχουσιν
so that	they may be glorified	by	the	people	truly	I say	to you	they have in full

τὸν	μισθὸν	αὐτῶν.
the	reward	of them

CLOSE ENGLISH

Therefore, whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to you, they have their reward in full.

FLUENT ENGLISH

So when you give to the poor, do not sound a trumpet ahead of you, as the hypocrites do in synagogues and streets to win people’s praise. I tell you the truth: they already have their full reward.

Matt. 6:3

GREEK + WORD-ORDER INTERLINEAR

σοῦ	δὲ	ποιοῦντος	ἐλεημοσύνην	μὴ	γνώτω	ἡ	ἀριστερά	σου	τί	ποιεῖ
you	but	giving	alms	not	let know	the	left [hand]	of you	what	does

ἡ	δεξιά	σου,
the	right [hand]	of you

CLOSE ENGLISH

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

FLUENT ENGLISH

When you give to the poor, do not let your left hand know what your right hand is doing,

Matt. 6:4

GREEK + WORD-ORDER INTERLINEAR

ὅπως	ᾖ	σου	ἡ	ἐλεημοσύνη	ἐν	τῷ	κρυπτῷ·	καὶ	ὁ	πατήρ	σου
so that	may be	of you	the	almsgiving	in	the	secret [place]	and	the	Father	of you

ὁ	βλέπων	ἐν	τῷ	κρυπτῷ	ἀποδώσει	σοι.
the one	seeing	in	the	secret [place]	will repay	you

CLOSE ENGLISH

so that your almsgiving may be in secret; and your Father, who sees in secret, will repay you.

FLUENT ENGLISH

so that your giving remains secret. Your Father, who sees in secret, will reward you.

FOLLOWING CONTEXT / Matt. 6:5

When you pray, do not be like the hypocrites. They love to stand and pray in synagogues and on street corners for people to see them. I tell you the truth: they already have their full reward.

EDITORIAL NOTES

Matthew 6:1. The adopted reading is dikaiosynē, “righteousness,” not eleēmosynē, “almsgiving.” The broader term is retained consistently with 3:15 and 5:6, 10, 20. Giving to the poor is the first example that follows. The warning concerns the purpose of being seen, not simply the fact that an action is visible.

Matthew 6:2-4. Eleēmosynē becomes “alms” in close English and “giving to the poor” in fluent English. The trumpet remains part of the image; this translation makes no historical claim that a trumpet was normally used when giving.

The repeated apechousin ton misthon in 6:2, 5, 16 is rendered as having the reward in full. By contrast, the Father “will repay” in the close layer and “will reward” in the fluent layer of 6:4, 6, 18. “Openly” is absent from those endings in the adopted text.

The address in 6:1 is plural; the almsgiving example in 6:2–4 addresses an individual. “Hand” is supplied in English from the paired feminine adjectives “left” and “right.”

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0018)
No direct matching saying in the four Gospels identified.
Thomas saying 62 is a composite comparison.

MT-019 / Matthew 6:5-14

Prayer and the Father

PRECEDING CONTEXT / Matt. 6:4

so that your giving remains secret. Your Father, who sees in secret, will reward you.

Matt. 6:5

GREEK + WORD-ORDER INTERLINEAR

Καὶ	ὅταν	προσεύχησθε,	οὐκ	ἔσεσθε	ὡς	οἱ	ὑποκριταί·	ὅτι
and	whenever	you pray	not	you shall be	like	the	hypocrites	because

φιλοῦσιν	ἐν	ταῖς	συναγωγαῖς	καὶ	ἐν	ταῖς	γωνίαις	τῶν	πλατειῶν
they love	in	the	synagogues	and	at	the	corners	of the	broad streets

ἑστῶτες	προσεύχεσθαι,	ὅπως	φανῶσιν	τοῖς	ἀνθρώποις·	ἀμὴν	λέγω
standing	to pray	so that	they may be seen	by the	people	truly	I say

ὑμῖν,	ἀπέχουσι	τὸν	μισθὸν	αὐτῶν.
to you	they have in full	the	reward	of them

CLOSE ENGLISH

And whenever you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and at the corners of the broad streets, so that they may be seen by people. Truly I say to you, they have their reward in full.

FLUENT ENGLISH

When you pray, do not be like the hypocrites. They love to stand and pray in synagogues and on street corners for people to see them. I tell you the truth: they already have their full reward.

Matt. 6:6

GREEK + WORD-ORDER INTERLINEAR

σὺ	δὲ	ὅταν	προσεύχῃ,	εἴσελθε	εἰς	τὸ	ταμεῖόν	σου	καὶ	κλείσας
you	but	whenever	you pray	go in	into	the	inner room	of you	and	having shut

τὴν	θύραν	σου	πρόσευξαι	τῷ	πατρί	σου	τῷ	ἐν	τῷ	κρυπτῷ·
the	door	of you	pray	to the	Father	of you	the one	in	the	secret [place]

καὶ	ὁ	πατήρ	σου	ὁ	βλέπων	ἐν	τῷ	κρυπτῷ	ἀποδώσει	σοι.
and	the	Father	of you	the one	seeing	in	the	secret [place]	will repay	you

CLOSE ENGLISH

But when you pray, go into your inner room, shut your door, and pray to your Father who is in secret; and your Father, who sees in secret, will repay you.

FLUENT ENGLISH

But when you pray, go into your inner room and close the door. Pray to your Father, who is there in secret. Your Father, who sees in secret, will reward you.

Matt. 6:7

GREEK + WORD-ORDER INTERLINEAR

Προσευχόμενοι	δὲ	μὴ	βατταλογήσητε	ὥσπερ	οἱ	ἐθνικοί,	δοκοῦσιν	γὰρ
praying	and	not	babble	just as	the	Gentiles	they think	for

ὅτι	ἐν	τῇ	πολυλογίᾳ	αὐτῶν	εἰσακουσθήσονται·
that	in	the	many words	of them	they will be heard

CLOSE ENGLISH

And when you pray, do not babble like the Gentiles, for they think that they will be heard because of their many words.

FLUENT ENGLISH

When you pray, do not babble on like the Gentiles. They think they will be heard if they use enough words.

Matt. 6:8

GREEK + WORD-ORDER INTERLINEAR

μὴ	οὖν	ὁμοιωθῆτε	αὐτοῖς,	οἶδεν	γὰρ	ὁ	πατὴρ	ὑμῶν	ὧν	χρείαν
not	therefore	be like	them	knows	for	the	Father	of you	of what	need

ἔχετε	πρὸ	τοῦ	ὑμᾶς	αἰτῆσαι	αὐτόν.
you have	before	[art.]	you	asking	him

CLOSE ENGLISH

Therefore, do not be like them, for your Father knows what you need before you ask him.

FLUENT ENGLISH

Do not be like them. Your Father knows what you need before you ask him.

Matt. 6:9

GREEK + WORD-ORDER INTERLINEAR

Οὕτως	οὖν	προσεύχεσθε	ὑμεῖς·	Πάτερ	ἡμῶν	ὁ	ἐν	τοῖς
in this way	therefore	pray	you	Father	of us	the one	in	the

οὐρανοῖς·	ἁγιασθήτω	τὸ	ὄνομά	σου,
heavens	let be hallowed	the	name	of you

CLOSE ENGLISH

Therefore, pray in this way: Our Father in the heavens, may your name be hallowed,

FLUENT ENGLISH

Pray like this: Our Father in heaven, may your name be honored as holy.

Matt. 6:10

GREEK + WORD-ORDER INTERLINEAR

ἐλθέτω	ἡ	βασιλεία	σου,	γενηθήτω	τὸ	θέλημά	σου,	ὡς	ἐν	οὐρανῷ
let come	the	kingdom	of you	let be done	the	will	of you	as	in	heaven

καὶ	ἐπὶ	γῆς·
also	on	earth

CLOSE ENGLISH

may your kingdom come, may your will be done, as in heaven, also on earth;

FLUENT ENGLISH

May your kingdom come. May your will be done on earth as it is in heaven.

Matt. 6:11

GREEK + WORD-ORDER INTERLINEAR

τὸν	ἄρτον	ἡμῶν	τὸν	ἐπιούσιον	δὸς	ἡμῖν	σήμερον·
the	bread	of us	the	necessary	give	to us	today

CLOSE ENGLISH

give us today our necessary bread;

FLUENT ENGLISH

Give us today the bread we need.

Matt. 6:12

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἄφες	ἡμῖν	τὰ	ὀφειλήματα	ἡμῶν,	ὡς	καὶ	ἡμεῖς	ἀφήκαμεν	τοῖς
and	forgive	us	the	debts	of us	as	also	we	have forgiven	the

ὀφειλέταις	ἡμῶν·
debtors	of us

CLOSE ENGLISH

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

FLUENT ENGLISH

And forgive us our debts, as we too have forgiven those who owe us.

Matt. 6:13

GREEK + WORD-ORDER INTERLINEAR

καὶ	μὴ	εἰσενέγκῃς	ἡμᾶς	εἰς	πειρασμόν,	ἀλλὰ	ῥῦσαι	ἡμᾶς	ἀπὸ	τοῦ
and	not	bring	us	into	testing	but	rescue	us	from	[art.]

πονηροῦ.
evil

CLOSE ENGLISH

and do not bring us into testing, but rescue us from evil.

FLUENT ENGLISH

And do not bring us into a time of trial, but rescue us from evil.

Matt. 6:14

GREEK + WORD-ORDER INTERLINEAR

ἐὰν	γὰρ	ἀφῆτε	τοῖς	ἀνθρώποις	τὰ	παραπτώματα	αὐτῶν,	ἀφήσει	καὶ
if	for	you forgive	the	people	the	trespasses	of them	will forgive	also

ὑμῖν	ὁ	πατὴρ	ὑμῶν	ὁ	οὐράνιος·
you	the	Father	of you	the	heavenly

CLOSE ENGLISH

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

FLUENT ENGLISH

For if you forgive people for their offenses, your heavenly Father will forgive you too.

FOLLOWING CONTEXT / Matt. 6:15

But if you do not forgive people, your Father will not forgive your offenses either.

EDITORIAL NOTES

Matthew 6:5-6. The first address is plural, followed by emphatic singular “you” in 6:6. The future “you shall not be” is retained in close English and expressed as a prohibition in the fluent layer. Tameion is an inner room, not specifically a modern clothes closet.

Matthew 6:7-8. “Babble” renders battalogeō in its immediate setting of many words. The text criticizes confidence in wordiness; this translation does not expand it into a prohibition of every repeated prayer. Ethnikoi remains “Gentiles,” as in 5:47.

Matthew 6:9-10. The petitions remain petitions: the Father’s name is to be hallowed, his kingdom to come, and his will to be done. The passive wording of the first petition does not name its agent. “On earth as it is in heaven” reorders the comparison for fluent English; the close layer keeps heaven first.

Matthew 6:11. Epiousios is disputed. “Necessary” / “the bread we need” is the rendering here; “daily” and “for the coming day” remain alternatives. “Today” renders sēmeron and belongs to the request to give. The close layer retains the explicit “our”; fluent English expresses that relation through “we need.” This wording does not claim to settle the word’s derivation.

Matthew 6:12. Aphēkamen is an aorist: “we have forgiven.” It is not changed to the present “we forgive.” The debt/debtor metaphor is preserved. Paraptōmata in 6:14-15 is a different word, rendered “trespasses” / “offenses.”

Matthew 6:13. Peirasmos permits testing, trial, or temptation. The close layer selects “testing”; the fluent “a time of trial” makes an occasion explicit without identifying a particular final trial. The verb remains “bring us into,” not a different request such as “do not let us give in.” Tou ponērou can mean “evil” or “the evil one”; this translation selects “evil,” as at 5:37, and records the personal alternative here.

The adopted Greek ends the prayer after “evil.” No concluding doxology or “Amen” is added. This is a source-text decision, not a judgment about liturgical use.

Lexical alternatives checked against the USCCB notes to Matthew 6:11 and 6:27; the English wording here is newly drafted from the adopted Greek. https://bible.usccb.org/bible/matthew/6

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0019)
Luke 11:2–4 parallels the prayer.
Luke’s shorter form is retained separately.
No directly comparable saying in the Gospel of Thomas identified.

MT-020 / Matthew 6:15

The condition of forgiveness

PRECEDING CONTEXT / Matt. 6:14

For if you forgive people for their offenses, your heavenly Father will forgive you too.

Matt. 6:15

GREEK + WORD-ORDER INTERLINEAR

ἐὰν	δὲ	μὴ	ἀφῆτε	τοῖς	ἀνθρώποις,	οὐδὲ	ὁ	πατὴρ	ὑμῶν	ἀφήσει
if	but	not	you forgive	the	people	neither	the	Father	of you	will forgive

τὰ	παραπτώματα	ὑμῶν.
the	trespasses	of you

CLOSE ENGLISH

But if you do not forgive people, neither will your Father forgive your trespasses.

FLUENT ENGLISH

But if you do not forgive people, your Father will not forgive your offenses either.

FOLLOWING CONTEXT / Matt. 6:16

When you fast, do not look gloomy like the hypocrites. They make their faces look haggard so that people will notice they are fasting. I tell you the truth: they already have their full reward.

EDITORIAL NOTES

Matthew 6:15. The adopted first clause says “if you do not forgive people,” without “their trespasses.” That longer object is not supplied. The final clause does explicitly contain “your trespasses.”

The preceding context gives the positive condition in 6:14; the two verses should be read together. “Neither” / “not … either” preserves the negative correspondence.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0020)
No direct matching saying in the four Gospels or directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-021 / Matthew 6:16-18

Fasting without display

PRECEDING CONTEXT / Matt. 6:15

But if you do not forgive people, your Father will not forgive your offenses either.

Matt. 6:16

GREEK + WORD-ORDER INTERLINEAR

Ὅταν	δὲ	νηστεύητε,	μὴ	γίνεσθε	ὡς	οἱ	ὑποκριταὶ	σκυθρωποί,
whenever	and	you fast	not	become	like	the	hypocrites	gloomy

ἀφανίζουσιν	γὰρ	τὰ	πρόσωπα	αὐτῶν	ὅπως	φανῶσιν	τοῖς	ἀνθρώποις
they disfigure	for	the	faces	of them	so that	they may be seen	by the	people

νηστεύοντες·	ἀμὴν	λέγω	ὑμῖν,	ἀπέχουσιν	τὸν	μισθὸν	αὐτῶν.
fasting	truly	I say	to you	they have in full	the	reward	of them

CLOSE ENGLISH

And whenever you fast, do not become gloomy like the hypocrites, for they disfigure their faces so that people may see them fasting. Truly I say to you, they have their reward in full.

FLUENT ENGLISH

When you fast, do not look gloomy like the hypocrites. They make their faces look haggard so that people will notice they are fasting. I tell you the truth: they already have their full reward.

Matt. 6:17

GREEK + WORD-ORDER INTERLINEAR

σὺ	δὲ	νηστεύων	ἄλειψαί	σου	τὴν	κεφαλὴν	καὶ	τὸ	πρόσωπόν	σου
you	but	fasting	anoint	of you	the	head	and	the	face	of you

νίψαι,
wash

CLOSE ENGLISH

But when you fast, anoint your head and wash your face,

FLUENT ENGLISH

But when you fast, put oil on your head and wash your face,

Matt. 6:18

GREEK + WORD-ORDER INTERLINEAR

ὅπως	μὴ	φανῇς	τοῖς	ἀνθρώποις	νηστεύων	ἀλλὰ	τῷ	πατρί	σου
so that	not	you may be seen	by the	people	fasting	but	by the	Father	of you

τῷ	ἐν	τῷ	κρυφαίῳ·	καὶ	ὁ	πατήρ	σου	ὁ	βλέπων	ἐν	τῷ
the one	in	the	secret [place]	and	the	Father	of you	the one	seeing	in	the

⸀κρυφαίῳ	ἀποδώσει	σοι.
secret [place]	will repay	you

CLOSE ENGLISH

so that you may not be seen fasting by people, but by your Father who is in secret; and your Father, who sees in secret, will repay you.

FLUENT ENGLISH

so that your fasting is seen by your Father, who is there in secret, rather than by people. Your Father, who sees in secret, will reward you.

FOLLOWING CONTEXT / Matt. 6:19

Do not pile up treasures for yourselves on earth, where moths and decay destroy them and thieves break in and steal.

EDITORIAL NOTES

Matthew 6:16-18. The address moves from plural in 6:16 to singular in 6:17-18, as in the prayer example. The reward formula matches 6:2 and 6:5. The fluent “make their faces look haggard” conveys deliberate alteration of appearance; no particular use of ashes or other practice is added.

“Anoint your head” becomes “put oil on your head.” The command is kept concrete. The purpose clause continues into 6:18, where the contrast concerns who sees the fasting.

The Greek form kryphaios in 6:18 and kryptos in 6:4, 6 are both rendered with “secret” here. The source’s dotted apparatus mark before the second kryphaiō is preserved in the Greek display. It is an editorial sign, not a Greek word, and receives no additional English gloss.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0021)
No direct matching saying in the four Gospels or directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-022 / Matthew 6:19-21

Treasure and the heart

PRECEDING CONTEXT / Matt. 6:18

so that your fasting is seen by your Father, who is there in secret, rather than by people. Your Father, who sees in secret, will reward you.

Matt. 6:19

GREEK + WORD-ORDER INTERLINEAR

Μὴ	θησαυρίζετε	ὑμῖν	θησαυροὺς	ἐπὶ	τῆς	γῆς,	ὅπου	σὴς	καὶ
not	store up	for yourselves	treasures	on	the	earth	where	moth	and

βρῶσις	ἀφανίζει,	καὶ	ὅπου	κλέπται	διορύσσουσιν	καὶ	κλέπτουσιν·
decay	destroys	and	where	thieves	dig through	and	steal

CLOSE ENGLISH

Do not store up for yourselves treasures on earth, where moth and decay destroy and where thieves dig through and steal;

FLUENT ENGLISH

Do not pile up treasures for yourselves on earth, where moths and decay destroy them and thieves break in and steal.

Matt. 6:20

GREEK + WORD-ORDER INTERLINEAR

θησαυρίζετε	δὲ	ὑμῖν	θησαυροὺς	ἐν	οὐρανῷ,	ὅπου	οὔτε	σὴς	οὔτε
store up	but	for yourselves	treasures	in	heaven	where	neither	moth	nor

βρῶσις	ἀφανίζει,	καὶ	ὅπου	κλέπται	οὐ	διορύσσουσιν	οὐδὲ	κλέπτουσιν·
decay	destroys	and	where	thieves	not	dig through	nor	steal

CLOSE ENGLISH

but store up for yourselves treasures in heaven, where neither moth nor decay destroys and where thieves do not dig through or steal.

FLUENT ENGLISH

Instead, store up treasures for yourselves in heaven, where neither moths nor decay destroy them and thieves do not break in and steal.

Matt. 6:21

GREEK + WORD-ORDER INTERLINEAR

ὅπου	γάρ	ἐστιν	ὁ	θησαυρός	σου,	ἐκεῖ	ἔσται	καὶ	ἡ	καρδία	⸀σου.
where	for	is	the	treasure	of you	there	will be	also	the	heart	of you

CLOSE ENGLISH

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

FLUENT ENGLISH

For where your treasure is, your heart will be there too.

FOLLOWING CONTEXT / Matt. 6:22

The eye is the body’s lamp. If your eye is sound, your whole body will be filled with light.

EDITORIAL NOTES

Matthew 6:19-20. Brōsis denotes eating or consumption and is rendered “decay” in this setting. “Rust” is a traditional contextual rendering; the translation does not restrict the image to corrosion of metal. The singular “moth” is preserved in close English and expressed generically as “moths” in the reading layer.

Dioryssō retains “dig through” in the close layer and becomes “break in” in fluent English. The repeated storing of treasures and the contrast between earth and heaven remain visible.

Matthew 6:21 shifts from the plural address of 6:19-20 to singular “your.” The adopted text has sou, not hymōn. The dotted apparatus mark before the final sou is retained, without giving it an English gloss or changing the pronoun. The heart “will be” where the treasure is; the future is preserved.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0022)
Thomas saying 76 is a composite comparison.
Luke 12:33–34 parallels treasure and heart; Luke’s commands to sell and give alms are not inserted into Matthew.

MT-023 / Matthew 6:22-23

The eye and the body’s light

PRECEDING CONTEXT / Matt. 6:21

For where your treasure is, your heart will be there too.

Matt. 6:22

GREEK + WORD-ORDER INTERLINEAR

Ὁ	λύχνος	τοῦ	σώματός	ἐστιν	ὁ	ὀφθαλμός.	ἐὰν	οὖν	ᾖ	ὁ
the	lamp	of the	body	is	the	eye	if	therefore	is	the

ὀφθαλμός	σου	ἁπλοῦς,	ὅλον	τὸ	σῶμά	σου	φωτεινὸν	ἔσται·
eye	of you	single	whole	the	body	of you	full of light	will be

CLOSE ENGLISH

The lamp of the body is the eye. Therefore, if your eye is single, your whole body will be full of light;

FLUENT ENGLISH

The eye is the body’s lamp. If your eye is sound, your whole body will be filled with light.

Matt. 6:23

GREEK + WORD-ORDER INTERLINEAR

ἐὰν	δὲ	ὁ	ὀφθαλμός	σου	πονηρὸς	ᾖ,	ὅλον	τὸ	σῶμά	σου	σκοτεινὸν
if	but	the	eye	of you	evil	is	whole	the	body	of you	dark

ἔσται.	εἰ	οὖν	τὸ	φῶς	τὸ	ἐν	σοὶ	σκότος	ἐστίν,	τὸ	σκότος
will be	if	therefore	the	light	the one	in	you	darkness	is	the	darkness

πόσον.
how great

CLOSE ENGLISH

but if your eye is evil, your whole body will be dark. Therefore, if the light in you is darkness, how great the darkness!

FLUENT ENGLISH

But if your eye is bad, your whole body will be dark. If even the light within you is darkness, how great that darkness is!

FOLLOWING CONTEXT / Matt. 6:24

No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and wealth.

EDITORIAL NOTES

Matthew 6:22. Haplous is rendered “single” in the close layer to expose its wording, and “sound” in fluent English to express the eye-and-light image. “Single” does not mean that the person has only one eye. Wholeness, an undivided orientation, and generosity are interpretive possibilities; the fluent choice is not presented as the adjective’s only meaning.

Matthew 6:23. Ponēros is “evil” in close English and “bad” in the fluent layer. The contrast is not reduced to a medical diagnosis. The body, eye, light, and darkness remain part of the same image; the English does not replace them with an explanatory moral paraphrase.

The final phrase is an exclamation of degree, “how great the darkness,” not a measurement. Fluent “even” brings out the surprising conditional comparison; it does not represent a separate Greek word.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0023)
Luke 11:33–36 is a close canonical comparison.
Thomas saying 24 is a composite comparison.

MT-024 / Matthew 6:24-34

Two masters and tomorrow’s worries

PRECEDING CONTEXT / Matt. 6:23

But if your eye is bad, your whole body will be dark. If even the light within you is darkness, how great that darkness is!

Matt. 6:24

GREEK + WORD-ORDER INTERLINEAR

Οὐδεὶς	δύναται	δυσὶ	κυρίοις	δουλεύειν·	ἢ	γὰρ	τὸν	ἕνα	μισήσει
no one	can	two	masters	serve as a slave	either	for	the	one	he will hate

καὶ	τὸν	ἕτερον	ἀγαπήσει,	ἢ	ἑνὸς	ἀνθέξεται	καὶ	τοῦ	ἑτέρου
and	the	other	he will love	or	one	he will hold to	and	the	other

καταφρονήσει.	οὐ	δύνασθε	θεῷ	δουλεύειν	καὶ	μαμωνᾷ.
he will despise	not	you can	God	serve as slaves	and	mammon

CLOSE ENGLISH

No one can be a slave to two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.

FLUENT ENGLISH

No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and wealth.

Matt. 6:25

GREEK + WORD-ORDER INTERLINEAR

Διὰ	τοῦτο	λέγω	ὑμῖν·	μὴ	μεριμνᾶτε	τῇ	ψυχῇ	ὑμῶν	τί
because of	this	I say	to you	not	be anxious	about the	life	of you	what

φάγητε,	μηδὲ	τῷ	σώματι	ὑμῶν	τί	ἐνδύσησθε·	οὐχὶ	ἡ
you might eat	nor	about the	body	of you	what	you might put on	not [question]	the

ψυχὴ	πλεῖόν	ἐστι	τῆς	τροφῆς	καὶ	τὸ	σῶμα	τοῦ	ἐνδύματος;
life	more	is	than the	food	and	the	body	than the	clothing

CLOSE ENGLISH

For this reason I say to you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?

FLUENT ENGLISH

That is why I tell you: do not worry about your life, what you will eat, or about your body, what you will wear. Isn’t life more than food, and the body more than clothes?

Matt. 6:26

GREEK + WORD-ORDER INTERLINEAR

ἐμβλέψατε	εἰς	τὰ	πετεινὰ	τοῦ	οὐρανοῦ	ὅτι	οὐ	σπείρουσιν	οὐδὲ
look closely	at	the	birds	of the	sky	that	not	they sow	nor
θερίζουσιν	οὐδὲ	συνάγουσιν	εἰς	ἀποθήκας,	καὶ	ὁ	πατὴρ	ὑμῶν	ὁ
reap	nor	gather	into	storehouses	and	the	Father	of you	the
οὐράνιος	τρέφει	αὐτά·	οὐχ	ὑμεῖς	μᾶλλον	διαφέρετε	αὐτῶν;		
heavenly	feeds	them	do not	you	more	surpass	them		

CLOSE ENGLISH

Look at the birds of the sky: they do not sow or reap or gather into storehouses, and your heavenly Father feeds them. Are you not worth more than they?

FLUENT ENGLISH

Look at the birds in the sky. They do not sow, reap, or gather food into barns, yet your heavenly Father feeds them. Aren’t you worth more than they are?

Matt. 6:27

GREEK + WORD-ORDER INTERLINEAR

τίς	δὲ	ἐξ	ὑμῶν	μεριμνῶν	δύναται	προσθεῖναι	ἐπὶ	τὴν	ἡλικίαν
who	and	among	you	being anxious	can	add	to	the	span of life
αὐτοῦ	πῆχυν	ἕνα;							
of him	cubit	one							

CLOSE ENGLISH

And who among you, by being anxious, can add one cubit to his span of life?

FLUENT ENGLISH

Can any of you, by worrying, lengthen his life even a little?

Matt. 6:28

GREEK + WORD-ORDER INTERLINEAR

καὶ	περὶ	ἐνδύματος	τί	μεριμνᾶτε;	καταμάθετε	τὰ	κρίνα	τοῦ	ἀγροῦ
and	about	clothing	why	are you anxious	observe carefully	the	lilies	of the	field

πῶς	αὐξάνουσιν·	οὐ	κοπιῶσιν	οὐδὲ	νήθουσιν·
how	they grow	not	they toil	nor	spin

CLOSE ENGLISH

And why are you anxious about clothing? Observe the lilies of the field, how they grow: they neither toil nor spin;

FLUENT ENGLISH

And why worry about clothes? Look closely at how the lilies of the field grow. They do not labor or spin thread.

Matt. 6:29

GREEK + WORD-ORDER INTERLINEAR

λέγω	δὲ	ὑμῖν	ὅτι	οὐδὲ	Σολομὼν	ἐν	πάσῃ	τῇ	δόξῃ	αὐτοῦ
I say	but	to you	that	not even	Solomon	in	all	the	glory	of him

περιεβάλετο	ὡς	ἓν	τούτων.
clothed himself	like	one	of these

CLOSE ENGLISH

but I say to you that not even Solomon in all his glory clothed himself like one of these.

FLUENT ENGLISH

Yet I tell you, not even Solomon in all his splendor was dressed like one of these flowers.

Matt. 6:30

GREEK + WORD-ORDER INTERLINEAR

εἰ	δὲ	τὸν	χόρτον	τοῦ	ἀγροῦ	σήμερον	ὄντα	καὶ	αὔριον	εἰς	κλίβανον
if	but	the	grass	of the	field	today	being	and	tomorrow	into	an oven

βαλλόμενον	ὁ	θεὸς	οὕτως	ἀμφιέννυσιν,	οὐ	πολλῷ	μᾶλλον	ὑμᾶς,
being thrown	the	God	in this way	clothes	not	by much	more	you

ὀλιγόπιστοι;
you of little faith

CLOSE ENGLISH

But if God so clothes the grass of the field, which is here today and thrown into an oven tomorrow, will he not much more clothe you, you of little faith?

FLUENT ENGLISH

If God clothes the grass of the field like this, though it is here today and thrown into an oven tomorrow, how much more will he clothe you! You have so little faith.

Matt. 6:31

GREEK + WORD-ORDER INTERLINEAR

μὴ	οὖν	μεριμνήσητε	λέγοντες·	Τί	φάγωμεν;	ἢ·	Τί	πίωμεν;	ἢ·
not	therefore	be anxious	saying	what	might we eat	or	what	might we drink	or

Τί	περιβαλώμεθα;
what	might we put on

CLOSE ENGLISH

Therefore, do not be anxious, saying, “What will we eat?” or “What will we drink?” or “What will we put on?”

FLUENT ENGLISH

So do not worry and ask, “What will we eat?” or “What will we drink?” or “What will we wear?”

Matt. 6:32

GREEK + WORD-ORDER INTERLINEAR

πάντα	γὰρ	ταῦτα	τὰ	ἔθνη	ἐπιζητοῦσιν·	οἶδεν	γὰρ	ὁ	πατὴρ	ὑμῶν
all	for	these things	the	nations	seek after	knows	for	the	Father	of you

ὁ	οὐράνιος	ὅτι	χρῄζετε	τούτων	ἁπάντων.
the	heavenly	that	you need	these things	all

CLOSE ENGLISH

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

FLUENT ENGLISH

The nations pursue all these things, and your heavenly Father knows that you need every one of them.

Matt. 6:33

GREEK + WORD-ORDER INTERLINEAR

ζητεῖτε	δὲ	πρῶτον	τὴν	βασιλείαν	καὶ	τὴν	δικαιοσύνην	αὐτοῦ,	καὶ
seek	but	first	the	kingdom	and	the	righteousness	of him	and

ταῦτα	πάντα	προστεθήσεται	ὑμῖν.
these things	all	will be added	to you

CLOSE ENGLISH

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

FLUENT ENGLISH

But put the kingdom and his righteousness first, and all these things will be provided for you as well.

Matt. 6:34

GREEK + WORD-ORDER INTERLINEAR

μὴ	οὖν	μεριμνήσητε	εἰς	τὴν	αὔριον,	ἡ	γὰρ	αὔριον	μεριμνήσει
not	therefore	be anxious	for	the	tomorrow	the	for	tomorrow	will be anxious

αὑτῆς·	ἀρκετὸν	τῇ	ἡμέρᾳ	ἡ	κακία	αὐτῆς.
about itself	enough	for the	day	the	trouble	of it

CLOSE ENGLISH

Therefore, do not be anxious about tomorrow, for tomorrow will be anxious about itself. Its own trouble is enough for the day.

FLUENT ENGLISH

So do not worry about tomorrow. Tomorrow will have its own worries; each day has enough trouble of its own.

EDITORIAL NOTES

Matthew 6:24. Douleuein denotes service as a slave. The close opening makes that relation explicit; fluent English retains “serve” with “masters.” Mammon is retained in the close layer and rendered “wealth” in the fluent layer. The paired alternatives are not reduced to a preference for one employer over another.

Matthew 6:25. Psychē is “life” in this setting. The adopted text mentions what to eat and what to wear; “what to drink” is absent here and is not inserted from a longer textual form. Drinking is expressly present in 6:31.

Matthew 6:26-28. “Food” in the fluent gathering clause is supplied from the context. The expected affirmative answer of the question about human worth is retained. “Spin” concerns making thread; the fluent layer supplies “thread.” Lilies are retained without assigning a botanical species.

Matthew 6:27. Hēlikia can refer to stature or to age/span of life. Pēchys is literally a cubit. The close layer keeps the unusual image “one cubit to his span of life”; fluent English selects the lifespan interpretation, “lengthen his life even a little.” The alternative is “add one cubit to his stature.” No fixed hour or modern unit is silently substituted. See the USCCB note to 6:27: https://bible.usccb.org/bible/matthew/6

Matthew 6:29-30. Fluent “flowers” supplies the referent of “these.” The clothing image continues from Solomon to grass and then to the hearers. The question’s force becomes an exclamation in fluent English, and the direct address “you of little faith” becomes a short sentence.

Matthew 6:32-33. Ethnē is “nations”; the related adjective in 6:7 is “Gentiles.” The adopted 6:33 has “the kingdom and his righteousness,” without the words “of God” after “kingdom.” The pronoun is retained, with the heavenly Father as the contextual referent. Fluent “put … first” expresses the priority of seeking.

Matthew 6:34. The adopted reflexive hautēs is kept unchanged in Greek. “Tomorrow will be anxious about itself” is the close personification; fluent English expresses tomorrow as having its own worries. Kakia is “trouble” in this immediate setting.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0024)
Luke 12:22–31 is a close canonical comparison.
Thomas saying 36 is close and Gospel of Thomas, saying 47 composite.
The two-masters saying, Matthew 6:24, also corresponds to Luke 16:13, where Luke explicitly names a household slave.

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark Chapter 7: MT-025-MT-032

8 UNITS	27 SPEECH VERSES	3 ENGLISH LAYERS

This section presents sayings from Matthew 7:1–27, with a Greek-order interlinear, a close English translation, a fluent reading version, and notes.

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Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears immediately above its own English gloss. The token order and punctuation come from the adopted Greek source. The last includes Matthew 7:28 as following narrative context. A gloss may contain several English words; it is a contextual aid, not a claim that the Greek word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; brackets also mark supplied English words or the force of a question. Case relations may be expressed through English prepositions. “You” may be singular or plural; the notes identify significant shifts. [modal] marks a particle whose force belongs to its construction. Source punctuation is retained, including the em dashes at 7:9 and 7:10; it is not an extra lexical token.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, make an implicit subject explicit, or use an English idiom. Material interpretive choices are recorded in the notes. Short, straightforward clauses can legitimately remain similar across the two continuous layers.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-025 / Matthew 7:1-5

Judgment, the speck, and the beam

Matt. 7:1

GREEK + WORD-ORDER INTERLINEAR

Μὴ	κρίνετε,	ἵνα	μὴ	κριθῆτε·
not	judge	so that	not	you may be judged

CLOSE ENGLISH

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

FLUENT ENGLISH

Do not judge, so that you will not be judged.

Matt. 7:2

GREEK + WORD-ORDER INTERLINEAR

ἐν	ᾧ	γὰρ	κρίματι	κρίνετε	κριθήσεσθε,	καὶ	ἐν	ᾧ	μέτρῳ
with	which	for	judgment	you judge	you will be judged	and	with	which	measure

μετρεῖτε	μετρηθήσεται	ὑμῖν.
you measure	it will be measured	to you

CLOSE ENGLISH

for with the judgment with which you judge, you will be judged, and with the measure with which you measure, it will be measured to you.

FLUENT ENGLISH

For you will be judged by the judgment you pass, and measured by the measure you use.

Matt. 7:3

GREEK + WORD-ORDER INTERLINEAR

τί	δὲ	βλέπεις	τὸ	κάρφος	τὸ	ἐν	τῷ	ὀφθαλμῷ	τοῦ	ἀδελφοῦ	σου,
why	but	do you see	the	splinter	the one	in	the	eye	of the	brother	of you

τὴν	δὲ	ἐν	τῷ	σῷ	ὀφθαλμῷ	δοκὸν	οὐ	κατανοεῖς;
the	but	in	the	your	eye	beam	not	you notice

CLOSE ENGLISH

But why do you see the splinter in your brother’s eye, yet do not notice the beam in your own eye?

FLUENT ENGLISH

Why do you notice the speck in your brother’s eye but pay no attention to the beam in your own?

Matt. 7:4

GREEK + WORD-ORDER INTERLINEAR

ἢ	πῶς	ἐρεῖς	τῷ	ἀδελφῷ	σου·	Ἄφες	ἐκβάλω	τὸ	κάρφος	ἐκ
or	how	will you say	to the	brother	of you	allow	me to take out	the	splinter	from

τοῦ	ὀφθαλμοῦ	σου,	καὶ	ἰδοὺ	ἡ	δοκὸς	ἐν	τῷ	ὀφθαλμῷ	σοῦ;
the	eye	of you	and	look	the	beam	in	the	eye	of you

CLOSE ENGLISH

Or how will you say to your brother, “Let me take the splinter out of your eye,” and look, the beam is in your own eye?

FLUENT ENGLISH

How can you say to your brother, “Let me remove the speck from your eye,” when there is a beam in your own?

Matt. 7:5

GREEK + WORD-ORDER INTERLINEAR

ὑποκριτά,	ἔκβαλε	πρῶτον	ἐκ	τοῦ	ὀφθαλμοῦ	σοῦ	τὴν	δοκόν,	καὶ	τότε
hypocrite	take out	first	from	the	eye	of you	the	beam	and	then

διαβλέψεις	ἐκβαλεῖν	τὸ	κάρφος	ἐκ	τοῦ	ὀφθαλμοῦ	τοῦ	ἀδελφοῦ
you will see clearly	to take out	the	splinter	from	the	eye	of the	brother

σου.
of you

CLOSE ENGLISH

Hypocrite, first take the beam out of your own eye, and then you will see clearly to take the splinter out of your brother’s eye.

FLUENT ENGLISH

You hypocrite! First remove the beam from your own eye. Then you will see clearly enough to remove the speck from your brother’s eye.

FOLLOWING CONTEXT / Matt. 7:6

Do not give what is sacred to dogs or throw your pearls in front of pigs. They may trample them underfoot, then turn on you and tear you apart.

EDITORIAL NOTES

Matthew 7:1-2. Krinō is kept as “judge,” without narrowing it automatically to “condemn.” The passive clauses do not name their agent; the English does not add either “by God” or “by other people.” The repetition of judgment and measure is retained.

Matthew 7:3-5. Karphos is a small dry fragment: “splinter” in close English and “speck” in the reading layer. Dokos is the much larger beam. The change of scale and the instruction to deal first with one’s own obstruction remain explicit.

The address is plural in 7:1-2 and singular in the illustration that follows. “Brother” retains the relationship named by the Greek without deciding here whether it is familial or communal. Fluent English leaves “eye” implicit in “your own” where the reference is clear.

Matthew 7:4 retains “will you say” and the deictic “look” in the close layer; fluent English expresses the incongruity with “How can you say … when …?” In 7:5 the final purpose is seeing clearly to remove the other person’s speck, not an instruction to leave it there.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0025)
Luke 6:39–42 is a close canonical unit for the speck and beam; Luke 6:37–38 corresponds to the opening judgment and measure sayings.
Thomas saying 26 is close.

MT-026 / Matthew 7:6

What is holy and the pearls

PRECEDING CONTEXT / Matt. 7:5

You hypocrite! First remove the beam from your own eye. Then you will see clearly enough to remove the speck from your brother’s eye.

Matt. 7:6

GREEK + WORD-ORDER INTERLINEAR

Μὴ	δῶτε	τὸ	ἅγιον	τοῖς	κυσίν,	μηδὲ	βάλητε	τοὺς	μαργαρίτας	ὑμῶν
not	give	the	holy [thing]	to the	dogs	nor	throw	the	pearls	of you

ἔμπροσθεν	τῶν	χοίρων,	μήποτε	καταπατήσουσιν	αὐτοὺς	ἐν	τοῖς	ποσὶν
before	the	pigs	lest	they will trample	them	with	the	feet

αὐτῶν	καὶ	στραφέντες	ῥήξωσιν	ὑμᾶς.
of them	and	having turned	they tear apart	you

CLOSE ENGLISH

Do not give what is holy to dogs, nor throw your pearls before pigs, lest they trample them with their feet and turn and tear you apart.

FLUENT ENGLISH

Do not give what is sacred to dogs or throw your pearls in front of pigs. They may trample them underfoot, then turn on you and tear you apart.

FOLLOWING CONTEXT / Matt. 7:7

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

EDITORIAL NOTES

Matthew 7:6. To hagion is neuter, “what is holy”; it is not the personal title “the Holy One.” “Sacred” in fluent English gives the same adjective in this setting. The text does not identify a particular sacred object here.

Dogs, pigs, and pearls remain the explicit images. The translation does not substitute names of human groups for the animals or add an identification of the pearls. The plural pronouns preserve the warning without introducing a new named subject halfway through it.

Mēpote introduces the feared consequence. The fluent “They may …” expresses that danger in a separate sentence. The sequence of trampling, turning, and tearing is retained.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0026)
No direct matching saying in the four Gospels identified.
Thomas saying 93 is close.

MT-027 / Matthew 7:7-11

Ask, seek, and knock

PRECEDING CONTEXT / Matt. 7:6

Do not give what is sacred to dogs or throw your pearls in front of pigs. They may trample them underfoot, then turn on you and tear you apart.

Matt. 7:7

GREEK + WORD-ORDER INTERLINEAR

Αἰτεῖτε,	καὶ	δοθήσεται	ὑμῖν·	ζητεῖτε,	καὶ	εὑρήσετε·	κρούετε,	καὶ
ask	and	it will be given	to you	seek	and	you will find	knock	and

ἀνοιγήσεται	ὑμῖν.
it will be opened	to you

CLOSE ENGLISH

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

FLUENT ENGLISH

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

Matt. 7:8

GREEK + WORD-ORDER INTERLINEAR

πᾶς	γὰρ	ὁ	αἰτῶν	λαμβάνει	καὶ	ὁ	ζητῶν	εὑρίσκει	καὶ
everyone	for	the one	asking	receives	and	the one	seeking	finds	and

τῷ	κρούοντι	ἀνοιγήσεται.
to the one	knocking	it will be opened

CLOSE ENGLISH

For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

FLUENT ENGLISH

For everyone who asks receives, everyone who seeks finds, and for the one who knocks, the door will be opened.

Matt. 7:9

GREEK + WORD-ORDER INTERLINEAR

ἢ	τίς	ἐστιν	ἐξ	ὑμῶν	ἄνθρωπος,	ὃν	αἰτήσει	ὁ	υἱὸς	αὐτοῦ
or	what	is	among	you	man	whom	will ask	the	son	of him

ἄρτον—	μὴ	λίθον	ἐπιδώσει	αὐτῷ;
bread	not [question]	a stone	will hand	to him

CLOSE ENGLISH

Or what man among you, if his son asks him for bread, will hand him a stone?

FLUENT ENGLISH

If your son asks you for bread, would any of you hand him a stone?

Matt. 7:10

GREEK + WORD-ORDER INTERLINEAR

ἢ	καὶ	ἰχθὺν	αἰτήσει—	μὴ	ὄφιν	ἐπιδώσει	αὐτῷ;
or	also	a fish	he will ask	not [question]	a snake	will hand	to him

CLOSE ENGLISH

Or if his son asks for a fish, will he hand him a snake?

FLUENT ENGLISH

Or if your son asks for a fish, would you hand him a snake?

Matt. 7:11

GREEK + WORD-ORDER INTERLINEAR

εἰ	οὖν	ὑμεῖς	πονηροὶ	ὄντες	οἴδατε	δόματα	ἀγαθὰ	διδόναι	τοῖς
if	therefore	you	evil	being	know	gifts	good	to give	to the

τέκνοις	ὑμῶν,	πόσῳ	μᾶλλον	ὁ	πατὴρ	ὑμῶν	ὁ	ἐν	τοῖς
children	of you	by how much	more	the	Father	of you	the one	in	the

οὐρανοῖς	δώσει	ἀγαθὰ	τοῖς	αἰτοῦσιν	αὐτόν.
heavens	will give	good things	to the ones	asking	him

CLOSE ENGLISH

Therefore, if you, being evil, know how to give good gifts to your children, how much more will your Father in the heavens give good things to those who ask him.

FLUENT ENGLISH

If you, even though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

FOLLOWING CONTEXT / Matt. 7:12

So in everything, treat people as you want them to treat you. This is the Law and the Prophets.

EDITORIAL NOTES

Matthew 7:7-8. The three imperatives and their corresponding promises are kept in order. Their present forms do not require inserting “continually” or “without stopping” into every English command. The two opening verbs are not merged into one request.

The fluent layer supplies “door” with “will be opened,” making explicit the object implied by knocking. The close layer leaves the passive construction open. In 7:8, receiving and finding are present-tense statements, while opening remains future.

Matthew 7:9-10. The questions expect a negative answer. The relative construction about the man and his son becomes an English condition; fluent English addresses the hearers directly with “your son.” The son, implicit in 7:10, is named there for clarity.

The adopted source has an em dash after “bread” in 7:9 and after “will ask” in 7:10. Those punctuation marks remain in the Greek display. The English supplies its own natural sentence punctuation.

Matthew 7:11. “Evil” describes the hearers and is not softened to “imperfect.” The contrast is the Father’s greater generosity. Matthew’s object is “good things”; no different object is imported from a parallel. The close layer retains “the heavens,” while the fluent layer uses English “heaven.”

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0027)
Luke 11:5–13 is a close canonical unit.
Thomas saying 2 and Gospel of Thomas, saying 92 are thematic comparisons; Gospel of Thomas, saying 94 is close.
The full passages are not treated as identical.

MT-028 / Matthew 7:12

Treating others

PRECEDING CONTEXT / Matt. 7:11

If you, even though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

Matt. 7:12

GREEK + WORD-ORDER INTERLINEAR

Πάντα	οὖν	ὅσα	ἐὰν	θέλητε	ἵνα	ποιῶσιν	ὑμῖν	οἱ	ἄνθρωποι,
all things	therefore	whatever	[modal]	you want	that	they do	to you	the	people

οὕτως	καὶ	ὑμεῖς	ποιεῖτε	αὐτοῖς·	οὗτος	γάρ	ἐστιν	ὁ	νόμος	καὶ	οἱ
in this way	also	you	do	to them	this	for	is	the	Law	and	the

προφῆται.
Prophets

CLOSE ENGLISH

Therefore, all the things that you want people to do to you, you also do to them in the same way; for this is the Law and the Prophets.

FLUENT ENGLISH

So in everything, treat people as you want them to treat you. This is the Law and the Prophets.

FOLLOWING CONTEXT / Matt. 7:13

Enter through the narrow gate. For the gate is wide and the road to destruction is broad, and many go in through it.

EDITORIAL NOTES

Matthew 7:12. “All the things” / “in everything” retains the comprehensive opening. The condition concerns what the hearers want others to do to them, not what those others have already done. It is not changed into a rule of returning only received treatment.

The modal particle in the indefinite construction is marked [modal] in the interlinear; it has no separate idiomatic English word. “Treat” in the fluent layer expresses the repeated poieō, “do,” in the reciprocal construction.

“The Law and the Prophets” remains the text’s concluding formulation. The translation does not replace it with a modern explanatory slogan or add a different list of scriptural books.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0028)
Luke 6:31 parallels reciprocal treatment.
The conclusion about the Law and the Prophets belongs to Matthew 7:12 and is not added to Luke.
No directly comparable saying in the Gospel of Thomas identified.

MT-029 / Matthew 7:13-14

The narrow gate and the two ways

PRECEDING CONTEXT / Matt. 7:12

So in everything, treat people as you want them to treat you. This is the Law and the Prophets.

Matt. 7:13

GREEK + WORD-ORDER INTERLINEAR

Εἰσέλθατε	διὰ	τῆς	στενῆς	πύλης·	ὅτι	πλατεῖα	ἡ	πύλη	καὶ
enter	through	the	narrow	gate	because	wide	the	gate	and

εὐρύχωρος	ἡ	ὁδὸς	ἡ	ἀπάγουσα	εἰς	τὴν	ἀπώλειαν,	καὶ	πολλοί
spacious	the	way	the one	leading away	into	the	destruction	and	many

εἰσιν	οἱ	εἰσερχόμενοι	δι’	αὐτῆς·
are	the ones	entering	through	it

CLOSE ENGLISH

Enter through the narrow gate, because the gate is wide and the way leading to destruction is spacious, and many are those who enter through it;

FLUENT ENGLISH

Enter through the narrow gate. For the gate is wide and the road to destruction is broad, and many go in through it.

Matt. 7:14

GREEK + WORD-ORDER INTERLINEAR

ὅτι	στενὴ	ἡ	πύλη	καὶ	τεθλιμμένη	ἡ	ὁδὸς	ἡ	ἀπάγουσα	εἰς
because	narrow	the	gate	and	constricted	the	way	the one	leading away	into

τὴν	ζωήν,	καὶ	ὀλίγοι	εἰσὶν	οἱ	εὑρίσκοντες	αὐτήν.
the	life	and	few	are	the ones	finding	it

CLOSE ENGLISH

for the gate is narrow and the way leading to life is constricted, and few are those who find it.

FLUENT ENGLISH

For the gate is narrow, and so is the road that leads to life, and few find it.

FOLLOWING CONTEXT / Matt. 7:15

Watch out for false prophets. They come to you dressed as sheep, but inside they are ravenous wolves.

EDITORIAL NOTES

Matthew 7:13-14. Both verses begin their explanation with hoti in the adopted text. The close layer has “because” and “for”; the fluent layer preserves “For” in 7:14. It does not adopt the exclamatory “How …” associated with the alternative reading ti.

The SBLGNT apparatus records the alternative at 7:14. Michael H. Burer’s discussion of the NET revision explains its use of an exclamation on a different Greek reading; that choice is not imported into this translation. References: https://www.biblegateway.com/passage/?search=Matthew+7:14&version=SBLGNT and https://blogs.bible.org/a-change-to-net-matthew-714/

Tethlimmenē conveys being pressed or constricted. The close layer uses “constricted”; the fluent layer uses the road image “narrow.” The image can suggest difficulty, but the main text does not add a separate statement about a particular hardship.

Both gate and way are grammatically feminine. The final “it” in 7:14 leaves the pronoun’s reference open between them. “Destruction” is retained without substituting a named afterlife place. The contrast between many and few is not expanded into a numerical estimate.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0029)
Thomas saying 75 is thematic.
Luke 13:24–25 provides the narrow-entrance comparison; Matthew also sets out two ways.

MT-030 / Matthew 7:15-20

False prophets and their fruit

PRECEDING CONTEXT / Matt. 7:14

For the gate is narrow, and so is the road that leads to life, and few find it.

Matt. 7:15

GREEK + WORD-ORDER INTERLINEAR

Προσέχετε	ἀπὸ	τῶν	ψευδοπροφητῶν,	οἵτινες	ἔρχονται	πρὸς	ὑμᾶς	ἐν
beware	of	the	false prophets	who	come	to	you	in

ἐνδύμασι	προβάτων	ἔσωθεν	δέ	εἰσιν	λύκοι	ἅρπαγες.
clothing	of sheep	inwardly	but	they are	wolves	rapacious

CLOSE ENGLISH

Beware of the false prophets who come to you in sheep’s clothing, but inwardly are rapacious wolves.

FLUENT ENGLISH

Watch out for false prophets. They come to you dressed as sheep, but inside they are ravenous wolves.

Matt. 7:16

GREEK + WORD-ORDER INTERLINEAR

ἀπὸ	τῶν	καρπῶν	αὐτῶν	ἐπιγνώσεσθε	αὐτούς.	μήτι	συλλέγουσιν	ἀπὸ
from	the	fruits	of them	you will recognize	them	surely not	do they gather	from

ἀκανθῶν	σταφυλὰς	ἢ	ἀπὸ	τριβόλων	σῦκα;
thorns	grapes	or	from	thistles	figs

CLOSE ENGLISH

You will recognize them by their fruits. Do people gather grapes from thorns or figs from thistles?

FLUENT ENGLISH

You will recognize them by their fruit. People do not pick grapes from thornbushes or figs from thistles, do they?

Matt. 7:17

GREEK + WORD-ORDER INTERLINEAR

οὕτως	πᾶν	δένδρον	ἀγαθὸν	καρποὺς	καλοὺς	ποιεῖ,	τὸ	δὲ	σαπρὸν
in this way	every	tree	good	fruits	fine	produces	the	but	rotten

δένδρον	καρποὺς	πονηροὺς	ποιεῖ·
tree	fruits	bad	produces

CLOSE ENGLISH

In this way, every good tree produces fine fruits, but the rotten tree produces bad fruits;

FLUENT ENGLISH

Every healthy tree bears good fruit, but a bad tree bears bad fruit.

Matt. 7:18

GREEK + WORD-ORDER INTERLINEAR

οὐ	δύναται	δένδρον	ἀγαθὸν	καρποὺς	πονηροὺς	ποιεῖν,	οὐδὲ	δένδρον
not	can	a tree	good	fruits	bad	produce	nor	a tree

σαπρὸν	καρποὺς	καλοὺς	ποιεῖν.
rotten	fruits	fine	produce

CLOSE ENGLISH

a good tree cannot produce bad fruits, nor can a rotten tree produce fine fruits.

FLUENT ENGLISH

A healthy tree cannot bear bad fruit, and a bad tree cannot bear good fruit.

Matt. 7:19

GREEK + WORD-ORDER INTERLINEAR

πᾶν	δένδρον	μὴ	ποιοῦν	καρπὸν	καλὸν	ἐκκόπτεται	καὶ	εἰς	πῦρ
every	tree	not	producing	fruit	fine	is cut down	and	into	fire

βάλλεται.
is thrown

CLOSE ENGLISH

Every tree that does not produce fine fruit is cut down and thrown into fire.

FLUENT ENGLISH

Every tree that does not bear good fruit is cut down and thrown into the fire.

Matt. 7:20

GREEK + WORD-ORDER INTERLINEAR

ἄρα	γε	ἀπὸ	τῶν	καρπῶν	αὐτῶν	ἐπιγνώσεσθε	αὐτούς.
so then	indeed	from	the	fruits	of them	you will recognize	them

CLOSE ENGLISH

So then, you will recognize them by their fruits.

FLUENT ENGLISH

So you will recognize them by their fruit.

FOLLOWING CONTEXT / Matt. 7:21

Not everyone who calls me “Lord, Lord” will enter the kingdom of heaven. It is the one who does the will of my Father in heaven who will enter.

EDITORIAL NOTES

Matthew 7:15. The clothing and inward-wolf image is retained. Harpages gives the predatory force of the wolves: “rapacious” in close English and “ravenous” in the reading layer. The English does not identify a particular later group as the false prophets.

Matthew 7:16, 20. The repeated recognition formula is kept as a future, “you will recognize.” The close plural “fruits” becomes the ordinary English collective “fruit” in the reading layer. The plant question expects “no”; fluent English makes that expectation explicit.

Matthew 7:17-19 uses several adjectives. Agathos describes the good tree; kalos the fine/good fruit; sapros the rotten or unsound tree; ponēros the bad fruit. The interlinear distinguishes the words. Close English uses “good,” “fine,” “rotten,” and “bad”; fluent English uses the natural tree-and-fruit contrast without claiming that these senses never overlap.

The fluent “healthy” interprets the good tree within the image; it does not supply a diagnosis for the bad tree. The inability clauses in 7:18, the cutting down and burning in 7:19, and the final recognition in 7:20 remain distinct.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0030)
Luke 6:43–45 is a close canonical unit.
Thomas saying 43 is a composite comparison and Gospel of Thomas, saying 45 is close.

MT-031 / Matthew 7:21-23

Saying “Lord” and doing the Father’s will

PRECEDING CONTEXT / Matt. 7:20

So you will recognize them by their fruit.

Matt. 7:21

GREEK + WORD-ORDER INTERLINEAR

Οὐ	πᾶς	ὁ	λέγων	μοι·	Κύριε	κύριε	εἰσελεύσεται	εἰς	τὴν
not	everyone	the one	saying	to me	Lord	Lord	will enter	into	the

βασιλείαν	τῶν	οὐρανῶν,	ἀλλ’	ὁ	ποιῶν	τὸ	θέλημα	τοῦ	πατρός
kingdom	of the	heavens	but	the one	doing	the	will	of the	Father

μου	τοῦ	ἐν	τοῖς	οὐρανοῖς.
of me	the one	in	the	heavens

CLOSE ENGLISH

Not everyone who says to me, “Lord, Lord,” will enter the kingdom of the heavens, but the one who does the will of my Father in the heavens.

FLUENT ENGLISH

Not everyone who calls me “Lord, Lord” will enter the kingdom of heaven. It is the one who does the will of my Father in heaven who will enter.

Matt. 7:22

GREEK + WORD-ORDER INTERLINEAR

πολλοὶ	ἐροῦσίν	μοι	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ·	Κύριε	κύριε,	οὐ	τῷ
many	will say	to me	on	that	the	day	Lord	Lord	not [question]	in the

σῷ	ὀνόματι	ἐπροφητεύσαμεν,	καὶ	τῷ	σῷ	ὀνόματι	δαιμόνια	ἐξεβάλομεν,
your	name	did we prophesy	and	in the	your	name	demons	did we cast out

καὶ	τῷ	σῷ	ὀνόματι	δυνάμεις	πολλὰς	ἐποιήσαμεν;
and	in the	your	name	mighty works	many	did we do

CLOSE ENGLISH

Many will say to me on that day, “Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name do many mighty works?”

FLUENT ENGLISH

Many will say to me on that day, “Lord, Lord, didn’t we prophesy in your name, drive out demons in your name, and perform many miracles in your name?”

Matt. 7:23

GREEK + WORD-ORDER INTERLINEAR

καὶ	τότε	ὁμολογήσω	αὐτοῖς	ὅτι	Οὐδέποτε	ἔγνων	ὑμᾶς·	ἀποχωρεῖτε	ἀπ’
and	then	I will declare	to them	that	never	I knew	you	go away	from

ἐμοῦ	οἱ	ἐργαζόμενοι	τὴν	ἀνομίαν.
me	the ones	working	the	lawlessness

CLOSE ENGLISH

And then I will declare to them, “I never knew you; go away from me, you who practice lawlessness.”

FLUENT ENGLISH

Then I will tell them plainly, “I never knew you. Leave me, you evildoers!”

FOLLOWING CONTEXT / Matt. 7:24

So everyone who hears these words of mine and puts them into practice will be like a wise man who built his house on rock.

EDITORIAL NOTES

Matthew 7:21. The text contrasts saying “Lord, Lord” with doing the Father’s will. Fluent English supplies the repeated “will enter” in its second sentence to make the contrast explicit. The phrase remains “my Father,” not “your Father.”

Matthew 7:22. “On that day” is retained without adding a date. “In your name” occurs three times; both continuous English layers repeat it three times. The question presents what the speakers claim, without turning their speech into a separate narrator’s certification.

Dynameis is plural and denotes deeds of power in this context: “mighty works” in the close layer and “miracles” in fluent English. Prophesying and casting out demons remain separate acts in the list.

Matthew 7:23. “Never” is categorical and is not changed to “no longer.” Homologēsō is rendered “will declare” / “will tell … plainly.” Anomia remains “lawlessness” in close English; the fluent address is “you evildoers.” This is not replaced by a statement that the speakers merely lacked knowledge.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0031)
Luke 13:25–28 corresponds to the refusal to acknowledge those who come.
Matthew’s “never” and Luke’s claims about shared meals remain distinct.
No directly comparable saying in the Gospel of Thomas identified.

MT-032 / Matthew 7:24-27

Hearing, doing, and the two houses

PRECEDING CONTEXT / Matt. 7:23

Then I will tell them plainly, “I never knew you. Leave me, you evildoers!”

Matt. 7:24

GREEK + WORD-ORDER INTERLINEAR

Πᾶς	οὖν	ὅστις	ἀκούει	μου	τοὺς	λόγους	τούτους	καὶ	ποιεῖ
everyone	therefore	who	hears	of me	the	words	these	and	does

αὐτούς,	ὁμοιωθήσεται	ἀνδρὶ	φρονίμῳ,	ὅστις	ᾠκοδόμησεν	αὐτοῦ	τὴν
them	will be likened	to a man	prudent	who	built	of him	the

οἰκίαν	ἐπὶ	τὴν	πέτραν.
house	on	the	rock

CLOSE ENGLISH

Therefore, everyone who hears these words of mine and does them will be likened to a prudent man who built his house on the rock;

FLUENT ENGLISH

So everyone who hears these words of mine and puts them into practice will be like a wise man who built his house on rock.

Matt. 7:25

GREEK + WORD-ORDER INTERLINEAR

καὶ	κατέβη	ἡ	βροχὴ	καὶ	ἦλθον	οἱ	ποταμοὶ	καὶ	ἔπνευσαν	οἱ
and	came down	the	rain	and	came	the	rivers	and	blew	the

ἄνεμοι	καὶ	προσέπεσαν	τῇ	οἰκίᾳ	ἐκείνῃ,	καὶ	οὐκ	ἔπεσεν,	τεθεμελίωτο
winds	and	fell against	the	house	that	and	not	it fell	it had been founded

γὰρ	ἐπὶ	τὴν	πέτραν.
for	on	the	rock

CLOSE ENGLISH

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

FLUENT ENGLISH

The rain poured down, the floodwaters came, and the winds blew and battered that house. It did not fall, because it had its foundation on rock.

Matt. 7:26

GREEK + WORD-ORDER INTERLINEAR

καὶ	πᾶς	ὁ	ἀκούων	μου	τοὺς	λόγους	τούτους	καὶ	μὴ	ποιῶν
and	everyone	the one	hearing	of me	the	words	these	and	not	doing

αὐτοὺς	ὁμοιωθήσεται	ἀνδρὶ	μωρῷ,	ὅστις	ᾠκοδόμησεν	αὐτοῦ	τὴν	οἰκίαν
them	will be likened	to a man	foolish	who	built	of him	the	house

ἐπὶ	τὴν	ἄμμον.
on	the	sand

CLOSE ENGLISH

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

FLUENT ENGLISH

But everyone who hears these words of mine and does not put them into practice will be like a foolish man who built his house on sand.

Matt. 7:27

GREEK + WORD-ORDER INTERLINEAR

καὶ	κατέβη	ἡ	βροχὴ	καὶ	ἦλθον	οἱ	ποταμοὶ	καὶ	ἔπνευσαν	οἱ
and	came down	the	rain	and	came	the	rivers	and	blew	the

ἄνεμοι	καὶ	προσέκοψαν	τῇ	οἰκίᾳ	ἐκείνῃ,	καὶ	ἔπεσεν,	καὶ	ἦν	ἡ
winds	and	struck	the	house	that	and	it fell	and	was	the

πτῶσις	αὐτῆς	μεγάλη.
fall	of it	great

CLOSE ENGLISH

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

FLUENT ENGLISH

The rain poured down, the floodwaters came, and the winds blew and struck that house. It collapsed with a great crash.

FOLLOWING CONTEXT / Matt. 7:28

When Jesus had finished saying these things, the crowds were astonished at his teaching.

EDITORIAL NOTES

Matthew 7:24, 26. The adopted verb homoiōthēsetai is future passive, “will be likened,” in both sayings. It is not replaced by the first-person “I will compare.” Fluent English uses “will be like.” Hearing and doing remain separate, and the words are expressly “these words of mine.”

Phronimos is “prudent” in close English and “wise” in the reading layer; mōros is “foolish.” The construction remains a comparison with a builder. The translation does not identify the rock with a named person or doctrine within the main text.

Matthew 7:25, 27. The repeated rain, rivers, and winds remain in the same order. “Floodwaters” gives the rivers their force in this storm setting. The verbs differ: prosepesan, “fell against” / “battered,” and prosekopsan, “struck.” Both continuous layers retain that difference.

Tethemeliōto in 7:25 is pluperfect passive: “it had been founded.” The enduring house stands on rock. The other house stands on sand; Matthew does not add Luke’s different description of the foundation.

Matthew 7:27. The close layer retains the repeated fall and its greatness. Fluent “collapsed with a great crash” expresses the force as an English idiom; the Greek noun is “fall,” not a separate word for sound.

Matthew 7:28 describes the crowds’ astonishment and is given here as following context in fluent English.

PARALLEL PASSAGES

Comparing the passages (H-029, SR-0032)
Luke 6:47–49 parallels the two houses.
Matthew’s second house stands on sand; Luke’s is on ground without a foundation.
Each version’s foundation and collapse details remain distinct.
No directly comparable saying in the Gospel of Thomas identified.

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark Chapters 8–9: MT-033-MT-051

19 UNITS	28 SPEECH VERSES	3 ENGLISH LAYERS

An English rendering from the Greek text, with a word-order interlinear, a close translation, a fluent reading version, and notes. This sequence presents sayings in Matthew 8–9 with selected narrative context.

The narrative sequence

Cleansing and faith · The cost of following · The storm and the herd · Forgiveness and the call of Matthew · Mercy, fasting, and new wine · Healing and the harvest

Contents

MT-033	Willingness and cleansing	Matthew 8:3
MT-034	The priest and the offering	Matthew 8:4
MT-035	The promise to heal	Matthew 8:7
MT-036	Faith and the kingdom banquet	Matthew 8:10–12
MT-037	As you have believed	Matthew 8:13
MT-038	Nowhere to lay his head	Matthew 8:20
MT-039	Follow me	Matthew 8:22
MT-040	Little faith and the storm	Matthew 8:26
MT-041	The demons and the herd	Matthew 8:32
MT-042	Courage and forgiveness	Matthew 9:2
MT-043	Which is easier to say?	Matthew 9:4–5
MT-044	Authority on earth to forgive	Matthew 9:6
MT-045	Matthew leaves the tax booth	Matthew 9:9
MT-046	Mercy and the call to sinners	Matthew 9:12–13
MT-047	The bridegroom, the patch, and the wine	Matthew 9:15–17
MT-048	Your faith has made you well	Matthew 9:22
MT-049	The girl is sleeping	Matthew 9:24
MT-050	The blind men and the warning	Matthew 9:28–30
MT-051	Workers for the harvest	Matthew 9:37–38

Context wording is reused exactly wherever a verse appears again. The inherited H and SR references distinguish scene correspondence from a direct saying parallel.

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears immediately above its own English gloss. The token order and punctuation come from the adopted Greek source. Every speech-bearing verse includes its narrative frame and any speech by other characters. Context excerpts retain their verse boundaries and can begin or end within an ongoing speech. A gloss may contain several English words; it is a contextual aid, not a claim that the Greek word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; brackets also mark supplied English words or the force of a question. Case relations may be expressed through English prepositions. “You” may be singular or plural; the notes identify significant shifts. [modal] marks a particle whose force belongs to its construction. Source punctuation is retained, including the em dash at 9:6; it is not an extra lexical token.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, make an implicit subject explicit, or use an English idiom. Material interpretive choices are recorded in the notes. Short, straightforward clauses can legitimately remain similar across the two continuous layers.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-033 / Matthew 8:3

Willingness and cleansing

PRECEDING CONTEXT / Matt. 8:2

A man with leprosy came up, bowed before him, and said, “Lord, if you are willing, you can make me clean.”

Matt. 8:3

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐκτείνας	τὴν	χεῖρα	ἥψατο	αὐτοῦ	λέγων·	Θέλω,
and	having stretched out	the	hand	he touched	him	saying	I am willing

καθαρίσθητι·	καὶ	εὐθέως	ἐκαθαρίσθη	αὐτοῦ	ἡ	λέπρα.
be cleansed	and	immediately	was cleansed	of him	the	leprosy

CLOSE ENGLISH

And stretching out his hand, he touched him, saying, “I am willing; be cleansed.” And immediately his leprosy was cleansed away.

FLUENT ENGLISH

He reached out and touched the man. “I am willing,” he said. “Be clean.” At once the man was cleansed of his leprosy.

FOLLOWING CONTEXT / Matt. 8:4

Jesus told him, “Make sure you tell no one. Go and show yourself to the priest, and bring the offering Moses commanded, as a testimony to them.”

EDITORIAL NOTES

Matthew 8:3. The imperative is passive, “be cleansed,” not an instruction to cleanse oneself. “I am willing” answers the man’s condition in 8:2. The narrator’s action of reaching out and touching remains part of the complete speech-bearing verse.

The Greek makes “his leprosy” the subject of the final passive verb. Close English keeps that unusual construction with “cleansed away”; fluent English makes the man the subject. Both retain cleansing vocabulary rather than replacing every occurrence with “heal.”

“Leprosy” is the conventional English label here for an ancient category of skin disease; it does not establish a modern diagnosis. See the NET note on Matthew 8:2: https://www.bible.com/bible/107/MAT.8.NET

PARALLEL PASSAGES

Comparing the passages (H-030, SR-0033)
Mark 1:41 and Luke 5:13 are close.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-030): Mark 1:40–45; Luke 5:12–16.

MT-034 / Matthew 8:4

The priest and the offering

PRECEDING CONTEXT / Matt. 8:3

He reached out and touched the man. “I am willing,” he said. “Be clean.” At once the man was cleansed of his leprosy.

Matt. 8:4

GREEK + WORD-ORDER INTERLINEAR

καὶ	λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ὅρα	μηδενὶ	εἴπῃς,	ἀλλὰ	ὕπαγε
and	says	to him	[art.]	Jesus	see	to no one	you should tell	but	go

σεαυτὸν	δεῖξον	τῷ	ἱερεῖ,	καὶ	προσένεγκον	τὸ	δῶρον	ὃ	προσέταξεν
yourself	show	to the	priest	and	bring	the	gift	which	commanded

Μωϋσῆς	εἰς	μαρτύριον	αὐτοῖς.
Moses	as	a testimony	to them

CLOSE ENGLISH

And Jesus says to him, “See that you tell no one, but go, show yourself to the priest, and bring the gift that Moses commanded, as a testimony to them.”

FLUENT ENGLISH

Jesus told him, “Make sure you tell no one. Go and show yourself to the priest, and bring the offering Moses commanded, as a testimony to them.”

FOLLOWING CONTEXT / Matt. 8:5

When Jesus entered Capernaum, a centurion approached him and pleaded for help.

EDITORIAL NOTES

Matthew 8:4. Hora introduces a warning: “See that” / “Make sure.” The following prohibition concerns telling anyone; it is not expanded into a ban on all conversation.

Dōron is “gift” in the close layer and “offering” in fluent English. The priest is singular, while the concluding “them” is plural. That difference is retained without assigning a new explicit referent to the pronoun. “As a testimony to them” leaves the expression’s force open.

The command follows the cleansing. The translation does not turn bringing the offering into a prerequisite for the healing already narrated.

PARALLEL PASSAGES

Comparing the passages (H-030, SR-0034)
Mark 1:44 and Luke 5:14 are close.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-030): Mark 1:40–45; Luke 5:12–16.

MT-035 / Matthew 8:7

The promise to heal

PRECEDING CONTEXT / Matt. 8:6

He said, “Lord, my servant is lying paralyzed at home, suffering terribly.”

Matt. 8:7

GREEK + WORD-ORDER INTERLINEAR

καὶ	λέγει	αὐτῷ·	Ἐγὼ	ἐλθὼν	θεραπεύσω	αὐτόν.
and	he says	to him	I	having come	will heal	him

CLOSE ENGLISH

And he says to him, “I will come and heal him.”

FLUENT ENGLISH

Jesus replied, “I will come and heal him.”

FOLLOWING CONTEXT / Matt. 8:8

The centurion answered, “Lord, I am not worthy to have you come under my roof. Just speak the word, and my servant will be healed.

EDITORIAL NOTES

Matthew 8:7. The adopted Greek is punctuated as a statement, and both English layers follow that reading. A question is possible under another interpretation of the sentence; it is not substituted into this translation. See the UBS translation discussion: https://tips.translation.bible/story/translation-commentary-on-matthew-87/

The separate pronoun egō makes “I” explicit. The participle elthōn is construed with the future “will heal”; ordinary English expresses the sequence as “I will come and heal.” The fluent layer names Jesus as the implicit speaker.

Pais in the adjoining verses is rendered “servant”; the explicit doulos in 8:9 is “slave.” These are contextual renderings, not a claim that the two nouns always denote different people or legal conditions.

PARALLEL PASSAGES

Comparing the passages (H-031, SR-0035)
This comparison is a scene correspondence; no exact standalone saying-pair is established.
No directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-036 / Matthew 8:10–12

Faith and the kingdom banquet

PRECEDING CONTEXT / Matt. 8:9

For I too am a man under authority, with soldiers under me. I tell one, ‘Go,’ and he goes; another, ‘Come,’ and he comes; and my slave, ‘Do this,’ and he does it.”

Matt. 8:10

GREEK + WORD-ORDER INTERLINEAR

ἀκούσας	δὲ	ὁ	Ἰησοῦς	ἐθαύμασεν	καὶ	εἶπεν	τοῖς	ἀκολουθοῦσιν·
having heard	but	[art.]	Jesus	marveled	and	said	to the ones	following

Ἀμὴν	λέγω	ὑμῖν,	παρ’	οὐδενὶ	τοσαύτην	πίστιν	ἐν	τῷ	Ἰσραὴλ	εὗρον.
truly	I say	to you	with	no one	so great	faith	in	[art.]	Israel	I found

CLOSE ENGLISH

But hearing this, Jesus marveled and said to those following him, “Truly I say to you, with no one in Israel have I found such great faith.

FLUENT ENGLISH

When Jesus heard this, he was amazed. He told those following him, “I tell you the truth: I have found no one in Israel with faith this great.

Matt. 8:11

GREEK + WORD-ORDER INTERLINEAR

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

ἀνακλιθήσονται	μετὰ	Ἀβραὰμ	καὶ	Ἰσαὰκ	καὶ	Ἰακὼβ	ἐν	τῇ	βασιλείᾳ
will recline	with	Abraham	and	Isaac	and	Jacob	in	the	kingdom

τῶν	οὐρανῶν·
of the	heavens

CLOSE ENGLISH

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

FLUENT ENGLISH

I tell you, many will come from east and west to dine with Abraham, Isaac, and Jacob in the kingdom of heaven.

Matt. 8:12

GREEK + WORD-ORDER INTERLINEAR

οἱ	δὲ	υἱοὶ	τῆς	βασιλείας	ἐκβληθήσονται	εἰς	τὸ	σκότος	τὸ	ἐξώτερον·
the	but	sons	of the	kingdom	will be thrown out	into	the	darkness	the	outer

ἐκεῖ	ἔσται	ὁ	κλαυθμὸς	καὶ	ὁ	βρυγμὸς	τῶν	ὀδόντων.
there	will be	the	weeping	and	the	gnashing	of the	teeth

CLOSE ENGLISH

but the sons of the kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth.”

FLUENT ENGLISH

But the children of the kingdom will be thrown into the darkness outside, where there will be weeping and gnashing of teeth.”

FOLLOWING CONTEXT / Matt. 8:13

Jesus told the centurion, “Go. Let it happen for you as you have believed.” The servant was healed at that very hour.

EDITORIAL NOTES

Matthew 8:10. The adopted wording is “with no one … in Israel,” not the alternative “not even in Israel.” The statement is about the faith Jesus has found; no claim that all people in Israel lack faith is added.

Matthew 8:11. Anaklithēsontai means “will recline” in the meal setting. Fluent “dine” conveys that setting without requiring modern English readers to infer it from posture alone. The names and the two directions remain explicit. “The heavens” in close English becomes “heaven” in the fluent layer.

Matthew 8:12. The close “sons of the kingdom” becomes “children of the kingdom” in fluent English. It is an expression of belonging or expected membership, not a new genealogical assertion. The text is not expanded into a blanket judgment about a later religious or ethnic community.

The passive expulsion, outer darkness, weeping, and gnashing of teeth are all retained. No unstated agent or named afterlife location is inserted.

PARALLEL PASSAGES

Comparing the passages (H-031, SR-0036)
Luke 7:9 is close.
The banquet and exclusion also compare with Luke 13:28 and Luke 13:29.
Luke’s four directions are not reduced to Matthew’s east and west.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-031): Luke 7:1–10.

MT-037 / Matthew 8:13

As you have believed

PRECEDING CONTEXT / Matt. 8:12

But the children of the kingdom will be thrown into the darkness outside, where there will be weeping and gnashing of teeth.”

Matt. 8:13

GREEK + WORD-ORDER INTERLINEAR

καὶ	εἶπεν	ὁ	Ἰησοῦς	τῷ	ἑκατοντάρχῃ·	Ὕπαγε,	ὡς	ἐπίστευσας
and	said	[art.]	Jesus	to the	centurion	go	as	you believed

γενηθήτω	σοι·	καὶ	ἰάθη	ὁ	παῖς	ἐν	τῇ	ὥρᾳ	ἐκείνῃ.
let it happen	to you	and	was healed	the	servant	in	the	hour	that

CLOSE ENGLISH

And Jesus said to the centurion, “Go; as you have believed, let it happen for you.” And the servant was healed in that hour.

FLUENT ENGLISH

Jesus told the centurion, “Go. Let it happen for you as you have believed.” The servant was healed at that very hour.

FOLLOWING CONTEXT / Matt. 8:14

Jesus went into Peter’s house and saw Peter’s mother-in-law lying sick with a fever.

EDITORIAL NOTES

Matthew 8:13. Genēthētō is an imperative: “let it happen,” not merely a prediction. The second-person forms address the centurion; the servant is the person healed in the following narrative clause.

The adopted text has “the servant,” without a separate possessive pronoun after it. Both continuous layers keep that wording. “In that hour” / “at that very hour” preserves the stated timing without converting it into a measured number of minutes.

PARALLEL PASSAGES

Comparing the passages (H-031, SR-0037)
This comparison is a scene correspondence; no exact standalone saying-pair is established.
No directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-038 / Matthew 8:20

Nowhere to lay his head

PRECEDING CONTEXT / Matt. 8:19

A scribe came up to him and said, “Teacher, I will follow you wherever you go.”

Matt. 8:20

GREEK + WORD-ORDER INTERLINEAR

καὶ	λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Αἱ	ἀλώπεκες	φωλεοὺς	ἔχουσιν	καὶ	τὰ
and	says	to him	[art.]	Jesus	the	foxes	dens	have	and	the

πετεινὰ	τοῦ	οὐρανοῦ	κατασκηνώσεις,	ὁ	δὲ	υἱὸς	τοῦ	ἀνθρώπου	οὐκ
birds	of the	sky	resting places	the	but	Son	of the	Man	not

ἔχει	ποῦ	τὴν	κεφαλὴν	κλίνῃ.
has	where	the	head	he may lay

CLOSE ENGLISH

And Jesus says to him, “Foxes have dens and the birds of the sky have resting places, but the Son of Man has nowhere to lay his head.”

FLUENT ENGLISH

Jesus told him, “Foxes have dens, and birds have nests, but the Son of Man has nowhere to lay his head.”

FOLLOWING CONTEXT / Matt. 8:21

Another of the disciples said to him, “Lord, let me first go and bury my father.”

EDITORIAL NOTES

Matthew 8:20. Kataskēnōseis gives the birds’ resting or lodging places; “nests” is the natural image in fluent English. The clause’s second “have” is supplied from the first clause. The Son of Man title is retained in both layers.

The phrase is about having nowhere to lay one’s head. It is not expanded into a general rule about property ownership. The reference to birds “of the sky” is compressed to “birds” in the fluent layer.

Comparing the passages (H-034, SR-0038)
This comparison points to the saying at Luke 9:58.
The scene reference and the saying reference serve different purposes.

PARALLEL PASSAGES

Comparing the passages (H-034, SR-0038)
The direct saying comparison is Luke 9:58, with Thomas saying 86 close.
episode no. 34 is retained as scene index, not presented as a direct parallel to the foxes saying.

MT-039 / Matthew 8:22

Follow me

PRECEDING CONTEXT / Matt. 8:21

Another of the disciples said to him, “Lord, let me first go and bury my father.”

Matt. 8:22

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	Ἰησοῦς	λέγει	αὐτῷ·	Ἀκολούθει	μοι,	καὶ	ἄφες	τοὺς	νεκροὺς
[art.]	but	Jesus	says	to him	follow	me	and	leave	the	dead

θάψαι	τοὺς	ἑαυτῶν	νεκρούς.
to bury	the	their own	dead

CLOSE ENGLISH

But Jesus says to him, “Follow me, and leave the dead to bury their own dead.”

FLUENT ENGLISH

Jesus told him, “Follow me, and let the dead bury their own dead.”

FOLLOWING CONTEXT / Matt. 8:23

When he got into a boat, his disciples followed him.

EDITORIAL NOTES

Matthew 8:22. “Follow me” and the command about burial remain in the same order. “Their own dead” preserves the reflexive possessive. The two occurrences of “dead” are retained without inserting “spiritually” into the first.

The preceding context says “bury my father.” It does not say whether the father has just died or whether a later obligation is meant, so the English does not add either scenario. The wording is translated before its implications are interpreted.

PARALLEL PASSAGES

Comparing the passages (H-034, SR-0039)
Luke 9:60 is close; the opening call also corresponds to Luke 9:59, where it precedes the burial request. episode no. 34 identifies the scene.
No directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-040 / Matthew 8:26

Little faith and the storm

PRECEDING CONTEXT / Matt. 8:25

They came and woke him. “Lord, save us!” they said. “We are perishing!”

Matt. 8:26

GREEK + WORD-ORDER INTERLINEAR

καὶ	λέγει	αὐτοῖς·	Τί	δειλοί	ἐστε,	ὀλιγόπιστοι;	τότε	ἐγερθεὶς	
and	he says	to them	why	fearful	are you	you of little faith	then	having risen	
ἐπετίμησεν	τοῖς	ἀνέμοις	καὶ	τῇ	θαλάσσῃ,	καὶ	ἐγένετο	γαλήνη	μεγάλη.
he rebuked	the	winds	and	the	sea	and	there came	a calm	great

CLOSE ENGLISH

And he says to them, “Why are you fearful, you of little faith?” Then he rose and rebuked the winds and the sea, and there was a great calm.

FLUENT ENGLISH

He said to them, “Why are you afraid, you of little faith?” Then he got up and rebuked the winds and the sea, and a deep calm settled over the water.

FOLLOWING CONTEXT / Matt. 8:27

The men were amazed. “What kind of man is this,” they said, “that even the winds and the sea obey him?”

EDITORIAL NOTES

Matthew 8:26. The vocative addresses the disciples as people of little faith; it does not say that they have none. Deiloi is “fearful” / “afraid.” The narrator’s rising, rebuke, and calm follow the question in Matthew’s order.

“Rebuked” is retained for the address to winds and sea, but Matthew gives no quoted command to the storm in this verse. Words from Mark’s account are not inserted.

“A deep calm settled over the water” is the fluent form of “there was a great calm”; “over the water” supplies the setting. In context 8:25, “us” supplies the object of “save”; the adopted Greek has no separate object pronoun.

PARALLEL PASSAGES

Comparing the passages (H-034, SR-0040)
Mark 4:39, Mark 4:40, and the faith question in Luke 8:25 are comparable.
Matthew places the address before the calming; Luke places his question after it.
No directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-041 / Matthew 8:32

The demons and the herd

PRECEDING CONTEXT / Matt. 8:31

The demons begged him, “If you drive us out, send us into the herd of pigs.”

Matt. 8:32

GREEK + WORD-ORDER INTERLINEAR

καὶ	εἶπεν	αὐτοῖς·	Ὑπάγετε.	οἱ	δὲ	ἐξελθόντες	ἀπῆλθον	εἰς	τοὺς
and	he said	to them	go	they	and	having come out	went	into	the

χοίρους·	καὶ	ἰδοὺ	ὥρμησεν	πᾶσα	ἡ	ἀγέλη	κατὰ	τοῦ	κρημνοῦ	εἰς	τὴν
pigs	and	look	rushed	all	the	herd	down	the	steep bank	into	the

θάλασσαν,	καὶ	ἀπέθανον	ἐν	τοῖς	ὕδασιν.
sea	and	they died	in	the	waters

CLOSE ENGLISH

And he said to them, “Go.” And they came out and went into the pigs. And look, the whole herd rushed down the steep bank into the sea, and they died in the waters.

FLUENT ENGLISH

He said to them, “Go.” The demons came out and entered the pigs. Suddenly the whole herd rushed down the steep bank into the sea and drowned.

FOLLOWING CONTEXT / Matt. 8:33

The herdsmen ran away. They went into the town and reported everything, including what had happened to the men possessed by demons.

EDITORIAL NOTES

Matthew 8:32. “Go” is plural. The fluent layer names the demons as the subject of coming out and entering the pigs, using the explicit subject from preceding context 8:31.

The whole narrative clause is retained, although the spoken command is only one Greek word. The close layer follows “died in the waters”; fluent “drowned” interprets the manner of death from that setting. It does not add a number of animals.

PARALLEL PASSAGES

Comparing the passages (H-035, SR-0041)
This comparison is a scene correspondence; no exact standalone saying-pair is established.
No directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-042 / Matthew 9:2

Courage and forgiveness

PRECEDING CONTEXT / Matt. 9:1

He got into a boat, crossed over, and came to his own town.

Matt. 9:2

GREEK + WORD-ORDER INTERLINEAR

Καὶ	ἰδοὺ	προσέφερον	αὐτῷ	παραλυτικὸν	ἐπὶ	κλίνης	βεβλημένον.	καὶ
and	look	they were bringing	to him	a paralyzed [man]	on	a bed	lying	and

ἰδὼν	ὁ	Ἰησοῦς	τὴν	πίστιν	αὐτῶν	εἶπεν	τῷ	παραλυτικῷ·
having seen	[art.]	Jesus	the	faith	of them	said	to the	paralyzed [man]

Θάρσει,	τέκνον·	ἀφίενταί	σου	αἱ	ἁμαρτίαι.
take courage	child	are forgiven	of you	the	sins

CLOSE ENGLISH

And look, they were bringing him a paralyzed man lying on a bed. And seeing their faith, Jesus said to the paralyzed man, “Take courage, child; your sins are forgiven.”

FLUENT ENGLISH

Some people brought him a paralyzed man lying on a bed. When Jesus saw their faith, he said to the man, “Take heart, my child. Your sins are forgiven.”

FOLLOWING CONTEXT / Matt. 9:3

Some of the scribes said to themselves, “This man is blaspheming.”

EDITORIAL NOTES

Matthew 9:2. “Their faith” is plural and is not reduced to the sick man’s faith alone. The imperfect “were bringing” remains visible in close English; fluent English gives the event with “brought.”

Teknon is “child.” Fluent “my child” supplies the possessive as an affectionate form of address, not as a statement of biological parentage. The forgiveness clause is passive in both continuous layers; no explicit grammatical agent is inserted.

Klinē is rendered “bed” here and again at 9:6. The object is portable in the story; the translation does not identify a particular construction or material.

PARALLEL PASSAGES

Comparing the passages (H-036, SR-0042)
Mark 2:5 and Luke 5:20 are close.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-036): Mark 2:1–12; Luke 5:17–26.

MT-043 / Matthew 9:4–5

Which is easier to say?

PRECEDING CONTEXT / Matt. 9:3

Some of the scribes said to themselves, “This man is blaspheming.”

Matt. 9:4

GREEK + WORD-ORDER INTERLINEAR

καὶ	εἰδὼς	ὁ	Ἰησοῦς	τὰς	ἐνθυμήσεις	αὐτῶν	εἶπεν·	Ἱνατί	ἐνθυμεῖσθε
and	knowing	[art.]	Jesus	the	thoughts	of them	said	why	do you think

πονηρὰ	ἐν	ταῖς	καρδίαις	ὑμῶν;
evil things	in	the	hearts	of you

CLOSE ENGLISH

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

FLUENT ENGLISH

Jesus knew what they were thinking and said, “Why do you harbor evil thoughts in your hearts?

Matt. 9:5

GREEK + WORD-ORDER INTERLINEAR

τί	γάρ	ἐστιν	εὐκοπώτερον,	εἰπεῖν·	Ἀφίενταί	σου	αἱ	ἁμαρτίαι,	ἢ
which	for	is	easier	to say	are forgiven	of you	the	sins	or

εἰπεῖν·	Ἔγειρε	καὶ	περιπάτει;
to say	get up	and	walk

CLOSE ENGLISH

For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’?”

FLUENT ENGLISH

Which is easier to say: ‘Your sins are forgiven,’ or ‘Get up and walk’?”

FOLLOWING CONTEXT / Matt. 9:6

“But so that you may know that the Son of Man has authority on earth to forgive sins”—he then said to the paralyzed man, “Get up, pick up your bed, and go home.”

EDITORIAL NOTES

Matthew 9:4. The adopted participle is “knowing,” not “seeing.” Fluent “knew what they were thinking” makes the object natural in English. “Evil” remains explicit, and the location “in your hearts” is retained.

Matthew 9:5. The question asks which is easier to say, not which is easier to accomplish. Both quoted utterances and the distinction between forgiveness and walking are preserved.

Jesus’ argument continues into 9:6. Quotation marks close and reopen at the section boundary for readability.

PARALLEL PASSAGES

Comparing the passages (H-036, SR-0043)
Mark 2:8–11 and Luke 5:22–24 are close.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-036): Mark 2:1–12; Luke 5:17–26.

MT-044 / Matthew 9:6

Authority on earth to forgive

PRECEDING CONTEXT / Matt. 9:5

Which is easier to say: ‘Your sins are forgiven,’ or ‘Get up and walk’?”

Matt. 9:6

GREEK + WORD-ORDER INTERLINEAR

ἵνα	δὲ	εἰδῆτε	ὅτι	ἐξουσίαν	ἔχει	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐπὶ
so that	but	you may know	that	authority	has	the	Son	of the	Man	on

τῆς	γῆς	ἀφιέναι	ἁμαρτίας—	τότε	λέγει	τῷ	παραλυτικῷ·	Ἐγερθεὶς
the	earth	to forgive	sins	then	he says	to the	paralyzed [man]	having risen

ἆρόν	σου	τὴν	κλίνην	καὶ	ὕπαγε	εἰς	τὸν	οἶκόν	σου.
take up	of you	the	bed	and	go	to	the	house	of you

CLOSE ENGLISH

“But so that you may know that the Son of Man has authority on earth to forgive sins”—then he says to the paralyzed man, “Get up, take up your bed, and go to your house.”

FLUENT ENGLISH

“But so that you may know that the Son of Man has authority on earth to forgive sins”—he then said to the paralyzed man, “Get up, pick up your bed, and go home.”

FOLLOWING CONTEXT / Matt. 9:7

The man got up and went home.

EDITORIAL NOTES

Matthew 9:6. The purpose clause “so that you may know” is interrupted by the narrator’s “then he says to the paralyzed man.” The translation preserves that interruption rather than completing it with an invented statement such as “I will prove it.”

The source em dash remains attached to the Greek token for “sins.” English quotation and dash punctuation mark the change from speech to narration. The second command resumes direct speech.

“On earth” modifies the sphere in which the Son of Man has authority to forgive. “Get up,” taking the bed, and going home remain distinct actions; the participle before “take up” is expressed as an English command.

PARALLEL PASSAGES

Comparing the passages (H-036, SR-0043)
Mark 2:8–11 and Luke 5:22–24 are close.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-036): Mark 2:1–12; Luke 5:17–26.

MT-045 / Matthew 9:9

Matthew leaves the tax booth

PRECEDING CONTEXT / Matt. 9:8

When the crowds saw this, they were afraid and glorified God, who had given such authority to human beings.

Matt. 9:9

GREEK + WORD-ORDER INTERLINEAR

Καὶ	παράγων	ὁ	Ἰησοῦς	ἐκεῖθεν	εἶδεν	ἄνθρωπον	καθήμενον	ἐπὶ	τὸ
and	passing on	[art.]	Jesus	from there	saw	a man	sitting	at	the

τελώνιον,	Μαθθαῖον	λεγόμενον,	καὶ	λέγει	αὐτῷ·	Ἀκολούθει	μοι·	καὶ	
tax booth	Matthew	called	and	he says	to him	follow	me	and	

ἀναστὰς	ἠκολούθησεν	αὐτῷ.
having stood up	he followed	him

CLOSE ENGLISH

And as Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he says to him, “Follow me.” And he stood up and followed him.

FLUENT ENGLISH

As Jesus went on from there, he saw a man named Matthew sitting at the tax booth. “Follow me,” he said. Matthew got up and followed him.

FOLLOWING CONTEXT / Matt. 9:10

As Jesus reclined at a meal in the house, many tax collectors and sinners came and joined him and his disciples at the table.

EDITORIAL NOTES

Matthew 9:9. The man is named Matthew in this account. No different name from a parallel account is substituted. “Tax booth” renders the place of collection without adding a modern administrative title.

The close layer retains the historical present “says.” Fluent English uses past narrative tense and repeats Matthew’s name to keep the subject of getting up and following clear. Context 9:10 leaves “the house” unassigned; it does not insert an owner.

PARALLEL PASSAGES

Comparing the passages (H-037, SR-0044)
Mark 2:14 and Luke 5:27 are close.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-037): Mark 2:13–22; Luke 5:27–39.

MT-046 / Matthew 9:12–13

Mercy and the call to sinners

PRECEDING CONTEXT / Matt. 9:11

The Pharisees saw this and asked his disciples, “Why does your teacher eat with tax collectors and sinners?”

Matt. 9:12

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀκούσας	εἶπεν·	Οὐ	χρείαν	ἔχουσιν	οἱ	ἰσχύοντες	ἰατροῦ
he	but	having heard	said	not	need	have	the ones	being strong	of a physician

ἀλλὰ	οἱ	κακῶς	ἔχοντες.
but	the ones	badly	being

CLOSE ENGLISH

But hearing this, he said, “Those who are well have no need of a physician, but those who are ill do.

FLUENT ENGLISH

Jesus heard this and said, “Healthy people do not need a doctor; sick people do.

Matt. 9:13

GREEK + WORD-ORDER INTERLINEAR

πορευθέντες	δὲ	μάθετε	τί	ἐστιν·	Ἔλεος	θέλω	καὶ	οὐ	θυσίαν·	οὐ
having gone	but	learn	what	it is	mercy	I desire	and	not	sacrifice	not

γὰρ	ἦλθον	καλέσαι	δικαίους	ἀλλὰ	ἁμαρτωλούς.
for	I came	to call	righteous [people]	but	sinners

CLOSE ENGLISH

But go and learn what this means: ‘I desire mercy and not sacrifice.’ For I did not come to call righteous people, but sinners.”

FLUENT ENGLISH

Go and learn what this means: ‘I want mercy, not sacrifice.’ For I came to call sinners, not the righteous.”

FOLLOWING CONTEXT / Matt. 9:14

Then John’s disciples came to him and asked, “Why do we and the Pharisees fast often, while your disciples do not fast?”

EDITORIAL NOTES

Matthew 9:12. The expressions for being strong and being unwell form a health contrast: “well” / “ill” in close English, “healthy” / “sick” in the fluent layer. The statement remains an analogy involving a physician.

Matthew 9:13. The citation is Hosea 6:6. “Mercy” and “sacrifice” are retained as the two terms; the English does not expand the line into a new statement about every form of ritual. “Go and learn” preserves both verbs.

The adopted Greek ends with “sinners,” without “to repentance.” That addition is not imported from another text or the Lukan parallel. The fluent last sentence reverses the order of the contrast for natural emphasis while keeping both groups. Source apparatus: https://www.biblegateway.com/passage/?search=Matthew+9&version=SBLGNT

PARALLEL PASSAGES

Comparing the passages (H-037, SR-0045)
Mark 2:17 and Luke 5:31–32 are close.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-037): Mark 2:13–22; Luke 5:27–39.

MT-047 / Matthew 9:15–17

The bridegroom, the patch, and the wine

PRECEDING CONTEXT / Matt. 9:14

Then John’s disciples came to him and asked, “Why do we and the Pharisees fast often, while your disciples do not fast?”

Matt. 9:15

GREEK + WORD-ORDER INTERLINEAR

καὶ	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Μὴ	δύνανται	οἱ	υἱοὶ	τοῦ
and	said	to them	[art.]	Jesus	not [question]	can	the	sons	of the

νυμφῶνος	πενθεῖν	ἐφ’	ὅσον	μετ’	αὐτῶν	ἐστιν	ὁ	νυμφίος;
wedding chamber	mourn	for	as long as	with	them	is	the	bridegroom

ἐλεύσονται	δὲ	ἡμέραι	ὅταν	ἀπαρθῇ	ἀπ’	αὐτῶν	ὁ	νυμφίος,	καὶ	τότε
will come	but	days	when	is taken away	from	them	the	bridegroom	and	then

νηστεύσουσιν.
they will fast

CLOSE ENGLISH

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

FLUENT ENGLISH

Jesus said to them, “Wedding guests cannot mourn while the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them. Then they will fast.

Matt. 9:16

GREEK + WORD-ORDER INTERLINEAR

οὐδεὶς	δὲ	ἐπιβάλλει	ἐπίβλημα	ῥάκους	ἀγνάφου	ἐπὶ	ἱματίῳ	παλαιῷ·	
no one	but	puts	a patch	of cloth	unfulled	on	a garment	old	
αἴρει	γὰρ	τὸ	πλήρωμα	αὐτοῦ	ἀπὸ	τοῦ	ἱματίου,	καὶ	χεῖρον	σχίσμα
pulls away	for	the	filling [patch]	of it	from	the	garment	and	a worse	tear
γίνεται.										
results										

CLOSE ENGLISH

And no one puts a patch of unfulled cloth on an old garment, for the patch pulls away from the garment, and a worse tear results.

FLUENT ENGLISH

No one patches an old garment with unshrunk cloth. The patch pulls away from the garment and makes the tear worse.

Matt. 9:17

GREEK + WORD-ORDER INTERLINEAR

οὐδὲ	βάλλουσιν	οἶνον	νέον	εἰς	ἀσκοὺς	παλαιούς·	εἰ	δὲ	μή	γε,
nor	do they put	wine	new	into	wineskins	old	if	but	not	indeed
ῥήγνυνται	οἱ	ἀσκοί,	καὶ	ὁ	οἶνος	ἐκχεῖται	καὶ	οἱ	ἀσκοὶ	
burst	the	wineskins	and	the	wine	is poured out	and	the	wineskins	
ἀπόλλυνται·	ἀλλὰ	βάλλουσιν	οἶνον	νέον	εἰς	ἀσκοὺς	καινούς,	καὶ		
are ruined	but	they put	wine	new	into	wineskins	fresh	and		
ἀμφότεροι	συντηροῦνται.									
both	are preserved									

CLOSE ENGLISH

Nor do they put new wine into old wineskins; otherwise the wineskins burst, and the wine is poured out and the wineskins are ruined. But they put new wine into fresh wineskins, and both are preserved.”

FLUENT ENGLISH

Nor do people put new wine into old wineskins. If they do, the skins burst, the wine spills, and the skins are ruined. They put new wine into fresh skins, and both are preserved.”

FOLLOWING CONTEXT / Matt. 9:18

While he was saying these things to them, a ruler came and bowed before him. “My daughter has just died,” he said. “But come and lay your hand on her, and she will live.”

EDITORIAL NOTES

Matthew 9:15. The literal expression “sons of the wedding chamber” designates the wedding company, rendered “wedding guests” in fluent English. The question expects a negative answer. The first verb is “mourn,” while the later verb is “fast”; they are not collapsed into one repeated action.

The bridegroom is “taken away” in a passive construction. The main text does not insert an agent or replace the image with an explicit prediction of an execution.

Matthew 9:16. Agnaphos describes cloth that has not been fulled or finished. The interlinear and close layer use “unfulled”; fluent “unshrunk” identifies the relevant property in the patch image. “Filling [patch]” keeps plērōma distinct in the gloss while both continuous layers use “patch.”

Matthew 9:17. Neos for the wine and kainos for the skins are distinguished as “new” and “fresh.” The otherwise-condition, the bursting, the spilling, the ruined skins, and the preservation of both are retained. No additional saying about preference for old wine is imported from Luke.

PARALLEL PASSAGES

Comparing the passages (H-037, SR-0046)
Mark 2:19–20, Mark 2:21–22, Luke 5:34–35, and Luke 5:36–39 are close canonical units.
Thomas saying 47 is composite and Gospel of Thomas, saying 104 is close.
Related narrative passages (H-037): Mark 2:13–22; Luke 5:27–39.

MT-048 / Matthew 9:22

Your faith has made you well

PRECEDING CONTEXT / Matt. 9:21

For she had said to herself, “If I only touch his garment, I will be made well.”

Matt. 9:22

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	Ἰησοῦς	στραφεὶς	καὶ	ἰδὼν	αὐτὴν	εἶπεν·	Θάρσει,	θύγατερ·
[art.]	but	Jesus	having turned	and	having seen	her	said	take courage	daughter

ἡ	πίστις	σου	σέσωκέν	σε.	καὶ	ἐσώθη	ἡ	γυνὴ	ἀπὸ	τῆς	ὥρας
the	faith	of you	has saved	you	and	was saved	the	woman	from	the	hour

ἐκείνης.
that

CLOSE ENGLISH

But Jesus turned and saw her and said, “Take courage, daughter; your faith has saved you.” And the woman was saved from that hour.

FLUENT ENGLISH

Jesus turned and saw her. “Take heart, daughter,” he said. “Your faith has made you well.” From that moment the woman was healed.

FOLLOWING CONTEXT / Matt. 9:23

Jesus entered the ruler’s house and saw the flute players and the noisy crowd.

EDITORIAL NOTES

Matthew 9:22. Both the speech and the narrator use forms of sōzō. The interlinear and close layer keep “save” visible; fluent English uses “made you well” and “healed” in this bodily-healing scene. This contextual rendering does not claim that the verb means only physical healing elsewhere.

The perfect “has saved” retains the completed act and its present result; the following narrative verb is aorist. “From that hour” becomes “from that moment” in fluent English. “Daughter” remains the form of address.

Context 9:21 uses the same healing sense. No “go in peace” clause is added from a parallel account.

PARALLEL PASSAGES

Comparing the passages (H-038, SR-0047)
Mark 5:34 and Luke 8:48 are close.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-038): Mark 5:22–43; Luke 8:40–56.

MT-049 / Matthew 9:24

The girl is sleeping

PRECEDING CONTEXT / Matt. 9:23

Jesus entered the ruler’s house and saw the flute players and the noisy crowd.

Matt. 9:24

GREEK + WORD-ORDER INTERLINEAR

ἔλεγεν·	Ἀναχωρεῖτε,	οὐ	γὰρ	ἀπέθανεν	τὸ	κοράσιον	ἀλλὰ	καθεύδει·
he was saying	go away	not	for	died	the	girl	but	she sleeps

καὶ	κατεγέλων	αὐτοῦ.
and	they were laughing at	him

CLOSE ENGLISH

He was saying, “Go away, for the girl has not died but is sleeping.” And they were laughing at him.

FLUENT ENGLISH

He said, “Leave. The girl is not dead; she is asleep.” They laughed at him.

FOLLOWING CONTEXT / Matt. 9:25

After the crowd had been put outside, he went in and took her by the hand, and the girl got up.

EDITORIAL NOTES

Matthew 9:24. The command and the response remain distinct: Jesus tells the people to leave, and they laugh at him. The Greek verb here is simply “go away”; the subsequent expulsion belongs to context 9:25.

“Has not died but is sleeping” / “is not dead; she is asleep” retains Jesus’ wording. The translation does not recast the saying as a medical diagnosis, and it leaves the narrative report of the daughter’s death in 9:18 intact.

The implicit subject of “was saying” continues from 9:23. The participles in that context form a complete English narrative sentence.

PARALLEL PASSAGES

Comparing the passages (H-038, SR-0048)
Mark 5:39, Mark 5:41, Luke 8:52, and Luke 8:54 are comparison passages.
The waking commands in Mark 5:41 and Luke 8:54 are not quoted speech in Matthew 9:24.
No directly comparable saying in the Gospel of Thomas identified in this comparison.
Related narrative passages (H-038): Mark 5:22–43; Luke 8:40–56.

MT-050 / Matthew 9:28–30

The blind men and the warning

PRECEDING CONTEXT / Matt. 9:27

As Jesus went on from there, two blind men followed him, crying out, “Have mercy on us, Son of David!”

Matt. 9:28

GREEK + WORD-ORDER INTERLINEAR

ἐλθόντι	δὲ	εἰς	τὴν	οἰκίαν	προσῆλθον	αὐτῷ	οἱ	τυφλοί,	καὶ	λέγει
having entered	and	into	the	house	came up	to him	the	blind [men]	and	says

αὐτοῖς	ὁ	Ἰησοῦς·	Πιστεύετε	ὅτι	δύναμαι	τοῦτο	ποιῆσαι;	λέγουσιν
to them	[art.]	Jesus	do you believe	that	I am able	this	to do	they say

αὐτῷ·	Ναί,	κύριε.
to him	yes	Lord

CLOSE ENGLISH

And when he entered the house, the blind men came up to him, and Jesus says to them, “Do you believe that I am able to do this?” They say to him, “Yes, Lord.”

FLUENT ENGLISH

When he entered the house, the blind men approached him. Jesus asked them, “Do you believe I can do this?” “Yes, Lord,” they answered.

Matt. 9:29

GREEK + WORD-ORDER INTERLINEAR

τότε	ἥψατο	τῶν	ὀφθαλμῶν	αὐτῶν	λέγων·	Κατὰ	τὴν	πίστιν	ὑμῶν
then	he touched	the	eyes	of them	saying	according to	the	faith	of you

γενηθήτω	ὑμῖν.
let it happen	to you

CLOSE ENGLISH

Then he touched their eyes, saying, “According to your faith, let it happen for you.”

FLUENT ENGLISH

Then he touched their eyes and said, “Let it happen for you according to your faith.”

Matt. 9:30

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἠνεῴχθησαν	αὐτῶν	οἱ	ὀφθαλμοί.	καὶ	ἐνεβριμήθη	αὐτοῖς	ὁ	Ἰησοῦς
and	were opened	of them	the	eyes	and	sternly warned	them	[art.]	Jesus

λέγων·	Ὁρᾶτε	μηδεὶς	γινωσκέτω·
saying	see	no one	is to know

CLOSE ENGLISH

And their eyes were opened. And Jesus sternly warned them, saying, “See that no one knows.”

FLUENT ENGLISH

Their eyes were opened. Jesus warned them sternly, “Make sure no one finds out.”

FOLLOWING CONTEXT / Matt. 9:31

But they went out and spread the news about him throughout that whole region.

EDITORIAL NOTES

Matthew 9:28. The question concerns Jesus’ ability to do this. The blind men’s reply is retained inside the complete verse, even though it is not speech by Jesus. The addressees and their faith are plural throughout 9:28–30.

Matthew 9:29. “According to your faith” preserves the preposition without turning it into an explicit measurement of how much healing each man receives. “Let it happen” retains the imperative construction, as at 8:13.

Matthew 9:30. The opening passive says that their eyes were opened. The following verb conveys a stern warning, not a casual request. “No one is to know” becomes “Make sure no one finds out”; the English does not add the noun “miracle” as a supposed Greek object.

PARALLEL PASSAGES

Comparing the passages (H-039, SR-0049)
This comparison establishes no direct matching passage in the four Gospels.
No directly comparable saying in the Gospel of Thomas identified in this comparison.

MT-051 / Matthew 9:37–38

Workers for the harvest

PRECEDING CONTEXT / Matt. 9:36

When he saw the crowds, he felt compassion for them, because they were harassed and helpless, like sheep with no shepherd.

Matt. 9:37

GREEK + WORD-ORDER INTERLINEAR

τότε	λέγει	τοῖς	μαθηταῖς	αὐτοῦ·	Ὁ	μὲν	θερισμὸς	πολύς,	οἱ	δὲ
then	he says	to the	disciples	of him	the	indeed	harvest	plentiful	the	but

ἐργάται	ὀλίγοι·
workers	few

CLOSE ENGLISH

Then he says to his disciples, “The harvest is indeed plentiful, but the workers are few;

FLUENT ENGLISH

Then he told his disciples, “There is a plentiful harvest, but few workers.

Matt. 9:38

GREEK + WORD-ORDER INTERLINEAR

δεήθητε	οὖν	τοῦ	κυρίου	τοῦ	θερισμοῦ	ὅπως	ἐκβάλῃ	ἐργάτας
ask earnestly	therefore	the	Lord	of the	harvest	that	he may send out	workers

εἰς	τὸν	θερισμὸν	αὐτοῦ.
into	the	harvest	of him

CLOSE ENGLISH

therefore ask the Lord of the harvest to send out workers into his harvest.”

FLUENT ENGLISH

So ask the Lord of the harvest to send workers out into his harvest.”

EDITORIAL NOTES

Matthew 9:37–38. The contrast remains between the plentiful harvest and the few workers. The disciples are told to ask the Lord of the harvest; the verse does not say that they appoint workers themselves.

Deēthēte is an earnest request, made visible in the interlinear. Ekbalē is “send out” in this setting, rather than the “drive out” used when demons are expelled. The final “his harvest” preserves the possessive.

The preceding context, 9:36, retains compassion and the shepherdless-sheep image.

PARALLEL PASSAGES

Comparing the passages (H-041, SR-0050)
Luke 10:2–12 is a close canonical unit; Thomas saying 73 is close.

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-052 Instructions to the twelve: Matthew 10:5-42

1 CORPUS UNIT	38 SPEECH VERSES	3 ENGLISH LAYERS

The Greek text is accompanied by a word-order interlinear, close English, fluent English, and notes.

Seven reading sections within MT-052

The commission and the message	Matthew 10:5-8
Provisions, hospitality, and refusal	Matthew 10:9-15
Opposition, testimony, and endurance	Matthew 10:16-23
The teacher and the public word	Matthew 10:24-27
Fear, the Father, and acknowledgment	Matthew 10:28-33
Divided households and allegiance	Matthew 10:34-39
Welcome and reward	Matthew 10:40-42

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its own English gloss. Source token order, punctuation, and verse boundaries are retained, including the narrative opening at 10:5. A gloss may contain several English words; it is a contextual aid, not a claim that a word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; brackets also mark supplied English words or a question’s force. Case relations may appear as English prepositions. [modal] marks a particle whose force belongs to its construction. The two dotted apparatus signs at 10:28 are preserved with their source tokens and are not additional words. “You” may be singular or plural; context and notes clarify important distinctions.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, make an implicit subject explicit, or use an English idiom. Material interpretive choices are recorded in the notes. Short, straightforward clauses can legitimately remain similar across the two continuous layers.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-052 / Matthew 10:5-42

Instructions to the twelve

PRECEDING CONTEXT / Matt. 10:4

Simon the Zealot and Judas Iscariot, who also betrayed him.

The commission and the message

Matt. 10:5

GREEK + WORD-ORDER INTERLINEAR

Τούτους	τοὺς	δώδεκα	ἀπέστειλεν	ὁ	Ἰησοῦς	παραγγείλας	αὐτοῖς	λέγων·
these	the	twelve	sent out	[art.]	Jesus	having instructed	them	saying

Εἰς	ὁδὸν	ἐθνῶν	μὴ	ἀπέλθητε	καὶ	εἰς	πόλιν	Σαμαριτῶν	μὴ	εἰσέλθητε·
onto	a road	of Gentiles	not	go	and	into	a city	of Samaritans	not	enter

CLOSE ENGLISH

Jesus sent out these twelve, instructing them and saying, “Do not go onto a road of the Gentiles, and do not enter a city of the Samaritans;

FLUENT ENGLISH

Jesus sent these twelve out with these instructions: “Do not set out among the Gentiles or enter a Samaritan town.

Matt. 10:6

GREEK + WORD-ORDER INTERLINEAR

πορεύεσθε	δὲ	μᾶλλον	πρὸς	τὰ	πρόβατα	τὰ	ἀπολωλότα	οἴκου
go	but	rather	to	the	sheep	the ones	lost	of [the] house

Ἰσραήλ.
of Israel

CLOSE ENGLISH

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

FLUENT ENGLISH

Go instead to the lost sheep of the house of Israel.

Matt. 10:7

GREEK + WORD-ORDER INTERLINEAR

πορευόμενοι	δὲ	κηρύσσετε	λέγοντες	ὅτι	Ἤγγικεν	ἡ	βασιλεία	τῶν
going	and	proclaim	saying	that	has drawn near	the	kingdom	of the

οὐρανῶν.
heavens

CLOSE ENGLISH

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

FLUENT ENGLISH

As you go, announce, ‘The kingdom of heaven has come near.’

Matt. 10:8

GREEK + WORD-ORDER INTERLINEAR

ἀσθενοῦντας	θεραπεύετε,	νεκροὺς	ἐγείρετε,	λεπροὺς	καθαρίζετε,
those who are ill	heal	dead [people]	raise	leprous [people]	cleanse

δαιμόνια	ἐκβάλλετε·	δωρεὰν	ἐλάβετε,	δωρεὰν	δότε.
demons	cast out	freely	you received	freely	give

CLOSE ENGLISH

Heal those who are ill, raise the dead, cleanse those with leprosy, cast out demons. Freely you received; freely give.

FLUENT ENGLISH

Heal the sick, raise the dead, cleanse those with leprosy, and drive out demons. You received without payment; give without payment.

SECTION NOTES

Matthew 10:5-6. The whole opening narrative is retained: Jesus sends these twelve and gives the instructions that follow. “A road of the Gentiles” is expressed as “set out among the Gentiles” in fluent English. The restriction is part of this commission; no different missionary scope is imported into its wording.

“The house of Israel” is retained as the collective designation. The lost sheep are the destination of the mission. The translation does not turn the expression into a list of named modern groups.

Matthew 10:7. The perfect ēngiken is “has drawn near” / “has come near.” The kingdom is not replaced with a geographical territory. The quotation introduced by “saying” is marked as a quotation inside Jesus’ larger speech.

Matthew 10:8. All four commands remain in their source order, including “raise the dead.” Cleansing and healing remain distinct verbs. “Without payment” gives the force of dōrean here, which is “freely” in the close layer. The text’s command to give is not softened into permission to do so.

MT-052 / Matthew 10:9-15

Provisions, hospitality, and refusal

Matt. 10:9

GREEK + WORD-ORDER INTERLINEAR

μὴ	κτήσησθε	χρυσὸν	μηδὲ	ἄργυρον	μηδὲ	χαλκὸν	εἰς	τὰς	ζώνας	ὑμῶν,
not	acquire	gold	nor	silver	nor	copper	for	the	belts	of you

CLOSE ENGLISH

Do not acquire gold or silver or copper for your belts,

FLUENT ENGLISH

Do not get gold, silver, or copper coins for your money belts,

Matt. 10:10

GREEK + WORD-ORDER INTERLINEAR

μὴ	πήραν	εἰς	ὁδὸν	μηδὲ	δύο	χιτῶνας	μηδὲ	ὑποδήματα	μηδὲ	ῥάβδον·
not	a bag	for	a journey	nor	two	tunics	nor	sandals	nor	a staff

ἄξιος	γὰρ	ὁ	ἐργάτης	τῆς	τροφῆς	αὐτοῦ.
worthy	for	the	worker	of the	food	of him

CLOSE ENGLISH

nor a bag for the journey, nor two tunics, nor sandals, nor a staff; for the worker is worthy of his food.

FLUENT ENGLISH

or a travel bag, two tunics, sandals, or a walking stick. For a worker deserves his food.

Matt. 10:11

GREEK + WORD-ORDER INTERLINEAR

εἰς	ἣν	δ’	ἂν	πόλιν	ἢ	κώμην	εἰσέλθητε,	ἐξετάσατε	τίς	ἐν
into	whichever	and	[modal]	city	or	village	you enter	find out	who	in

αὐτῇ	ἄξιός	ἐστιν·	κἀκεῖ	μείνατε	ἕως	ἂν	ἐξέλθητε.
it	worthy	is	and there	remain	until	[modal]	you leave

CLOSE ENGLISH

And into whatever city or village you enter, find out who in it is worthy, and remain there until you leave.

FLUENT ENGLISH

In whatever town or village you enter, find someone worthy there and stay with that person until you leave.

Matt. 10:12

GREEK + WORD-ORDER INTERLINEAR

εἰσερχόμενοι	δὲ	εἰς	τὴν	οἰκίαν	ἀσπάσασθε	αὐτήν·
entering	and	into	the	house	greet	it

CLOSE ENGLISH

And as you enter the house, greet it.

FLUENT ENGLISH

When you enter the house, greet the people there.

Matt. 10:13

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐὰν	μὲν	ᾖ	ἡ	οἰκία	ἀξία,	ἐλθάτω	ἡ	εἰρήνη	ὑμῶν	ἐπ’	αὐτήν·
and	if	indeed	is	the	house	worthy	let come	the	peace	of you	upon	it

ἐὰν	δὲ	μὴ	ᾖ	ἀξία,	ἡ	εἰρήνη	ὑμῶν	πρὸς	ὑμᾶς	ἐπιστραφήτω.
if	but	not	it is	worthy	the	peace	of you	to	you	let return

CLOSE ENGLISH

And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.

FLUENT ENGLISH

If the household is worthy, let your peace rest on it. If it is not, let your peace return to you.

Matt. 10:14

GREEK + WORD-ORDER INTERLINEAR

καὶ	ὃς	ἂν	μὴ	δέξηται	ὑμᾶς	μηδὲ	ἀκούσῃ	τοὺς	λόγους	ὑμῶν,
and	whoever	[modal]	not	receives	you	nor	hears	the	words	of you

ἐξερχόμενοι	ἔξω	τῆς	οἰκίας	ἢ	τῆς	πόλεως	ἐκείνης	ἐκτινάξατε	τὸν
going out	outside	the	house	or	the	city	that	shake off	the

κονιορτὸν	τῶν	ποδῶν	ὑμῶν.
dust	of the	feet	of you

CLOSE ENGLISH

And whoever does not receive you or hear your words, as you go out of that house or city, shake off the dust from your feet.

FLUENT ENGLISH

If anyone will neither welcome you nor listen to your words, shake the dust off your feet as you leave that house or town.

Matt. 10:15

GREEK + WORD-ORDER INTERLINEAR

ἀμὴν	λέγω	ὑμῖν,	ἀνεκτότερον	ἔσται	γῇ	Σοδόμων	καὶ	Γομόρρων
truly	I say	to you	more bearable	it will be	for [the] land	of Sodom	and	of Gomorrah

ἐν	ἡμέρᾳ	κρίσεως	ἢ	τῇ	πόλει	ἐκείνῃ.
in	a day	of judgment	than	for the	city	that

CLOSE ENGLISH

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

FLUENT ENGLISH

I tell you the truth: on judgment day it will be more bearable for the land of Sodom and Gomorrah than for that town.

SECTION NOTES

Matthew 10:9-10. Ktēsēsthe is rendered “acquire” / “get,” and its scope continues into the next verse. The metals are understood as money: fluent English supplies “coins” and makes the belts’ function explicit. See Newman and Stine, commentary on 10:9: https://tips.translation.bible/story/translation-commentary-on-matthew-109/

The list keeps a bag, two tunics, sandals, and one staff. “Two” is attached to the tunics; the English does not silently extend it to make the sandals or staff “spare.” “Travel bag” is the contextual choice for pēra. The wording of Mark 6:8-9 is not substituted for Matthew’s instructions.

The worker’s due is “food,” not an imported word for “wages.” “Worthy” in close English connects 10:10 with the worthy host and household in 10:11-13; fluent English uses the natural “deserves” for a worker. The tunic and provisions discussion is supported by Newman and Stine on 10:10: https://tips.translation.bible/story/translation-commentary-on-matthew-1010/

Matthew 10:11-13. The worthy person in the town or village becomes the host. Fluent “stay with that person” makes the lodging implication explicit. A house can denote its occupants, so “greet it” becomes “greet the people there.” Peace is offered to the household, and its return remains an imperative when the household is unworthy.

Matthew 10:14-15. Receiving the messengers and hearing their words remain distinct. The dust is shaken from their feet as they leave. The comparison concerns the land of Sodom and Gomorrah on judgment day; it is not changed into a prediction about when that day will occur.

MT-052 / Matthew 10:16-23

Opposition, testimony, and endurance

Matt. 10:16

GREEK + WORD-ORDER INTERLINEAR

Ἰδοὺ	ἐγὼ	ἀποστέλλω	ὑμᾶς	ὡς	πρόβατα	ἐν	μέσῳ	λύκων·	γίνεσθε
look	I	send	you	as	sheep	in	[the] midst	of wolves	become

οὖν	φρόνιμοι	ὡς	οἱ	ὄφεις	καὶ	ἀκέραιοι	ὡς	αἱ	περιστεραί.
therefore	prudent	as	the	serpents	and	innocent	as	the	doves

CLOSE ENGLISH

Look, I send you as sheep in the midst of wolves; therefore be prudent as serpents and innocent as doves.

FLUENT ENGLISH

Look, I am sending you out like sheep among wolves. So be shrewd as snakes and innocent as doves.

Matt. 10:17

GREEK + WORD-ORDER INTERLINEAR

προσέχετε	δὲ	ἀπὸ	τῶν	ἀνθρώπων·	παραδώσουσιν	γὰρ	ὑμᾶς	εἰς
beware	but	of	the	people	they will hand over	for	you	to

συνέδρια,	καὶ	ἐν	ταῖς	συναγωγαῖς	αὐτῶν	μαστιγώσουσιν	ὑμᾶς·
councils	and	in	the	synagogues	of them	they will flog	you

CLOSE ENGLISH

But beware of people, for they will hand you over to councils, and in their synagogues they will flog you;

FLUENT ENGLISH

Be on your guard against people: they will hand you over to councils and flog you in their synagogues.

Matt. 10:18

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐπὶ	ἡγεμόνας	δὲ	καὶ	βασιλεῖς	ἀχθήσεσθε	ἕνεκεν	ἐμοῦ	εἰς
and	before	governors	also	and	kings	you will be brought	because	of me	as

μαρτύριον	αὐτοῖς	καὶ	τοῖς	ἔθνεσιν.
a testimony	to them	and	to the	Gentiles

CLOSE ENGLISH

and you will also be brought before governors and kings because of me, as a testimony to them and to the Gentiles.

FLUENT ENGLISH

You will also be brought before governors and kings because of me, to bear witness to them and to the Gentiles.

Matt. 10:19

GREEK + WORD-ORDER INTERLINEAR

ὅταν	δὲ	παραδῶσιν	ὑμᾶς,	μὴ	μεριμνήσητε	πῶς	ἢ	τί	λαλήσητε·
when	but	they hand over	you	not	be anxious	how	or	what	you should speak

δοθήσεται	γὰρ	ὑμῖν	ἐν	ἐκείνῃ	τῇ	ὥρᾳ	τί	λαλήσητε·
it will be given	for	to you	in	that	the	hour	what	you should speak

CLOSE ENGLISH

But when they hand you over, do not be anxious about how or what you should speak, for what you should speak will be given to you in that hour;

FLUENT ENGLISH

When they hand you over, do not worry about how to speak or what to say. You will be given what to say at that very hour.

Matt. 10:20

GREEK + WORD-ORDER INTERLINEAR

οὐ	γὰρ	ὑμεῖς	ἐστε	οἱ	λαλοῦντες	ἀλλὰ	τὸ	πνεῦμα	τοῦ	πατρὸς
not	for	you	are	the ones	speaking	but	the	Spirit	of the	Father

ὑμῶν	τὸ	λαλοῦν	ἐν	ὑμῖν.
of you	the one	speaking	in	you

CLOSE ENGLISH

for it is not you who speak, but the Spirit of your Father who speaks in you.

FLUENT ENGLISH

For it is not you speaking; it is your Father’s Spirit speaking through you.

Matt. 10:21

GREEK + WORD-ORDER INTERLINEAR

παραδώσει	δὲ	ἀδελφὸς	ἀδελφὸν	εἰς	θάνατον	καὶ	πατὴρ	τέκνον,	καὶ
will hand over	and	brother	brother	to	death	and	father	child	and

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

CLOSE ENGLISH

And brother will hand over brother to death, and a father his child, and children will rise against parents and put them to death.

FLUENT ENGLISH

Brother will betray brother to death, and a father his child. Children will turn against their parents and have them put to death.

Matt. 10:22

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἔσεσθε	μισούμενοι	ὑπὸ	πάντων	διὰ	τὸ	ὄνομά	μου·	ὁ	δὲ
and	you will be	hated	by	all	because of	the	name	of me	the one	but

ὑπομείνας	εἰς	τέλος	οὗτος	σωθήσεται.
having endured	to	[the] end	this one	will be saved

CLOSE ENGLISH

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

FLUENT ENGLISH

Everyone will hate you because of my name. But whoever endures to the end will be saved.

Matt. 10:23

GREEK + WORD-ORDER INTERLINEAR

ὅταν	δὲ	διώκωσιν	ὑμᾶς	ἐν	τῇ	πόλει	ταύτῃ,	φεύγετε	εἰς	τὴν	ἑτέραν·
when	but	they persecute	you	in	the	city	this	flee	to	the	other

ἀμὴν	γὰρ	λέγω	ὑμῖν,	οὐ	μὴ	τελέσητε	τὰς	πόλεις	τοῦ	Ἰσραὴλ	ἕως
truly	for	I say	to you	not	at all	you will finish	the	cities	of	Israel	until

ἂν	ἔλθῃ	ὁ	υἱὸς	τοῦ	ἀνθρώπου.
[modal]	comes	the	Son	of the	Man

CLOSE ENGLISH

But when they persecute you in this city, flee to the other; for truly I say to you, you will certainly not finish going through the cities of Israel until the Son of Man comes.

FLUENT ENGLISH

When they persecute you in one town, flee to another. For I tell you the truth: you certainly will not have finished going through the towns of Israel before the Son of Man comes.

SECTION NOTES

Matthew 10:16. The sheep, wolves, snakes, and doves remain the explicit images. Phronimoi is “prudent” in the close layer and “shrewd” in fluent English; akeraioi is “innocent.” The two qualities belong together in the command.

Matthew 10:17-18. Councils are plural and are not replaced by one named tribunal. Synagogues, governors, kings, and Gentiles remain separately named. “As a testimony” becomes “to bear witness” in fluent English; no additional speech content is supplied.

Matthew 10:19-20. Both “how” and “what” remain in the warning against anxiety. The promise belongs to the situation of being handed over, and its timing remains “in that hour.” Close English has the Father’s Spirit speaking “in you”; fluent English takes the preposition instrumentally as “through you.” The contrast with the disciples’ own speaking remains explicit.

Matthew 10:21-22. The close layer repeats “hand over” from the preceding verses. Fluent English uses “betray” for the family setting and “have them put to death” for the resulting death. “My name,” endurance “to the end,” and “will be saved” are retained without inserting a date or changing salvation here to bodily healing.

Matthew 10:23. The Greek verb is “finish” with “the cities” as its object; “going through” supplies the implied activity in English. The mission setting suggests more than travel alone, but the main text leaves the activity unexpanded. The doubled negative is expressed by “certainly not.”

The Son of Man “comes” in the third person. The translation does not supply “returns,” “in glory,” a calendar date, or a named historical event. Newman and Stine discuss the interpretive difficulty and fuller renderings, which this translation does not insert: https://tips.translation.bible/story/translation-commentary-on-matthew-1023/

MT-052 / Matthew 10:24-27

The teacher and the public word

Matt. 10:24

GREEK + WORD-ORDER INTERLINEAR

Οὐκ	ἔστιν	μαθητὴς	ὑπὲρ	τὸν	διδάσκαλον	οὐδὲ	δοῦλος	ὑπὲρ	τὸν
not	is	a disciple	above	the	teacher	nor	a slave	above	the

κύριον	αὐτοῦ.
master	of him

CLOSE ENGLISH

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

FLUENT ENGLISH

A disciple is not above his teacher, nor a slave above his master.

Matt. 10:25

GREEK + WORD-ORDER INTERLINEAR

ἀρκετὸν	τῷ	μαθητῇ	ἵνα	γένηται	ὡς	ὁ	διδάσκαλος	αὐτοῦ,	καὶ	ὁ
sufficient	for the	disciple	that	he become	as	the	teacher	of him	and	the

δοῦλος	ὡς	ὁ	κύριος	αὐτοῦ.	εἰ	τὸν	οἰκοδεσπότην	Βεελζεβοὺλ
slave	as	the	master	of him	if	the	master of [the] house	Beelzebul

ἐπεκάλεσαν,	πόσῳ	μᾶλλον	τοὺς	οἰκιακοὺς	αὐτοῦ.
they called	how much	more	the	household members	of him

CLOSE ENGLISH

It is sufficient for the disciple to become like his teacher, and the slave like his master. If they called the master of the house Beelzebul, how much more the members of his household.

FLUENT ENGLISH

It is enough for a disciple to become like his teacher, and a slave like his master. If they have called the head of the house Beelzebul, how much more will they say about the people of his household!

Matt. 10:26

GREEK + WORD-ORDER INTERLINEAR

Μὴ	οὖν	φοβηθῆτε	αὐτούς·	οὐδὲν	γάρ	ἐστιν	κεκαλυμμένον	ὃ	οὐκ
not	therefore	fear	them	nothing	for	is	covered	which	not

ἀποκαλυφθήσεται,	καὶ	κρυπτὸν	ὃ	οὐ	γνωσθήσεται.
will be uncovered	and	hidden	which	not	will be known

CLOSE ENGLISH

Therefore do not fear them, for nothing is covered that will not be uncovered, or hidden that will not be known.

FLUENT ENGLISH

So do not be afraid of them. Everything covered will be uncovered, and everything hidden will become known.

Matt. 10:27

GREEK + WORD-ORDER INTERLINEAR

ὃ	λέγω	ὑμῖν	ἐν	τῇ	σκοτίᾳ,	εἴπατε	ἐν	τῷ	φωτί·	καὶ	ὃ	εἰς	τὸ
what	I say	to you	in	the	darkness	say	in	the	light	and	what	into	the

οὖς	ἀκούετε,	κηρύξατε	ἐπὶ	τῶν	δωμάτων.
ear	you hear	proclaim	on	the	housetops

CLOSE ENGLISH

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

FLUENT ENGLISH

Speak in the light what I tell you in the dark, and proclaim from the rooftops what is whispered in your ear.

SECTION NOTES

Matthew 10:24-25. Mathētēs remains “disciple,” and doulos is “slave,” retaining the social distinction from a hired worker. The comparison concerns standing relative to teacher and master; “become like” is kept in 10:25.

The Greek name is Beelzebul. No alternative spelling or proposed etymology is substituted. “How much more the members of his household” is elliptical; fluent English supplies “will they say about” without giving a second, newly invented insult.

Matthew 10:26-27. Covered/uncovered and hidden/known remain two parallel pairs. The fluent layer turns the double negatives into positive assurances. “What is whispered in your ear” interprets the private hearing contrasted with public proclamation. The darkness, light, and rooftops remain visible images.

MT-052 / Matthew 10:28-33

Fear, the Father, and acknowledgment

Matt. 10:28

GREEK + WORD-ORDER INTERLINEAR

καὶ	μὴ	φοβεῖσθε	ἀπὸ	τῶν	ἀποκτεννόντων	τὸ	σῶμα	τὴν	δὲ	ψυχὴν
and	not	fear	of	the ones	killing	the	body	the	but	soul

μὴ	δυναμένων	ἀποκτεῖναι·	⌜φοβεῖσθε	δὲ	μᾶλλον	τὸν	δυνάμενον	καὶ
not	being able	to kill	fear	but	rather	the one	being able	both

ψυχὴν	⌜καὶ	σῶμα	ἀπολέσαι	ἐν	γεέννῃ.
soul	and	body	to destroy	in	Gehenna

CLOSE ENGLISH

And do not fear those who kill the body but cannot kill the soul; rather fear the one who can destroy both soul and body in Gehenna.

FLUENT ENGLISH

Do not fear those who kill the body but cannot kill the soul. Fear instead the one who can destroy both soul and body in Gehenna.

Matt. 10:29

GREEK + WORD-ORDER INTERLINEAR

οὐχὶ	δύο	στρουθία	ἀσσαρίου	πωλεῖται;	καὶ	ἓν	ἐξ	αὐτῶν	οὐ
not [question]	two	sparrows	for an assarion	are sold	and	one	of	them	not

πεσεῖται	ἐπὶ	τὴν	γῆν	ἄνευ	τοῦ	πατρὸς	ὑμῶν.
will fall	to	the	ground	without	the	Father	of you

CLOSE ENGLISH

Are not two sparrows sold for an assarion? And not one of them will fall to the ground without your Father.

FLUENT ENGLISH

Are not two sparrows sold for a small copper coin? Yet not one of them will fall to the ground apart from your Father.

Matt. 10:30

GREEK + WORD-ORDER INTERLINEAR

ὑμῶν	δὲ	καὶ	αἱ	τρίχες	τῆς	κεφαλῆς	πᾶσαι	ἠριθμημέναι	εἰσίν.
of you	and	even	the	hairs	of the	head	all	numbered	are

CLOSE ENGLISH

And even the hairs of your head are all numbered.

FLUENT ENGLISH

Even the hairs on your head have all been counted.

Matt. 10:31

GREEK + WORD-ORDER INTERLINEAR

μὴ	οὖν	φοβεῖσθε·	πολλῶν	στρουθίων	διαφέρετε	ὑμεῖς.
not	therefore	fear	many	sparrows	are worth more than	you

CLOSE ENGLISH

Therefore do not fear; you are worth more than many sparrows.

FLUENT ENGLISH

So do not be afraid. You are worth more than many sparrows.

Matt. 10:32

GREEK + WORD-ORDER INTERLINEAR

Πᾶς	οὖν	ὅστις	ὁμολογήσει	ἐν	ἐμοὶ	ἔμπροσθεν	τῶν	ἀνθρώπων,
everyone	therefore	who	will acknowledge	in	me	before	the	people

ὁμολογήσω	κἀγὼ	ἐν	αὐτῷ	ἔμπροσθεν	τοῦ	πατρός	μου	τοῦ	ἐν
I will acknowledge	I too	in	him	before	the	Father	of me	the one	in

οὐρανοῖς·
heavens

CLOSE ENGLISH

Therefore everyone who acknowledges me before people, I too will acknowledge him before my Father in the heavens;

FLUENT ENGLISH

Everyone who acknowledges me before others, I will also acknowledge before my Father in heaven.

Matt. 10:33

GREEK + WORD-ORDER INTERLINEAR

ὅστις	δ’	ἂν	ἀρνήσηταί	με	ἔμπροσθεν	τῶν	ἀνθρώπων,	ἀρνήσομαι
whoever	but	[modal]	denies	me	before	the	people	I will deny

κἀγὼ	αὐτὸν	ἔμπροσθεν	τοῦ	πατρός	μου	τοῦ	ἐν	οὐρανοῖς.
I too	him	before	the	Father	of me	the one	in	heavens

CLOSE ENGLISH

but whoever denies me before people, I too will deny him before my Father in the heavens.

FLUENT ENGLISH

But whoever denies me before others, I will also deny before my Father in heaven.

SECTION NOTES

Matthew 10:28. The two prefixed dotted signs in the adopted Greek are SBLGNT apparatus marks for a repeated marked word. They remain in the Greek display and do not receive separate English glosses. The SBLGNT introduction uses this exact verse to explain them: https://sblgnt.com/about/introduction/

Body and soul are both retained, as are the distinct verbs “kill” and “destroy.” The second object of fear is “the one who can”; a divine name is not added as a new Greek subject. Gehenna remains the place name used elsewhere in this translation. The English does not define “destroy” by adding a theory of the soul’s fate.

Matthew 10:29. Assarion names a small copper coin; the close layer keeps the name, while fluent English gives its general kind. The price remains two sparrows for one coin, with no conversion into a modern currency.

The last phrase literally leaves the complement of “without your Father” unstated. Both English layers keep it open. Murray J. Harris discusses knowledge and consent as possible completions and prefers their combination; this translation does not add those words to the translation. Reference: https://www.logos.com/grow/bsm-what-missing-words-should-be-filled-in-at-matthew-1029/

Matthew 10:30-31. Every hair is counted, and the addressees are worth more than many sparrows. The argument does not say that their bodies cannot be harmed; the preceding distinction in 10:28 remains part of the same speech.

Matthew 10:32-33. The interlinear retains en, “in,” in the acknowledgment construction; idiomatic English uses “acknowledge me/him.” The future response and the corresponding denial remain distinct. The adopted Greek has no additional article before “heavens” in either verse. “The heavens” in close English supplies a natural English article; it is not an extra Greek token.

MT-052 / Matthew 10:34-39

Divided households and allegiance

Matt. 10:34

GREEK + WORD-ORDER INTERLINEAR

Μὴ	νομίσητε	ὅτι	ἦλθον	βαλεῖν	εἰρήνην	ἐπὶ	τὴν	γῆν·	οὐκ	ἦλθον
not	think	that	I came	to bring	peace	upon	the	earth	not	I came

βαλεῖν	εἰρήνην	ἀλλὰ	μάχαιραν.
to bring	peace	but	a sword

CLOSE ENGLISH

Do not think that I came to bring peace upon the earth; I did not come to bring peace, but a sword.

FLUENT ENGLISH

Do not suppose that I came to bring peace on earth. I came to bring a sword, not peace.

Matt. 10:35

GREEK + WORD-ORDER INTERLINEAR

ἦλθον	γὰρ	διχάσαι	ἄνθρωπον	κατὰ	τοῦ	πατρὸς	αὐτοῦ	καὶ	θυγατέρα
I came	for	to divide	a man	against	the	father	of him	and	a daughter

κατὰ	τῆς	μητρὸς	αὐτῆς	καὶ	νύμφην	κατὰ	τῆς	πενθερᾶς	αὐτῆς,
against	the	mother	of her	and	a daughter-in-law	against	the	mother-in-law	of her

CLOSE ENGLISH

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

FLUENT ENGLISH

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

Matt. 10:36

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐχθροὶ	τοῦ	ἀνθρώπου	οἱ	οἰκιακοὶ	αὐτοῦ.
and	enemies	of the	person	the	household members	of him

CLOSE ENGLISH

and a person’s enemies will be the members of his own household.

FLUENT ENGLISH

The members of a person’s own household will be his enemies.

Matt. 10:37

GREEK + WORD-ORDER INTERLINEAR

ὁ	φιλῶν	πατέρα	ἢ	μητέρα	ὑπὲρ	ἐμὲ	οὐκ	ἔστιν	μου	ἄξιος·	καὶ
the one	loving	father	or	mother	above	me	not	is	of me	worthy	and

ὁ	φιλῶν	υἱὸν	ἢ	θυγατέρα	ὑπὲρ	ἐμὲ	οὐκ	ἔστιν	μου	ἄξιος·
the one	loving	son	or	daughter	above	me	not	is	of me	worthy

CLOSE ENGLISH

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;

FLUENT ENGLISH

Whoever loves father or mother more than me is not worthy of me. Whoever loves son or daughter more than me is not worthy of me.

Matt. 10:38

GREEK + WORD-ORDER INTERLINEAR

καὶ	ὃς	οὐ	λαμβάνει	τὸν	σταυρὸν	αὐτοῦ	καὶ	ἀκολουθεῖ	ὀπίσω	μου,
and	whoever	not	takes	the	cross	of him	and	follows	after	me

οὐκ	ἔστιν	μου	ἄξιος.
not	is	of me	worthy

CLOSE ENGLISH

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

FLUENT ENGLISH

Whoever does not take up his cross and follow me is not worthy of me.

Matt. 10:39

GREEK + WORD-ORDER INTERLINEAR

ὁ	εὑρὼν	τὴν	ψυχὴν	αὐτοῦ	ἀπολέσει	αὐτήν,	καὶ	ὁ	ἀπολέσας
the one	having found	the	life	of him	will lose	it	and	the one	having lost

τὴν	ψυχὴν	αὐτοῦ	ἕνεκεν	ἐμοῦ	εὑρήσει	αὐτήν.
the	life	of him	because	of me	will find	it

CLOSE ENGLISH

The one who finds his life will lose it, and the one who loses his life because of me will find it.

FLUENT ENGLISH

Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

SECTION NOTES

Matthew 10:34-36. The main text retains “sword”; the next sentences explain the conflict through family divisions. The line is not rewritten as an instruction to take up a weapon. Its first-person “I came” also remains, rather than being replaced by a statement only about unintended consequences.

The pairs remain man/father, daughter/mother, and daughter-in-law/mother-in-law. Nymphē is interpreted as “daughter-in-law” in this family relation. The wording recalls Micah 7:6. The household image is retained without naming a modern community as the enemy.

Matthew 10:37-38. “More than me” is a comparison of attachments, not the verb “hate” from a different saying in Luke. “Not worthy of me” is repeated three times across these two verses. The cross remains a cross, and “follow after me” becomes the ordinary English “follow me.”

Matthew 10:39. Psychē is the same Greek noun rendered “soul” at 10:28; here both continuous layers use “life.” The context governs the English choice rather than requiring one English noun everywhere. “Find” remains “find,” and the loss is expressly “because of me” / “for my sake.”

Apollumi is “destroy” with soul and body in 10:28, “lose” with life here, and “lose” with reward in 10:42. Those choices follow the respective objects and constructions; the repeated Greek verb remains visible in the source.

MT-052 / Matthew 10:40-42

Welcome and reward

Matt. 10:40

GREEK + WORD-ORDER INTERLINEAR

Ὁ	δεχόμενος	ὑμᾶς	ἐμὲ	δέχεται,	καὶ	ὁ	ἐμὲ	δεχόμενος	δέχεται
the one	receiving	you	me	receives	and	the one	me	receiving	receives

τὸν	ἀποστείλαντά	με.
the one	having sent	me

CLOSE ENGLISH

The one who receives you receives me, and the one who receives me receives the one who sent me.

FLUENT ENGLISH

Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me.

Matt. 10:41

GREEK + WORD-ORDER INTERLINEAR

ὁ	δεχόμενος	προφήτην	εἰς	ὄνομα	προφήτου	μισθὸν	προφήτου
the one	receiving	a prophet	in	[the] name	of a prophet	a reward	of a prophet

λήμψεται,	καὶ	ὁ	δεχόμενος	δίκαιον	εἰς	ὄνομα
will receive	and	the one	receiving	a righteous [person]	in	[the] name

δικαίου	μισθὸν	δικαίου	λήμψεται.
of a righteous [person]	a reward	of a righteous [person]	will receive

CLOSE ENGLISH

The one who receives a prophet in the name of a prophet will receive a prophet’s reward, and the one who receives a righteous person in the name of a righteous person will receive a righteous person’s reward.

FLUENT ENGLISH

Whoever welcomes a prophet as a prophet will receive a prophet’s reward. Whoever welcomes a righteous person as a righteous person will receive a righteous person’s reward.

Matt. 10:42

GREEK + WORD-ORDER INTERLINEAR

καὶ	ὃς	ἂν	ποτίσῃ	ἕνα	τῶν	μικρῶν	τούτων	ποτήριον
and	whoever	[modal]	gives to drink	one	of the	little ones	these	a cup

ψυχροῦ	μόνον	εἰς	ὄνομα	μαθητοῦ,	ἀμὴν	λέγω	ὑμῖν,	οὐ	μὴ
of cold [water]	only	in	[the] name	of a disciple	truly	I say	to you	not	at all

ἀπολέσῃ	τὸν	μισθὸν	αὐτοῦ.
will lose	the	reward	of him

CLOSE ENGLISH

And whoever gives one of these little ones even a cup of cold water in the name of a disciple, truly I say to you, he will certainly not lose his reward.”

FLUENT ENGLISH

Whoever gives even a cup of cold water to one of these little ones because that person is a disciple, I tell you the truth, will certainly not lose his reward.”

SECTION NOTES

Matthew 10:40. The chain is receiving the messengers, receiving Jesus, and receiving the one who sent him. “Welcome” is the fluent choice. The saying is not replaced by Luke’s distinct formulation about hearing.

Matthew 10:41-42. Close English retains “in the name of” a prophet, a righteous person, or a disciple. Fluent English takes this as receiving or helping the person in that capacity: “as a prophet,” “as a righteous person,” and “because that person is a disciple.” It does not describe a formula to be spoken over a gift.

“Little ones” remains the text’s expression; the main translation does not narrow it to children. Psychrou is “cold [water]” in the gloss, where water is the supplied noun. “Even a cup” expresses the smallness of the gift without adding a larger requirement.

The emphatic final denial remains “certainly not lose.” The giver’s reward, the prophet’s reward, and the righteous person’s reward are kept in their respective clauses. The speech closes at 10:42.

MT-052 / UNIT NOTES AND PARALLELS

The whole discourse

The speech opens at 10:5 and closes at 10:42.

The only additional context verse is 10:4, which completes the preceding list of names. “Zealot” renders the epithet Kananaios; it is not “Canaanite.” Iscariot is retained as a name. The wording does not add a claim about membership in a formally organized party. See Newman and Stine: https://tips.translation.bible/story/translation-commentary-on-matthew-104/

The parallel references identify related passages; they do not imply identical wording. Systematic comparison with the King James Version appears in Volume XVI.

PARALLEL PASSAGES

Comparing the passages (H-042, SR-0051)
This comparison refers to individual portions, not an identical parallel to all 38 verses.
Luke 9:3–5 relates to Matthew 10:9–14; Luke 10:3–12 to 10:7–16; Luke 6:40 to 10:24–25; Luke 10:16 and John 13:20 to 10:40.
Additional portions: Luke 12:2–3 with 10:26–27; Luke 12:4–7 with 10:28–31; Luke 12:8–9 with 10:32–33; Luke 12:51–53 with 10:34–36; Luke 14:26–27 with 10:37–38.
Luke 21:12–19 partially relates to 10:17–22: persecution, testimony, and help in answering.
Matthew addresses the disciples being sent; Luke’s own sequence remains distinct.
Thomas: saying 5, Gospel of Thomas, saying 16, and Gospel of Thomas, saying 55 are close; Gospel of Thomas, saying 6, Gospel of Thomas, saying 33, Gospel of Thomas, saying 39, and Gospel of Thomas, saying 101 are composite comparisons.
The contents and setting of each discourse and the distinction between receiving and hearing are preserved.

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-053-MT-054 Chapter 11: John, judgment, and rest

2 CORPUS UNITS **26 SPEECH VERSES** **3 ENGLISH LAYERS**

These readings present sayings from Matthew 11, with a Greek-order interlinear, close English, fluent modern American English, and notes.

Reading sections

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Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its own English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not a claim that a word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; brackets also mark supplied English words or a question’s force. Case relations may appear as English prepositions. [modal] marks a particle whose force belongs to its construction. “You” may be singular or plural; the note at 11:24 identifies a shift within the verse. Interpretive choices, including the passive reading at 11:12, are explained beside their reading sections.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, make an implicit subject explicit, or use an English idiom. Material interpretive choices are recorded in the notes. Short, straightforward clauses can legitimately remain similar across the two continuous layers.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-053 / Matthew 11:4-19

John, this generation, and wisdom

PRECEDING CONTEXT / Matt. 11:3

he asked him, “Are you the one who is to come, or should we expect someone else?”

The answer to John

Matt. 11:4

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Πορευθέντες	ἀπαγγείλατε
and	having answered	[art.]	Jesus	said	to them	having gone	report

Ἰωάννῃ	ἃ	ἀκούετε	καὶ	βλέπετε·
to John	what	you hear	and	you see

CLOSE ENGLISH

And Jesus answered and said to them, “Go and report to John what you hear and see:

FLUENT ENGLISH

Jesus answered them, “Go and tell John what you hear and see:

Matt. 11:5

GREEK + WORD-ORDER INTERLINEAR

τυφλοὶ	ἀναβλέπουσιν	καὶ	χωλοὶ	περιπατοῦσιν,	λεπροὶ
blind [people]	receive sight	and	lame [people]	walk	leprous [people]

καθαρίζονται	καὶ	κωφοὶ	ἀκούουσιν,	καὶ	νεκροὶ	ἐγείρονται	καὶ
are cleansed	and	deaf [people]	hear	and	dead [people]	are raised	and

πτωχοὶ	εὐαγγελίζονται·
poor [people]	are told good news

CLOSE ENGLISH

blind people receive sight and lame people walk, those with leprosy are cleansed and deaf people hear, and the dead are raised and the poor are told good news;

FLUENT ENGLISH

the blind receive their sight, the lame walk, those with leprosy are cleansed, the deaf hear, the dead are raised, and the poor hear good news.

Matt. 11:6

GREEK + WORD-ORDER INTERLINEAR

καὶ	μακάριός	ἐστιν	ὃς	ἐὰν	μὴ	σκανδαλισθῇ	ἐν	ἐμοί.
and	blessed	is	whoever	[modal]	not	be caused to stumble	in	me

CLOSE ENGLISH

and blessed is whoever does not stumble because of me.”

FLUENT ENGLISH

Blessed is anyone who does not take offense at me.”

SECTION NOTES

Matthew 11:4-5. The narrative answer and the order “hear and see” remain intact. The six reported signs retain their order. Cleansing and healing language stays distinct; the final passive means that poor people receive the good news. Fluent “hear good news” expresses that reception, rather than making them its preachers.

Matthew 11:6. The gloss and close layer keep the stumbling image. Fluent “take offense at me” expresses the reaction to Jesus; the issue is an obstacle to accepting him, not merely an irritated feeling. The blessing remains a statement about whoever does not stumble.

MT-053 / Matthew 11:7-11

More than a prophet

Matt. 11:7

GREEK + WORD-ORDER INTERLINEAR

Τούτων	δὲ	πορευομένων	ἤρξατο	ὁ	Ἰησοῦς	λέγειν	τοῖς	ὄχλοις	περὶ
of these	and	going	began	[art.]	Jesus	to say	to the	crowds	about

Ἰωάννου·	Τί	ἐξήλθατε	εἰς	τὴν	ἔρημον	θεάσασθαι;	κάλαμον	ὑπὸ
John	what	you went out	into	the	wilderness	to see	a reed	by

ἀνέμου	σαλευόμενον;
a wind	being shaken

CLOSE ENGLISH

And as these men were going, Jesus began to say to the crowds about John, “What did you go out into the wilderness to see? A reed shaken by the wind?

FLUENT ENGLISH

As they were leaving, Jesus began speaking to the crowds about John: “What did you go out into the wilderness to see? A reed swaying in the wind?

Matt. 11:8

GREEK + WORD-ORDER INTERLINEAR

ἀλλὰ	τί	ἐξήλθατε	ἰδεῖν;	ἄνθρωπον	ἐν	μαλακοῖς	ἠμφιεσμένον;	ἰδοὺ
but	what	you went out	to see	a man	in	soft [clothes]	clothed	look

οἱ	τὰ	μαλακὰ	φοροῦντες	ἐν	τοῖς	οἴκοις	τῶν	βασιλέων	εἰσίν.
the ones	the	soft [clothes]	wearing	in	the	houses	of the	kings	are

CLOSE ENGLISH

But what did you go out to see? A man clothed in soft garments? Look, those who wear soft garments are in the houses of kings.

FLUENT ENGLISH

Then what did you go out to see? A man dressed in fine clothes? People who wear fine clothes live in kings’ palaces.

Matt. 11:9

GREEK + WORD-ORDER INTERLINEAR

ἀλλὰ	τί	ἐξήλθατε;	προφήτην	ἰδεῖν;	ναί,	λέγω	ὑμῖν,	καὶ	περισσότερον
but	why	you went out	a prophet	to see	yes	I say	to you	and	more

προφήτου.
than a prophet

CLOSE ENGLISH

But why did you go out? To see a prophet? Yes, I say to you, and more than a prophet.

FLUENT ENGLISH

Then why did you go out? To see a prophet? Yes, I tell you, someone greater than a prophet.

Matt. 11:10

GREEK + WORD-ORDER INTERLINEAR

οὗτός	ἐστιν	περὶ	οὗ	γέγραπται·	Ἰδοὺ	ἐγὼ	ἀποστέλλω	τὸν	ἄγγελόν
this one	is	about	whom	it has been written	look	I	send	the	messenger

μου	πρὸ	προσώπου	σου,	ὃς	κατασκευάσει	τὴν	ὁδόν	σου	ἔμπροσθέν
of me	before	[the] face	of you	who	will prepare	the	way	of you	before

σου.
you

CLOSE ENGLISH

This is the one about whom it is written: ‘Look, I send my messenger before your face, who will prepare your way before you.’

FLUENT ENGLISH

This is the one the written passage speaks of: ‘Look, I am sending my messenger ahead of you; he will prepare your way before you.’

Matt. 11:11

GREEK + WORD-ORDER INTERLINEAR

ἀμὴν	λέγω	ὑμῖν,	οὐκ	ἐγήγερται	ἐν	γεννητοῖς	γυναικῶν	μείζων
truly	I say	to you	not	has arisen	among	those born	of women	greater

Ἰωάννου	τοῦ	βαπτιστοῦ·	ὁ	δὲ	μικρότερος	ἐν	τῇ	βασιλείᾳ	τῶν
than John	the	Baptist	the one	but	lesser	in	the	kingdom	of the

οὐρανῶν	μείζων	αὐτοῦ	ἐστιν.
heavens	greater	than him	is

CLOSE ENGLISH

Truly I say to you, among those born of women no one greater than John the Baptist has arisen; yet the lesser one in the kingdom of the heavens is greater than he.

FLUENT ENGLISH

I tell you the truth: among those born of women, no one greater than John the Baptist has appeared. Yet the least in the kingdom of heaven is greater than John.

SECTION NOTES

Matthew 11:7-8. The departing messengers, the crowds, and John remain distinct. The reed and wind are retained. “Soft garments” becomes “fine clothes,” and “houses of kings” becomes “kings’ palaces,” making the social contrast readable without changing its setting.

Matthew 11:9. The adopted source places the first question mark after “went out” and the second after “to see a prophet.” Both English layers follow that division: “Why did you go out? To see a prophet?” The two questions are not silently rearranged into the order used by other Greek editions. See the SBLGNT apparatus: https://www.biblegateway.com/passage/?search=Matthew+11&version=SBLGNT

Matthew 11:10. Angelos is “messenger” in this citation about John. Close English retains “before your face”; fluent English uses “ahead of you.” The repeated second-person address and the promise to prepare the way stay in the quoted speech.

Matthew 11:11. The interlinear and close layer show the comparative mikroteros as “lesser”; fluent English takes its force here as “least.” The greatness comparison concerns standing, not physical size. “Has arisen” becomes “has appeared.” The line itself does not explain the full relation between John and membership in the kingdom. Compare Newman and Stine: https://tips.translation.bible/story/translation-commentary-on-matthew-1111/

MT-053 / Matthew 11:12-15

The kingdom, the prophets, and Elijah

Matt. 11:12

GREEK + WORD-ORDER INTERLINEAR

ἀπὸ	δὲ	τῶν	ἡμερῶν	Ἰωάννου	τοῦ	βαπτιστοῦ	ἕως	ἄρτι	ἡ	βασιλεία
from	and	the	days	of John	the	Baptist	until	now	the	kingdom

τῶν	οὐρανῶν	βιάζεται,	καὶ	βιασταὶ	ἁρπάζουσιν	αὐτήν.
of the	heavens	suffers violence	and	violent [people]	seize	it

CLOSE ENGLISH

And from the days of John the Baptist until now, the kingdom of the heavens suffers violence, and violent people seize it.

FLUENT ENGLISH

From the time John the Baptist began his work until now, the kingdom of heaven has been subjected to violence, and violent people seize it.

Matt. 11:13

GREEK + WORD-ORDER INTERLINEAR

πάντες	γὰρ	οἱ	προφῆται	καὶ	ὁ	νόμος	ἕως	Ἰωάννου	ἐπροφήτευσαν·
all	for	the	prophets	and	the	Law	until	John	prophesied

CLOSE ENGLISH

For all the prophets and the Law prophesied until John;

FLUENT ENGLISH

For the prophets and the Law all prophesied until John.

Matt. 11:14

GREEK + WORD-ORDER INTERLINEAR

καὶ	εἰ	θέλετε	δέξασθαι,	αὐτός	ἐστιν	Ἠλίας	ὁ	μέλλων
and	if	you are willing	to accept	he	is	Elijah	the one	being about

ἔρχεσθαι.
to come

CLOSE ENGLISH

and if you are willing to accept it, he is Elijah, the one who is to come.

FLUENT ENGLISH

If you are willing to accept it, John is Elijah, the one who is to come.

Matt. 11:15

GREEK + WORD-ORDER INTERLINEAR

ὁ	ἔχων	ὦτα	ἀκουέτω.
the one	having	ears	let hear

CLOSE ENGLISH

Let the one who has ears hear.

FLUENT ENGLISH

Anyone who has ears should listen.

SECTION NOTES

Matthew 11:12. Biazetai permits passive and middle readings. This translation adopts the passive, “suffers violence,” with “has been subjected to violence” in fluent English. A middle reading would describe forceful advance. Biastai and harpazousin remain “violent people” and “seize.” The wording does not identify the people or characterize them as exemplary seekers. This is a disclosed interpretive choice, not a claim that the grammatical debate is settled.

The fluent reference to John beginning his work makes the ministry setting explicit. “Until now” remains. Newman and Stine set out the competing grammatical and interpretive options: https://tips.translation.bible/story/translation-commentary-on-matthew-1112/

Matthew 11:13-14. “The prophets and the Law” remains in Matthew’s order. Prophesying “until John” is retained without an added conclusion about the Law’s later validity. Fluent English names John as the referent of “he” in 11:14. “If you are willing to accept it” remains a condition attached to the Elijah identification.

Matthew 11:15. The adopted text has the short formulation, “the one who has ears, let him hear.” An additional infinitive “to hear” is absent from this Greek verse. Fluent “should listen” conveys the third-person command; the ear image remains.

MT-053 / Matthew 11:16-19

The children’s complaint and wisdom’s works

Matt. 11:16

GREEK + WORD-ORDER INTERLINEAR

Τίνι	δὲ	ὁμοιώσω	τὴν	γενεὰν	ταύτην;	ὁμοία	ἐστὶν	παιδίοις
to what	but	shall I compare	the	generation	this	like	it is	children

καθημένοις	ἐν	ταῖς	ἀγοραῖς	ἃ	προσφωνοῦντα	τοῖς	ἑτέροις
sitting	in	the	marketplaces	who	calling out	to the	others

CLOSE ENGLISH

But to what shall I compare this generation? It is like children sitting in the marketplaces who, calling out to the others,

FLUENT ENGLISH

What can I compare this generation to? It is like children sitting in marketplaces, calling to the other children

Matt. 11:17

GREEK + WORD-ORDER INTERLINEAR

λέγουσιν·	Ηὐλήσαμεν	ὑμῖν	καὶ	οὐκ	ὠρχήσασθε·	ἐθρηνήσαμεν	καὶ	οὐκ
say	we played the pipe	to you	and	not	you danced	we wailed	and	not

ἐκόψασθε·
you mourned

CLOSE ENGLISH

say, ‘We played the pipe for you, and you did not dance; we wailed, and you did not mourn.’

FLUENT ENGLISH

and saying, ‘We played the pipe for you, but you would not dance; we sang a funeral song, but you would not mourn.’

Matt. 11:18

GREEK + WORD-ORDER INTERLINEAR

ἦλθεν	γὰρ	Ἰωάννης	μήτε	ἐσθίων	μήτε	πίνων,	καὶ	λέγουσιν·	Δαιμόνιον
came	for	John	neither	eating	nor	drinking	and	they say	a demon

ἔχει·
he has

CLOSE ENGLISH

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

FLUENT ENGLISH

John came neither eating nor drinking, and people say, ‘He has a demon.’

Matt. 11:19

GREEK + WORD-ORDER INTERLINEAR

ἦλθεν	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐσθίων	καὶ	πίνων,	καὶ	λέγουσιν·	Ἰδοὺ
came	the	Son	of the	Man	eating	and	drinking	and	they say	look

ἄνθρωπος	φάγος	καὶ	οἰνοπότης,	τελωνῶν	φίλος	καὶ	ἁμαρτωλῶν.	καὶ
a man	a glutton	and	a wine-drinker	of tax collectors	a friend	and	of sinners	and

ἐδικαιώθη	ἡ	σοφία	ἀπὸ	τῶν	ἔργων	αὐτῆς.
was vindicated	the	wisdom	by	the	works	of her

CLOSE ENGLISH

The Son of Man came eating and drinking, and they say, ‘Look, a man who is a glutton and a wine-drinker, a friend of tax collectors and sinners.’ And wisdom was vindicated by her works.”

FLUENT ENGLISH

The Son of Man came eating and drinking, and people say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners.’ Yet wisdom is proved right by what she does.”

SECTION NOTES

Matthew 11:16-17. The sentence crosses the verse boundary: the children's calling in 11:16 leads into their words in 11:17. The pipe, dancing, lament, and refusal to mourn remain paired images. Fluent "funeral song" gives the mourning setting. The Greek supplies "to you" after the pipe-playing but not a second time after the lament. Compare Newman and Stine:
https://tips.translation.bible/story/translation-commentary-on-matthew-1117/

Matthew 11:18-19. The contrast concerns John's and the Son of Man's conduct. "Neither eating nor drinking" is kept as the saying's compressed description of John's austerity. The accusations about a demon, gluttony, and drunkenness remain quoted allegations by others, with the speakers made explicit as "people" in fluent English.

The adopted noun at 11:19 is ergōn, "works," rather than "children." Close English keeps "her works"; fluent English reads "what she does." Both preserve the personification of wisdom. The aorist "was vindicated" is read as a general maxim in the fluent present "is proved right." No possessive divine name is added. Textual apparatus: https://www.biblegateway.com/passage/?search=Matthew+11&version=SBLGNT

For the contextual force of dikaioō as vindication and the works/children variation, see Newman and Stine:
https://tips.translation.bible/story/translation-commentary-on-matthew-1119/

FOLLOWING CONTEXT / Matt. 11:20

Then he began to rebuke the towns where most of his miracles had taken place, because they had not repented:

MT-053 / EDITORIAL APPARATUS

Unit notes and parallels

The speech moves from the answer to John’s messengers to an address to the crowds.

The excerpt at 11:3 continues a sentence begun in 11:2; its opening “he” depends on that preceding narrative.

PARALLEL PASSAGES

Comparing the passages (H-044, SR-0052)
Luke 7:22–23; Matthew 11:4–6, Luke 7:24–28, and Luke 7:31–35.
Thomas: saying 46 and Gospel of Thomas, saying 78.
These are comparisons of specified sayings, not claims that the entire scenes are identical.
Luke 16:16 relates to Matthew 11:12–13 on the Law, prophets, and kingdom; Matthew’s order and the syntax of biazetai remain distinct.
Related narrative passages (H-044): Luke 7:18–35.

MT-054 / Matthew 11:21-30

Judgment, revelation, and rest

PRECEDING CONTEXT / Matt. 11:20

Then he began to rebuke the towns where most of his miracles had taken place, because they had not repented:

The towns and the day of judgment

Matt. 11:21

GREEK + WORD-ORDER INTERLINEAR

Οὐαί	σοι,	Χοραζίν·	οὐαί	σοι,	Βηθσαϊδά·	ὅτι	εἰ	ἐν	Τύρῳ	καὶ
woe	to you	Chorazin	woe	to you	Bethsaida	because	if	in	Tyre	and

Σιδῶνι	ἐγένοντο	αἱ	δυνάμεις	αἱ	γενόμεναι	ἐν	ὑμῖν,	πάλαι
Sidon	took place	the	mighty works	the ones	having taken place	in	you	long ago

ἂν	ἐν	σάκκῳ	καὶ	σποδῷ	μετενόησαν.
[modal]	in	sackcloth	and	ashes	they repented

CLOSE ENGLISH

“Woe to you, Chorazin; woe to you, Bethsaida! For if the mighty works that took place in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

FLUENT ENGLISH

“Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles done among you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

Matt. 11:22

GREEK + WORD-ORDER INTERLINEAR

πλὴν	λέγω	ὑμῖν,	Τύρῳ	καὶ	Σιδῶνι	ἀνεκτότερον	ἔσται	ἐν	ἡμέρᾳ
nevertheless	I say	to you	for Tyre	and	for Sidon	more bearable	it will be	in	a day

κρίσεως	ἢ	ὑμῖν.
of judgment	than	for you

CLOSE ENGLISH

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

FLUENT ENGLISH

But I tell you, on judgment day it will be more bearable for Tyre and Sidon than for you.

Matt. 11:23

GREEK + WORD-ORDER INTERLINEAR

καὶ	σύ,	Καφαρναούμ,	μὴ	ἕως	οὐρανοῦ	ὑψωθήσῃ;	ἕως
and	you	Capernaum	not [question]	as far as	heaven	you will be lifted up	as far as

ᾅδου	καταβήσῃ·	ὅτι	εἰ	ἐν	Σοδόμοις	ἐγενήθησαν	αἱ	δυνάμεις
Hades	you will go down	because	if	in	Sodom	took place	the	mighty works

αἱ	γενόμεναι	ἐν	σοί,	ἔμεινεν	ἂν	μέχρι	τῆς	σήμερον.
the ones	having taken place	in	you	it remained	[modal]	until	the	today

CLOSE ENGLISH

And you, Capernaum, you will not be lifted up to heaven, will you? You will go down to Hades; for if the mighty works that took place in you had taken place in Sodom, it would have remained until today.

FLUENT ENGLISH

And you, Capernaum, you won’t be lifted up to heaven, will you? You will go down to the realm of the dead. If the miracles done in you had been done in Sodom, it would still be standing today.

Matt. 11:24

GREEK + WORD-ORDER INTERLINEAR

πλὴν	λέγω	ὑμῖν	ὅτι	γῇ	Σοδόμων	ἀνεκτότερον	ἔσται	ἐν
nevertheless	I say	to you	that	for [the] land	of Sodom	more bearable	it will be	in

ἡμέρᾳ	κρίσεως	ἢ	σοί.
a day	of judgment	than	for you

CLOSE ENGLISH

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

FLUENT ENGLISH

But I tell you, on judgment day it will be more bearable for the land of Sodom than for you.”

SECTION NOTES

Matthew 11:21-22. The towns are addressed directly. “Mighty works” becomes “miracles,” while sackcloth and ashes remain the signs of repentance. The conditions about Tyre and Sidon are contrary to what happened; “would have repented” keeps that relation. The judgment comparison repeats the wording used earlier at 10:15.

Matthew 11:23. The question introduced by mē expects a negative answer, expressed through “you will not ... will you?” The adopted next verb is active: “you will go down.” The translation preserves that construction. Close English keeps Hades; fluent English gives “the realm of the dead,” distinguishing it from Gehenna elsewhere.

The counterfactual result refers to Sodom’s continued existence. Fluent “would still be standing today” expresses that result. Newman and Stine discuss the question, Hades, and the survival clause; their suggested passive expansion is not the adopted Greek wording here: https://tips.translation.bible/story/translation-commentary-on-matthew-1123/

Matthew 11:24. The address shifts within the sentence: “I say to you” is plural, while the final “than for you” is singular and resumes the address to Capernaum. English “you” does not display this number difference. The land of Sodom and judgment day remain explicit.

MT-054 / Matthew 11:25-27

The Father, the Son, and revelation

Matt. 11:25

GREEK + WORD-ORDER INTERLINEAR

Ἐν	ἐκείνῳ	τῷ	καιρῷ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν·	Ἐξομολογοῦμαί
in	that	the	time	having answered	[art.]	Jesus	said	I praise

σοι,	πάτερ	κύριε	τοῦ	οὐρανοῦ	καὶ	τῆς	γῆς,	ὅτι	ἔκρυψας	ταῦτα
you	Father	Lord	of the	heaven	and	of the	earth	because	you hid	these things

ἀπὸ	σοφῶν	καὶ	συνετῶν,	καὶ	ἀπεκάλυψας	αὐτὰ	νηπίοις·
from	wise [people]	and	understanding [people]	and	you revealed	them	to infants

CLOSE ENGLISH

At that time Jesus answered and said, “I praise you, Father, Lord of heaven and earth, because you hid these things from the wise and understanding and revealed them to infants;

FLUENT ENGLISH

At that time Jesus said, “Father, Lord of heaven and earth, I praise you: you have hidden these things from the wise and discerning and revealed them to little children.

Matt. 11:26

GREEK + WORD-ORDER INTERLINEAR

ναί,	ὁ	πατήρ,	ὅτι	οὕτως	εὐδοκία	ἐγένετο	ἔμπροσθέν	σου.
yes	[art.]	Father	because	thus	good pleasure	came to be	before	you

CLOSE ENGLISH

yes, Father, for this was your good pleasure.

FLUENT ENGLISH

Yes, Father, this is what you were pleased to do.

Matt. 11:27

GREEK + WORD-ORDER INTERLINEAR

Πάντα	μοι	παρεδόθη	ὑπὸ	τοῦ	πατρός	μου,	καὶ	οὐδεὶς	ἐπιγινώσκει
all things	to me	were handed over	by	the	Father	of me	and	no one	knows

τὸν	υἱὸν	εἰ	μὴ	ὁ	πατήρ,	οὐδὲ	τὸν	πατέρα	τις	ἐπιγινώσκει	εἰ	μὴ
the	Son	if	not	the	Father	nor	the	Father	anyone	knows	if	not

ὁ	υἱὸς	καὶ	ᾧ	ἐὰν	βούληται	ὁ	υἱὸς	ἀποκαλύψαι.
the	Son	and	to whomever	[modal]	chooses	the	Son	to reveal

CLOSE ENGLISH

All things were handed over to me by my Father, and no one knows the Son except the Father, nor does anyone know the Father except the Son and anyone to whom the Son chooses to reveal him.

FLUENT ENGLISH

My Father has entrusted all things to me. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

SECTION NOTES

Matthew 11:25. The time marker and narrative frame remain. Close English keeps the conventional “answered and said”; fluent English uses “said,” without supplying an otherwise unstated question. Exomologoumai is rendered as praise in this prayer.

Nēpioi retains its child image as “infants” / “little children.” In contrast to the wise and discerning, the image can refer to people without learned status; the translation is not a claim that the revelation concerns literal infants alone. Newman and Stine discuss this metaphor and favor a more explicit contextual rendering: https://tips.translation.bible/story/translation-commentary-on-matthew-1125/

“These things” remains unspecified, and hiding and revealing remain separate actions. Matthew 11:26 gives the Father’s pleasure as the explanation. Fluent “what you were pleased to do” makes the idiom readable; it supplies no further account of who is chosen or why.

Matthew 11:27. The Father’s handing over of all things and the mutual knowledge statements remain complete. “Knows” does not receive an added degree word. The final indirect object concerns anyone to whom the Son chooses to reveal the Father; “him” makes that implicit object explicit in English.

MT-054 / Matthew 11:28-30

Rest under his yoke

Matt. 11:28

GREEK + WORD-ORDER INTERLINEAR

Δεῦτε	πρός	με	πάντες	οἱ	κοπιῶντες	καὶ	πεφορτισμένοι,	κἀγὼ
come	to	me	all	the ones	laboring	and	having been burdened	and I

ἀναπαύσω	ὑμᾶς.
will give rest to	you

CLOSE ENGLISH

Come to me, all who labor and are burdened, and I will give you rest.

FLUENT ENGLISH

Come to me, all of you who are worn out and weighed down, and I will give you rest.

Matt. 11:29

GREEK + WORD-ORDER INTERLINEAR

ἄρατε	τὸν	ζυγόν	μου	ἐφ’	ὑμᾶς	καὶ	μάθετε	ἀπ’	ἐμοῦ,	ὅτι	πραΰς
take	the	yoke	of me	upon	you	and	learn	from	me	because	gentle

εἰμι	καὶ	ταπεινὸς	τῇ	καρδίᾳ,	καὶ	εὑρήσετε	ἀνάπαυσιν	ταῖς	ψυχαῖς
I am	and	lowly	in the	heart	and	you will find	rest	for the	souls

ὑμῶν·
of you

CLOSE ENGLISH

Take my yoke upon you and learn from me, because I am gentle and lowly in heart, and you will find rest for your souls;

FLUENT ENGLISH

Take my yoke upon you and learn from me, for I am gentle and humble at heart. You will find rest.

Matt. 11:30

GREEK + WORD-ORDER INTERLINEAR

ὁ	γὰρ	ζυγός	μου	χρηστὸς	καὶ	τὸ	φορτίον	μου	ἐλαφρόν	ἐστιν.
the	for	yoke	of me	easy	and	the	burden	of me	light	is

CLOSE ENGLISH

for my yoke is easy and my burden is light.”

FLUENT ENGLISH

For my yoke is easy to bear, and my load is light.”

SECTION NOTES

Matthew 11:28. Those laboring and those burdened remain together in the address. Fluent “worn out and weighed down” conveys both conditions. The invitation to come and the promise of rest remain distinct, with the same speaker throughout.

Matthew 11:29. The yoke and the command to learn remain in both layers. “Gentle” and “lowly” / “humble” retain two adjectives, with the heart as their sphere. Close English renders psychais as “souls”; fluent English takes the phrase as referring to the people themselves and ends with “you will find rest.” Newman and Stine discuss this personal reference: https://tips.translation.bible/story/translation-commentary-on-matthew-1129/

Matthew 11:30. Chrēstos is “easy” in the close layer and “easy to bear” in fluent English. The following load is “light.” These are two related descriptions, not a promise that discipleship has no demands. The metaphor is retained without adding a claim about a specially fitted piece of equipment. Compare Newman and Stine: https://tips.translation.bible/story/translation-commentary-on-matthew-1130/

MT-054 / EDITORIAL APPARATUS

Unit notes and parallels

The passage includes the narrative transition at 11:25.

Comparing the passages (H-044, SR-0053)
This comparison below.

The parallel references identify related passages. Systematic comparison with the King James Version appears in Volume XVI.

PARALLEL PASSAGES

Comparing the passages (H-044, SR-0053)
Luke 10:13–15; Matthew 11:21–23, Luke 10:21; Matthew 11:25–26, and Luke 10:22; Matthew 11:27.
Thomas: saying 90.
The comparisons concern the specified phrases; whole scenes are not treated as identical.
Related narrative passages (H-044): Luke 7:18–35 (scene-index caveat above).

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-055-MT-059 Chapter 12: authority, words, and belonging

5 CORPUS UNITS **32 SPEECH VERSES** **3 ENGLISH LAYERS**

These readings present sayings from Matthew 12, with a Greek-order interlinear, close English, fluent modern American English, and notes.

Reading sections

MT-055	Mercy and the Sabbath	Matthew 12:3-8
MT-056	Doing good on the Sabbath	Matthew 12:11-13
MT-057	A divided kingdom and the strong man	Matthew 12:25-30
MT-057	Speech against the Spirit	Matthew 12:31-32
MT-057	Fruit, the heart, and accountable words	Matthew 12:33-37
MT-058	Jonah and the witnesses at judgment	Matthew 12:39-42
MT-058	The returning unclean spirit	Matthew 12:43-45
MT-059	Those who do the Father’s will	Matthew 12:48-50

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its own English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not a claim that a word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; brackets also mark supplied English words or a question's force. Case relations may appear as English prepositions. [modal] marks a particle whose force belongs to its construction. "You" may be singular or plural; the note at 12:36-37 identifies the shift to singular. Interpretive choices, including "consider" at 12:33, are explained beside their reading sections.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and "the heavens" are retained where useful.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, make an implicit subject explicit, or use an English idiom. Material interpretive choices are recorded in the notes. Short, straightforward clauses can legitimately remain similar across the two continuous layers.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-055 / Matthew 12:3-8

Mercy and authority on the Sabbath

PRECEDING CONTEXT / Matt. 12:2

When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is forbidden on the Sabbath.”

Mercy and the Sabbath

Matt. 12:3

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	εἶπεν	αὐτοῖς·	Οὐκ	ἀνέγνωτε	τί	ἐποίησεν	Δαυὶδ	ὅτε
he	but	said	to them	not	you read	what	did	David	when

ἐπείνασεν	καὶ	οἱ	μετ’	αὐτοῦ;
he became hungry	and	those	with	him

CLOSE ENGLISH

But he said to them, “Have you not read what David did when he and those with him became hungry?

FLUENT ENGLISH

He replied, “Haven’t you read what David did when he and his companions were hungry?

Matt. 12:4

GREEK + WORD-ORDER INTERLINEAR

πῶς	εἰσῆλθεν	εἰς	τὸν	οἶκον	τοῦ	θεοῦ	καὶ	τοὺς	ἄρτους	τῆς
how	he entered	into	the	house	of	God	and	the	loaves	of the

προθέσεως	ἔφαγον,	ὃ	οὐκ	ἐξὸν	ἦν	αὐτῷ	φαγεῖν	οὐδὲ	τοῖς	μετ’
presentation	they ate	which	not	lawful	was	for him	to eat	nor	for those	with

αὐτοῦ,	εἰ	μὴ	τοῖς	ἱερεῦσιν	μόνοις;
him	if	not	for the	priests	alone

CLOSE ENGLISH

How he entered the house of God and they ate the bread of the Presence, which it was not lawful for him or those with him to eat, but only for the priests?

FLUENT ENGLISH

He went into God’s house, and they ate the sacred bread set out before God. Only the priests were allowed to eat it, not David or his companions.

Matt. 12:5

GREEK + WORD-ORDER INTERLINEAR

ἢ	οὐκ	ἀνέγνωτε	ἐν	τῷ	νόμῳ	ὅτι	τοῖς	σάββασιν	οἱ	ἱερεῖς	ἐν	τῷ
or	not	you read	in	the	Law	that	on the	Sabbaths	the	priests	in	the

ἱερῷ	τὸ	σάββατον	βεβηλοῦσιν	καὶ	ἀναίτιοί	εἰσιν;
temple	the	Sabbath	profane	and	blameless	are

CLOSE ENGLISH

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

FLUENT ENGLISH

Or haven’t you read in the Law that the priests in the temple break the Sabbath and yet bear no guilt?

Matt. 12:6

GREEK + WORD-ORDER INTERLINEAR

λέγω	δὲ	ὑμῖν	ὅτι	τοῦ	ἱεροῦ	μεῖζόν	ἐστιν	ὧδε.
I say	but	to you	that	than the	temple	something greater	is	here

CLOSE ENGLISH

But I say to you that something greater than the temple is here.

FLUENT ENGLISH

I tell you, something greater than the temple is here.

Matt. 12:7

GREEK + WORD-ORDER INTERLINEAR

εἰ	δὲ	ἐγνώκειτε	τί	ἐστιν·	Ἔλεος	θέλω	καὶ	οὐ	θυσίαν,	οὐκ	ἂν
if	but	you had known	what	it is	mercy	I desire	and	not	sacrifice	not	[modal]

κατεδικάσατε	τοὺς	ἀναιτίους.
you would have condemned	the	blameless

CLOSE ENGLISH

But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the blameless.

FLUENT ENGLISH

If you had understood these words, ‘I want mercy, not sacrifice,’ you would not have condemned people who bear no guilt.

Matt. 12:8

GREEK + WORD-ORDER INTERLINEAR

κύριος	γάρ	ἐστιν	τοῦ	σαββάτου	ὁ	υἱὸς	τοῦ	ἀνθρώπου.
lord	for	is	of the	Sabbath	the	Son	of	Man

CLOSE ENGLISH

For the Son of Man is lord of the Sabbath.”

FLUENT ENGLISH

For the Son of Man has authority over the Sabbath.”

SECTION NOTES

12:3-4. The adopted text has David entering in the singular and “they ate” in the plural. Both are retained. The close layer keeps the question continued by “How”; the fluent layer turns that continuation into a statement. The bread is that presented before God; the fluent wording explains the cultic expression rather than introducing a different kind of bread.

12:5-8. “Profane” is rendered “break” in the reading layer, while the priests’ freedom from guilt is retained. The neuter comparative at 12:6 remains “something greater,” without specifying its referent. The repeated quotation at 12:7 uses the same English wording as 9:13; the counterfactual condition is preserved. “Has authority over” explains “is lord of” in 12:8. Reference for the open comparative: UBS Handbook, 12:6, https://tips.translation.bible/story/translation-commentary-on-matthew-126/.

FOLLOWING CONTEXT / Matt. 12:9

Jesus went on from there and entered their synagogue.

MT-055 / EDITORIAL APPARATUS

Unit notes and parallels

MT-055 contains six complete verses. Its preceding context is 12:2 and its following context is 12:9. Narrative in 12:3 belongs to the adopted main verse and receives all three English layers.

PARALLEL PASSAGES

Comparing the passages (H-046b, SR-0054)
Mark 2:25–28; Luke 6:3–5.
No directly comparable saying in the Gospel of Thomas is established in the adopted apparatus.
Related narrative passages (H-046b): Mark 2:23–28; Luke 6:1–5.

MT-056 / Matthew 12:11-13

Healing on the Sabbath

PRECEDING CONTEXT / Matt. 12:10

A man with a withered hand was there. They asked Jesus, “Is healing permitted on the Sabbath?” They wanted grounds to accuse him.

Doing good on the Sabbath

Matt. 12:11

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	εἶπεν	αὐτοῖς·	Τίς	ἔσται	ἐξ	ὑμῶν	ἄνθρωπος	ὃς	ἕξει
he	but	said	to them	who	will be	among	you	a person	who	will have

πρόβατον	ἕν,	καὶ	ἐὰν	ἐμπέσῃ	τοῦτο	τοῖς	σάββασιν	εἰς	βόθυνον,
a sheep	one	and	if	falls	this	on the	Sabbaths	into	a pit

οὐχὶ	κρατήσει	αὐτὸ	καὶ	ἐγερεῖ;
not [surely]	will take hold of	it	and	will lift out

CLOSE ENGLISH

But he said to them, “Who among you, having one sheep, will not take hold of it and lift it out if it falls into a pit on a Sabbath?

FLUENT ENGLISH

He replied, “If one of you has a single sheep and it falls into a pit on the Sabbath, wouldn’t you take hold of it and pull it out?

Matt. 12:12

GREEK + WORD-ORDER INTERLINEAR

πόσῳ	οὖν	διαφέρει	ἄνθρωπος	προβάτου.	ὥστε	ἔξεστιν	τοῖς
by how much	then	is worth more	a person	than a sheep	so then	it is lawful	on the

σάββασιν	καλῶς	ποιεῖν.
Sabbaths	well	to do

CLOSE ENGLISH

How much more, then, is a person worth than a sheep! So it is lawful to do good on the Sabbaths.”

FLUENT ENGLISH

A person is worth so much more than a sheep! So doing good on the Sabbath is permitted.”

Matt. 12:13

GREEK + WORD-ORDER INTERLINEAR

τότε	λέγει	τῷ	ἀνθρώπῳ·	Ἔκτεινόν	σου	τὴν	χεῖρα·	καὶ	ἐξέτεινεν,
then	he says	to the	man	stretch out	your	the	hand	and	he stretched out

καὶ	ἀπεκατεστάθη	ὑγιὴς	ὡς	ἡ	ἄλλη.
and	it was restored	healthy	like	the	other

CLOSE ENGLISH

Then he says to the man, “Stretch out your hand.” And he stretched it out, and it was restored, healthy like the other.

FLUENT ENGLISH

Then Jesus told the man, “Hold out your hand.” He held it out, and it became as healthy as his other hand.

SECTION NOTES

12:11-13. The question expects agreement that the sheep would be rescued. The comparison then argues from the sheep to the person. The historical present “he says” is retained in the close layer and changed to past tense in the reading layer. The complete verse 12:13 includes the command, the man’s response, and the restoration of his hand.

FOLLOWING CONTEXT / Matt. 12:14

The Pharisees went out and plotted against him, discussing how to kill him.

MT-056 / EDITORIAL APPARATUS

Unit notes and parallels

MT-056 retains three complete verses, preceded by 12:10 and followed by 12:14.

The preceding context is Matthew 12:14. The opening of 12:15, about Jesus withdrawing, lies outside this selected context.

PARALLEL PASSAGES

Comparing the passages (H-047, SR-0055)
Mark 3:5; Luke 6:10.
No directly comparable saying in the Gospel of Thomas is established in the adopted apparatus.
Related narrative passages (H-047): Mark 3:1–6; Luke 6:6–11.

MT-057 / Matthew 12:25-37

The source of power and the weight of words

PRECEDING CONTEXT / Matt. 12:24

When the Pharisees heard this, they said, “This man drives out demons only by the power of Beelzebul, the ruler of demons.”

A divided kingdom and the strong man

Matt. 12:25

GREEK + WORD-ORDER INTERLINEAR

εἰδὼς	δὲ	τὰς	ἐνθυμήσεις	αὐτῶν	εἶπεν	αὐτοῖς·	Πᾶσα	βασιλεία
knowing	but	the	thoughts	of them	he said	to them	every	kingdom

μερισθεῖσα	καθ’	ἑαυτῆς	ἐρημοῦται,	καὶ	πᾶσα	πόλις	ἢ	οἰκία
divided	against	itself	is laid waste	and	every	city	or	household

μερισθεῖσα	καθ’	ἑαυτῆς	οὐ	σταθήσεται.
divided	against	itself	not	will stand

CLOSE ENGLISH

But knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and every city or household divided against itself will not stand.

FLUENT ENGLISH

Knowing what they were thinking, Jesus said, “Any kingdom that turns against itself is ruined. A city or household divided against itself cannot survive.

Matt. 12:26

GREEK + WORD-ORDER INTERLINEAR

καὶ	εἰ	ὁ	Σατανᾶς	τὸν	Σατανᾶν	ἐκβάλλει,	ἐφ’	ἑαυτὸν	ἐμερίσθη·
and	if	[art.]	Satan	[art.]	Satan	drives out	against	himself	he was divided

πῶς	οὖν	σταθήσεται	ἡ	βασιλεία	αὐτοῦ;
how	then	will stand	the	kingdom	of him

CLOSE ENGLISH

And if Satan drives out Satan, he is divided against himself. How, then, will his kingdom stand?

FLUENT ENGLISH

If Satan drives out Satan, he has turned against himself. How can his kingdom survive?

Matt. 12:27

GREEK + WORD-ORDER INTERLINEAR

καὶ	εἰ	ἐγὼ	ἐν	Βεελζεβοὺλ	ἐκβάλλω	τὰ	δαιμόνια,	οἱ	υἱοὶ	ὑμῶν	ἐν
and	if	I	by	Beelzebul	drive out	the	demons	the	sons	of you	by

τίνι	ἐκβάλλουσιν;	διὰ	τοῦτο	αὐτοὶ	κριταὶ	ἔσονται	ὑμῶν.
whom	drive out	because of	this	they	judges	will be	of you

CLOSE ENGLISH

And if I drive out demons by Beelzebul, by whom do your sons drive them out? Because of this, they will be your judges.

FLUENT ENGLISH

And if I drive out demons by Beelzebul’s power, whose power do your own followers use? They themselves will be your judges.

Matt. 12:28

GREEK + WORD-ORDER INTERLINEAR

εἰ	δὲ	ἐν	πνεύματι	θεοῦ	ἐγὼ	ἐκβάλλω	τὰ	δαιμόνια,	ἄρα	ἔφθασεν	ἐφ’
if	but	by	Spirit	of God	I	drive out	the	demons	then	has come	upon

ὑμᾶς	ἡ	βασιλεία	τοῦ	θεοῦ.
you	the	kingdom	of	God

CLOSE ENGLISH

But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.

FLUENT ENGLISH

But if it is by God’s Spirit that I drive out demons, then God’s kingdom has reached you.

Matt. 12:29

GREEK + WORD-ORDER INTERLINEAR

ἢ	πῶς	δύναταί	τις	εἰσελθεῖν	εἰς	τὴν	οἰκίαν	τοῦ	ἰσχυροῦ	καὶ
or	how	can	someone	enter	into	the	house	of the	strong [man]	and

τὰ	σκεύη	αὐτοῦ	ἁρπάσαι,	ἐὰν	μὴ	πρῶτον	δήσῃ	τὸν	ἰσχυρόν;	καὶ
the	possessions	of him	seize	if	not	first	he binds	the	strong [man]	and

τότε	τὴν	οἰκίαν	αὐτοῦ	διαρπάσει.
then	the	house	of him	he will plunder

CLOSE ENGLISH

Or how can someone enter the strong man’s house and seize his possessions unless he first binds the strong man? And then he will plunder his house.

FLUENT ENGLISH

Or how can anyone enter a strong man’s house and steal his possessions without first tying him up? Only then can he plunder the house.

Matt. 12:30

GREEK + WORD-ORDER INTERLINEAR

ὁ	μὴ	ὢν	μετ’	ἐμοῦ	κατ’	ἐμοῦ	ἐστιν,	καὶ	ὁ	μὴ	συνάγων
the one	not	being	with	me	against	me	is	and	the one	not	gathering

μετ’	ἐμοῦ	σκορπίζει.
with	me	scatters

CLOSE ENGLISH

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

FLUENT ENGLISH

Anyone who is not with me is against me, and anyone who does not help me gather scatters.

SECTION NOTES

12:25-27. “Household” is the social sense chosen for oikia in the divided-kingdom comparison; “house” fits the robbery picture at 12:29. “Your sons” in the close layer becomes “your own followers” in the fluent layer: group affiliation is intended, not necessarily biological parentage. The conditional accusation remains a conditional, not the narrator’s claim. Reference: UBS Handbook, 12:27, https://tips.translation.bible/story/translation-commentary-on-matthew-1227/.

12:28–30. The kingdom has already reached the hearers; the arrival verb is not made merely future. The strong man is bound before his house is plundered. No explicit object is supplied for gathering and scattering. The Luke comparison below must not replace Matthew’s binding image with Luke’s victory of a stronger man.

MT-057 / Matthew 12:31-32

Speech against the Spirit

Matt. 12:31

GREEK + WORD-ORDER INTERLINEAR

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

τοῖς	ἀνθρώποις,	ἡ	δὲ	τοῦ	πνεύματος	βλασφημία	οὐκ	ἀφεθήσεται.
to the	people	the	but	against the	Spirit	blasphemy	not	will be forgiven

CLOSE ENGLISH

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

FLUENT ENGLISH

That is why I tell you: people will be forgiven every sin and every blasphemy, but blasphemy against the Spirit will not be forgiven.

Matt. 12:32

GREEK + WORD-ORDER INTERLINEAR

καὶ	ὃς	ἐὰν	εἴπῃ	λόγον	κατὰ	τοῦ	υἱοῦ	τοῦ	ἀνθρώπου,
and	whoever	[modal]	speaks	a word	against	the	Son	of	Man

ἀφεθήσεται	αὐτῷ·	ὃς	δ’	ἂν	εἴπῃ	κατὰ	τοῦ	πνεύματος	τοῦ
it will be forgiven	to him	whoever	but	[modal]	speaks	against	the	Spirit	the

ἁγίου,	οὐκ	ἀφεθήσεται	αὐτῷ	οὔτε	ἐν	τούτῳ	τῷ	αἰῶνι	οὔτε	ἐν	τῷ
Holy	not	it will be forgiven	to him	neither	in	this	the	age	nor	in	the

μέλλοντι.
coming [one]

CLOSE ENGLISH

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

FLUENT ENGLISH

Anyone who speaks against the Son of Man will be forgiven. But anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

SECTION NOTES

12:31-32. “Blasphemy” denotes speech that insults or defames what is sacred. The passage follows an accusation about the source of Jesus’ power. Both English layers keep the future passive “will be forgiven,” and distinguish “the Spirit” in 12:31 from “the Holy Spirit” in 12:32. No additional condition, theory of the offense, or doctrinal reconciliation is inserted into the translation. Reference: UBS Handbook, 12:31, https://tips.translation.bible/story/translation-commentary-on-matthew-1231/.

12:32. The contrast is between this age and the coming age, not between two geographical worlds. Both halves of the contrast and both occurrences of forgiveness are retained.

MT-057 / Matthew 12:33-37

Fruit, the heart, and accountable words

Matt. 12:33

GREEK + WORD-ORDER INTERLINEAR

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

CLOSE ENGLISH

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

FLUENT ENGLISH

Either consider the tree good and its fruit good, or consider the tree bad and its fruit bad. You recognize a tree by its fruit.

Matt. 12:34

GREEK + WORD-ORDER INTERLINEAR

γεννήματα	ἐχιδνῶν,	πῶς	δύνασθε	ἀγαθὰ	λαλεῖν	πονηροὶ	ὄντες;	ἐκ
offspring	of vipers	how	can you	good [things]	speak	evil	being	from

γὰρ	τοῦ	περισσεύματος	τῆς	καρδίας	τὸ	στόμα	λαλεῖ.
for	the	overflow	of the	heart	the	mouth	speaks

CLOSE ENGLISH

Offspring of vipers! How can you speak good things when you are evil? For the mouth speaks from the overflow of the heart.

FLUENT ENGLISH

You brood of vipers! How can you say anything good when you are evil? What fills the heart spills out in speech.

Matt. 12:35

GREEK + WORD-ORDER INTERLINEAR

ὁ	ἀγαθὸς	ἄνθρωπος	ἐκ	τοῦ	ἀγαθοῦ	θησαυροῦ	ἐκβάλλει	ἀγαθά,	καὶ
the	good	person	from	the	good	store	brings out	good [things]	and

ὁ	πονηρὸς	ἄνθρωπος	ἐκ	τοῦ	πονηροῦ	θησαυροῦ	ἐκβάλλει	πονηρά.
the	evil	person	from	the	evil	store	brings out	evil [things]

CLOSE ENGLISH

The good person brings good things out of the good store, and the evil person brings evil things out of the evil store.

FLUENT ENGLISH

A good person draws good things from the good stored within, and an evil person draws evil things from the evil stored within.

Matt. 12:36

GREEK + WORD-ORDER INTERLINEAR

λέγω	δὲ	ὑμῖν	ὅτι	πᾶν	ῥῆμα	ἀργὸν	ὃ	λαλήσουσιν	οἱ	ἄνθρωποι,
I say	but	to you	that	every	word	idle	which	will speak	the	people

ἀποδώσουσιν	περὶ	αὐτοῦ	λόγον	ἐν	ἡμέρᾳ	κρίσεως·
they will give	about	it	an account	on	day	of judgment

CLOSE ENGLISH

But I say to you that people will give an account on the day of judgment for every idle word they speak;

FLUENT ENGLISH

But I tell you, on judgment day people will have to answer for every careless word they have spoken.

Matt. 12:37

GREEK + WORD-ORDER INTERLINEAR

ἐκ	γὰρ	τῶν	λόγων	σου	δικαιωθήσῃ,	καὶ	ἐκ	τῶν	λόγων	σου
from	for	the	words	of you	you will be justified	and	from	the	words	of you

καταδικασθήσῃ.
you will be condemned

CLOSE ENGLISH

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

FLUENT ENGLISH

For your words will be the basis of your acquittal, and your words will be the basis of your condemnation.”

SECTION NOTES

12:33. The close layer retains “make,” the imperative form of poieo. The fluent layer takes it as “consider”: judge the tree and its fruit consistently. This is an interpretive rendering; “make” can also be read as an instruction about the tree’s quality. The tree/fruit order is retained in both halves. Reference: UBS Handbook, 12:33, https://tips.translation.bible/story/translation-commentary-on-matthew-1233/.

12:34-35. The viper image and the relation between the heart and speech are retained. The adopted 12:35 has no explicit “of the heart”; the fluent “within” draws on the preceding verse but does not add that phrase to the Greek or close layer.

12:36-37. Argos can describe something idle or unproductive; the fluent choice is “careless.” In this dispute the warning concerns consequential speech, including the preceding accusation, and is not reduced to harmless conversation. “Justified” is rendered “acquittal” in the fluent judicial contrast. The singular “your” in 12:37 addresses each hearer after the plural address in 12:36. Reference: UBS Handbook, 12:36, https://tips.translation.bible/story/translation-commentary-on-matthew-1236/.

FOLLOWING CONTEXT / Matt. 12:38

Then some of the scribes and Pharisees said to him, “Teacher, we want to see a sign from you.”

MT-057 / EDITORIAL APPARATUS

Unit notes and parallels

The accusation in the preceding context, 12:24, is attributed to the Pharisees.

The Luke and Thomas entries are comparison references.

PARALLEL PASSAGES

Comparing the passages (H-048, SR-0030)
Mark 3:24–27, Mark 3:28–29, Luke 6:43–45, and Luke 12:8–10.
Thomas: saying 35, Gospel of Thomas, saying 44, Gospel of Thomas, saying 45 (close comparisons).
Parts of the passage also correspond to Luke 11:17–20, Luke 11:21–23, and Luke 12:10.
Luke’s victory of a stronger man is not replaced by Matthew’s binding of the strong man.
Related narrative passages (H-048): Mark 3:19–35.

MT-058 / Matthew 12:39-45

The sign and this generation

PRECEDING CONTEXT / Matt. 12:38

Then some of the scribes and Pharisees said to him, “Teacher, we want to see a sign from you.”

Jonah and the witnesses at judgment

Matt. 12:39

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Γενεὰ	πονηρὰ	καὶ	μοιχαλὶς	σημεῖον
he	but	having answered	said	to them	a generation	evil	and	adulterous	a sign

ἐπιζητεῖ,	καὶ	σημεῖον	οὐ	δοθήσεται	αὐτῇ	εἰ	μὴ	τὸ	σημεῖον	Ἰωνᾶ	τοῦ
seeks	and	a sign	not	will be given	to it	if	not	the	sign	of Jonah	the

προφήτου.
prophet

CLOSE ENGLISH

But he answered and said to them, “An evil and adulterous generation seeks a sign, and no sign will be given to it except the sign of Jonah the prophet.

FLUENT ENGLISH

He answered, “An evil generation, unfaithful to God, demands a sign. It will be given no sign except that of the prophet Jonah.

Matt. 12:40

GREEK + WORD-ORDER INTERLINEAR

ὥσπερ	γὰρ	ἦν	Ἰωνᾶς	ἐν	τῇ	κοιλίᾳ	τοῦ	κήτους	τρεῖς	ἡμέρας	καὶ
just as	for	was	Jonah	in	the	belly	of the	sea creature	three	days	and

τρεῖς	νύκτας,	οὕτως	ἔσται	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐν	τῇ	καρδίᾳ	τῆς
three	nights	so	will be	the	Son	of	Man	in	the	heart	of the

γῆς	τρεῖς	ἡμέρας	καὶ	τρεῖς	νύκτας.
earth	three	days	and	three	nights

CLOSE ENGLISH

For just as Jonah was in the belly of the sea creature for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights.

FLUENT ENGLISH

Just as Jonah spent three days and three nights inside the great sea creature, the Son of Man will spend three days and three nights in the depths of the earth.

Matt. 12:41

GREEK + WORD-ORDER INTERLINEAR

ἄνδρες	Νινευῖται	ἀναστήσονται	ἐν	τῇ	κρίσει	μετὰ	τῆς	γενεᾶς	ταύτης
men	Ninevites	will rise	at	the	judgment	with	the	generation	this

καὶ	κατακρινοῦσιν	αὐτήν·	ὅτι	μετενόησαν	εἰς	τὸ	κήρυγμα	Ἰωνᾶ,
and	will condemn	it	because	they repented	at	the	proclamation	of Jonah

καὶ	ἰδοὺ	πλεῖον	Ἰωνᾶ	ὧδε.
and	look	something greater	than Jonah	here

CLOSE ENGLISH

Men of Nineveh will rise at the judgment with this generation and condemn it, because they repented at Jonah’s proclamation, and look, something greater than Jonah is here.

FLUENT ENGLISH

The people of Nineveh will stand up at the judgment alongside this generation and condemn it: they repented when Jonah preached to them, and something greater than Jonah is here.

Matt. 12:42

GREEK + WORD-ORDER INTERLINEAR

βασίλισσα	νότου	ἐγερθήσεται	ἐν	τῇ	κρίσει	μετὰ	τῆς	γενεᾶς
a queen	of [the] south	will be raised	at	the	judgment	with	the	generation

ταύτης	καὶ	κατακρινεῖ	αὐτήν·	ὅτι	ἦλθεν	ἐκ	τῶν	περάτων	τῆς
this	and	will condemn	it	because	she came	from	the	ends	of the

γῆς	ἀκοῦσαι	τὴν	σοφίαν	Σολομῶνος,	καὶ	ἰδοὺ	πλεῖον	Σολομῶνος
earth	to hear	the	wisdom	of Solomon	and	look	something greater	than Solomon

ὧδε.
here

CLOSE ENGLISH

The queen of the South will be raised at the judgment with this generation and condemn it, because she came from the ends of the earth to hear Solomon’s wisdom, and look, something greater than Solomon is here.

FLUENT ENGLISH

The queen of the South will stand up at the judgment alongside this generation and condemn it: she came from the farthest reaches of the earth to hear Solomon’s wisdom, and something greater than Solomon is here.

SECTION NOTES

12:39-40. “Adulterous” is retained in the close layer and interpreted as unfaithfulness to God in the fluent layer. Ketos names a large sea creature; the wording does not identify a modern biological species. Both occurrences of “three days and three nights” remain complete. “The depths of the earth” renders the image “the heart of the earth”; no chronological harmonization is inserted. Reference: UBS Handbook, 12:40, https://tips.translation.bible/story/translation-commentary-on-matthew-1240/.

12:41-42. The two witnesses stand alongside this generation at judgment and condemn it. The close layer keeps “will rise” and “will be raised”; the fluent “will stand up” brings out the courtroom action without deciding the disputed emphasis on resurrection. The neuter comparison remains “something greater” for both Jonah and Solomon. Reference: UBS Handbook, 12:41, https://tips.translation.bible/story/translation-commentary-on-matthew-1241/.

MT-058 / Matthew 12:43-45

The returning unclean spirit

Matt. 12:43

GREEK + WORD-ORDER INTERLINEAR

Ὅταν	δὲ	τὸ	ἀκάθαρτον	πνεῦμα	ἐξέλθῃ	ἀπὸ	τοῦ	ἀνθρώπου,	διέρχεται
when	but	the	unclean	spirit	goes out	from	the	person	it passes

δι’	ἀνύδρων	τόπων	ζητοῦν	ἀνάπαυσιν,	καὶ	οὐχ	εὑρίσκει.
through	waterless	places	seeking	rest	and	not	finds

CLOSE ENGLISH

But when the unclean spirit goes out of a person, it passes through waterless places seeking rest and does not find it.

FLUENT ENGLISH

When an unclean spirit leaves a person, it roams through dry places looking for rest but finds none.

Matt. 12:44

GREEK + WORD-ORDER INTERLINEAR

τότε	λέγει·	Εἰς	τὸν	οἶκόν	μου	ἐπιστρέψω	ὅθεν	ἐξῆλθον·	καὶ
then	it says	into	the	house	of me	I will return	from where	I came out	and

ἐλθὸν	εὑρίσκει	σχολάζοντα	σεσαρωμένον	καὶ	κεκοσμημένον.
having come	it finds	unoccupied	swept	and	put in order

CLOSE ENGLISH

Then it says, ‘I will return to my house from which I came out.’ And when it comes, it finds it unoccupied, swept, and put in order.

FLUENT ENGLISH

Then it says, ‘I’ll go back to the house I left.’ It returns and finds the house empty, swept clean, and in order.

Matt. 12:45

GREEK + WORD-ORDER INTERLINEAR

τότε	πορεύεται	καὶ	παραλαμβάνει	μεθ’	ἑαυτοῦ	ἑπτὰ	ἕτερα	πνεύματα
then	it goes	and	takes along	with	itself	seven	other	spirits

πονηρότερα	ἑαυτοῦ,	καὶ	εἰσελθόντα	κατοικεῖ	ἐκεῖ·	καὶ	γίνεται	τὰ
more evil	than itself	and	having entered	it dwells	there	and	becomes	the

ἔσχατα	τοῦ	ἀνθρώπου	ἐκείνου	χείρονα	τῶν	πρώτων.	οὕτως	ἔσται
last [state]	of the	person	that	worse	than the	first [state]	so	it will be

καὶ	τῇ	γενεᾷ	ταύτῃ	τῇ	πονηρᾷ.
also	for the	generation	this	the	evil

CLOSE ENGLISH

Then it goes and takes with it seven other spirits more evil than itself, and they enter and dwell there. And that person’s last state becomes worse than the first. So it will also be with this evil generation.”

FLUENT ENGLISH

Then it goes and brings seven other spirits, more evil than itself. They move in and live there, leaving the person worse off than before. That is how it will be with this evil generation.”

SECTION NOTES

12:43-45. The spirit seeks rest; the house is empty, swept, and put in order. All three descriptions are preserved. The seven other spirits are more evil than the first. At 12:45 a Greek neuter plural participle is followed by a singular verb; continuous English uses “they” for the spirits entering and dwelling. The final application to “this evil generation” stays part of the same speech.

FOLLOWING CONTEXT / Matt. 12:46

While he was still speaking to the crowds, his mother and brothers were standing outside, wanting to speak to him.

MT-058 / EDITORIAL APPARATUS

Unit notes and parallels

MT-058 contains seven complete verses in two reading sections, with 12:38 before and 12:46 after. The two stories and the final reference to this generation retain their adopted order.

No separate H scene entry is assigned in the harmony. The specified Luke phrases below are comparisons, not a claim that the entire scenes are identical.

PARALLEL PASSAGES

Comparing the passages (SR-0056)
Luke 11:29–32; Matthew 12:39–42 and Luke 11:24–26; Matthew 12:43–45.
No directly comparable saying in the Gospel of Thomas is established in the adopted apparatus.

MT-059 / Matthew 12:48-50

The family of Jesus

PRECEDING CONTEXT / Matt. 12:47

Someone told him, “Your mother and brothers are standing outside. They want to speak to you.”

Those who do the Father’s will

Matt. 12:48

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	τῷ	λέγοντι	αὐτῷ·	Τίς	ἐστιν	ἡ	μήτηρ
he	but	having answered	said	to the one	speaking	to him	who	is	the	mother

μου,	καὶ	τίνες	εἰσὶν	οἱ	ἀδελφοί	μου;
of me	and	who	are	the	brothers	of me

CLOSE ENGLISH

But he answered and said to the one speaking to him, “Who is my mother, and who are my brothers?”

FLUENT ENGLISH

He answered the messenger, “Who is my mother? Who are my brothers?”

Matt. 12:49

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐκτείνας	τὴν	χεῖρα	αὐτοῦ	ἐπὶ	τοὺς	μαθητὰς	αὐτοῦ	εἶπεν·
and	having stretched out	the	hand	of him	toward	the	disciples	of him	he said

Ἰδοὺ	ἡ	μήτηρ	μου	καὶ	οἱ	ἀδελφοί	μου·
look	the	mother	of me	and	the	brothers	of me

CLOSE ENGLISH

And stretching out his hand toward his disciples, he said, “Look, my mother and my brothers!

FLUENT ENGLISH

He gestured toward his disciples and said, “Here are my mother and my brothers!

Matt. 12:50

GREEK + WORD-ORDER INTERLINEAR

ὅστις	γὰρ	ἂν	ποιήσῃ	τὸ	θέλημα	τοῦ	πατρός	μου	τοῦ	ἐν
whoever	for	[modal]	does	the	will	of the	Father	of me	the one	in

οὐρανοῖς,	αὐτός	μου	ἀδελφὸς	καὶ	ἀδελφὴ	καὶ	μήτηρ	ἐστίν.
[the] heavens	that one	of me	brother	and	sister	and	mother	is

CLOSE ENGLISH

For whoever does the will of my Father in the heavens is my brother and sister and mother.”

FLUENT ENGLISH

Whoever does what my Father in heaven wants is my brother, my sister, and my mother.”

SECTION NOTES

12:48-50. The reply addresses the person who brought the message; “messenger” is a contextual description, not a title. Jesus gestures toward his disciples, then states the condition in terms of whoever does the Father’s will. The full list “brother and sister and mother” is retained, with no “father” added. The passage establishes a family comparison; the translation adds no statement denying the biological relationships in the context.

MT-059 / EDITORIAL APPARATUS

Unit notes and parallels

Matthew 12:48–50 follows the preceding context at 12:47.

The parallel references identify related passages; they do not imply identical wording. Systematic comparison with the King James Version appears in Volume XVI.

PARALLEL PASSAGES

Comparing the passages (SR-0057)
Mark 3:33–35; Luke 8:21.
Thomas: saying 99 (close comparison).

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-060-MT-061 Chapter 13: sowing, hearing, and the kingdom

2 CORPUS UNITS	30 MAIN VERSES	3 ENGLISH LAYERS

These readings cover the sower, the explanation of parables, wheat and weeds, a mustard seed, and leaven. Each main verse includes a Greek-order interlinear, close English, fluent English, and notes.

Reading sections

MT-060	The sower and the four soils	Matthew 13:3-9
MT-061	Why parables, and the gift of understanding	Matthew 13:11-17
MT-061	The sower’s parable explained	Matthew 13:18-23
MT-061	Wheat and weeds until the harvest	Matthew 13:24-30
MT-061	A mustard seed and leaven	Matthew 13:31-33

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its own English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not a claim that a word has only one meaning. The gloss sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Brackets mark supplied language or grammatical explanations. [contrast] and [emphatic negative] identify particle functions. [with until] shows the second element of a compound conjunction. [he/it] preserves the possible subjects at 13:22. Case relations may appear as English prepositions; English number sometimes follows the plural referent of a singular Greek verb. The notes explain such choices.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. At 13:15 “I would heal” expresses the consequence of turning; the gloss records the Greek future.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make the comparison between seed and hearer explicit. Interpretive choices are recorded in the notes. Short, straightforward clauses may remain similar across the continuous layers. The identical saying at 13:9 reuses 11:15.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-060 / Matthew 13:3-9

The sower

PRECEDING CONTEXT / Matt. 13:2

Large crowds gathered around him, so he got into a boat and sat down, while the whole crowd stood on the shore.

The sower and the four soils

Matt. 13:3

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐλάλησεν	αὐτοῖς	πολλὰ	ἐν	παραβολαῖς	λέγων·	Ἰδοὺ	ἐξῆλθεν
and	he spoke	to them	many things	in	parables	saying	look	went out

ὁ	σπείρων	τοῦ	σπείρειν.
the one	sowing	to	sow

CLOSE ENGLISH

And he spoke many things to them in parables, saying, “Look, the sower went out to sow.

FLUENT ENGLISH

He told them many things through parables: “Listen to this: a sower went out to scatter seed.

Matt. 13:4

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐν	τῷ	σπείρειν	αὐτὸν	ἃ	μὲν	ἔπεσεν	παρὰ	τὴν	ὁδόν,	καὶ
and	in	the	sowing	of him	some	[contrast]	fell	beside	the	path	and

ἐλθόντα	τὰ	πετεινὰ	κατέφαγεν	αὐτά.
having come	the	birds	ate up	them

CLOSE ENGLISH

And as he sowed, some seeds fell beside the path, and the birds came and ate them up.

FLUENT ENGLISH

As he scattered the seed, some fell along the path. Birds came and ate it.

Matt. 13:5

GREEK + WORD-ORDER INTERLINEAR

ἄλλα	δὲ	ἔπεσεν	ἐπὶ	τὰ	πετρώδη	ὅπου	οὐκ	εἶχεν	γῆν	πολλήν,	καὶ
others	but	fell	on	the	rocky places	where	not	they had	soil	much	and

εὐθέως	ἐξανέτειλεν	διὰ	τὸ	μὴ	ἔχειν	βάθος	γῆς,
immediately	they sprang up	because of	the	not	having	depth	of soil

CLOSE ENGLISH

But other seeds fell on rocky ground, where they did not have much soil, and immediately sprang up because the soil had no depth,

FLUENT ENGLISH

Some fell on rocky ground with little soil. It sprouted at once because the soil was shallow,

Matt. 13:6

GREEK + WORD-ORDER INTERLINEAR

ἡλίου	δὲ	ἀνατείλαντος	ἐκαυματίσθη	καὶ	διὰ	τὸ	μὴ	ἔχειν	ῥίζαν
the sun	but	having risen	they were scorched	and	because of	the	not	having	root

ἐξηράνθη.
they dried up

CLOSE ENGLISH

but when the sun rose, they were scorched, and because they had no root, they dried up.

FLUENT ENGLISH

but the rising sun scorched the plants. With no root, they withered.

Matt. 13:7

GREEK + WORD-ORDER INTERLINEAR

ἄλλα	δὲ	ἔπεσεν	ἐπὶ	τὰς	ἀκάνθας,	καὶ	ἀνέβησαν	αἱ	ἄκανθαι	καὶ
others	but	fell	on	the	thorns	and	grew up	the	thorns	and

ἔπνιξαν	αὐτά.
choked	them

CLOSE ENGLISH

But other seeds fell among the thorns, and the thorns grew up and choked them.

FLUENT ENGLISH

Some fell among thorns, which grew up and choked the plants.

Matt. 13:8

GREEK + WORD-ORDER INTERLINEAR

ἄλλα	δὲ	ἔπεσεν	ἐπὶ	τὴν	γῆν	τὴν	καλὴν	καὶ	ἐδίδου	καρπόν,	ὃ
others	but	fell	on	the	soil	the	good	and	yielded	fruit	some

μὲν	ἑκατὸν	ὃ	δὲ	ἑξήκοντα	ὃ	δὲ	τριάκοντα.
[contrast]	a hundredfold	some	and	sixtyfold	some	and	thirtyfold

CLOSE ENGLISH

But other seeds fell on good soil and yielded fruit: some a hundredfold, some sixtyfold, and some thirtyfold.

FLUENT ENGLISH

Some fell on good soil and produced a crop: a hundred, sixty, or thirty times what was sown.

Matt. 13:9

GREEK + WORD-ORDER INTERLINEAR

ὁ	ἔχων	ὦτα	ἀκουέτω.
the one	having	ears	let hear

CLOSE ENGLISH

Let the one who has ears hear.”

FLUENT ENGLISH

Anyone who has ears should listen.”

SECTION NOTES

13:3-8. The full narrative opening is retained. “Look” is an attention marker, rendered “Listen to this” in the reading layer. The seeds are supplied from the sowing scene; no extra seed noun is inserted into the Greek. Neuter plural subjects take singular Greek verbs at several points, while English uses the number natural to “seeds” or collective “seed.” The causal link between shallow soil and rapid sprouting remains visible, as does the lack of root before withering.

13:8. The yield is stated in descending order: a hundred, sixty, thirty. “Times what was sown” makes the comparison explicit in fluent English. This order must not be replaced by a parallel Gospel’s sequence.

13:9. The adopted Greek is exactly the same as 11:15; both continuous layers and all four glosses repeat that earlier wording. The source has no separate infinitive “to hear” after “ears.” The closing quotation mark belongs to the present passage’s dialogue.

FOLLOWING CONTEXT / Matt. 13:10

The disciples came to him and asked, “Why do you speak to them in parables?”

MT-060 / EDITORIAL APPARATUS

Unit notes and parallels

The scene references below are broader than the single saying.

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0058)
Mark 4:3–9; Luke 8:5–8.
Thomas: saying 9 (close comparison).
Related narrative passages (H-049): Mark 4:1–34; Luke 8:4–18.

MT-061 / Matthew 13:11-33

Understanding and the kingdom’s parables

PRECEDING CONTEXT / Matt. 13:10

The disciples came to him and asked, “Why do you speak to them in parables?”

Why parables, and the gift of understanding

Matt. 13:11

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Ὅτι	ὑμῖν	δέδοται	γνῶναι	τὰ
he	but	answering	said	to them	because	to you	has been given	to know	the

μυστήρια	τῆς	βασιλείας	τῶν	οὐρανῶν,	ἐκείνοις	δὲ	οὐ	δέδοται.
mysteries	of the	kingdom	of the	heavens	to those	but	not	has been given

CLOSE ENGLISH

But he answered them, “Because it has been given to you to know the mysteries of the kingdom of the heavens, but to them it has not been given.

FLUENT ENGLISH

He answered, “You have been given knowledge of the secrets of the kingdom of heaven; they have not.

Matt. 13:12

GREEK + WORD-ORDER INTERLINEAR

ὅστις	γὰρ	ἔχει,	δοθήσεται	αὐτῷ	καὶ	περισσευθήσεται·	ὅστις	δὲ	οὐκ
whoever	for	has	will be given	to him	and	he will have abundance	whoever	but	not

ἔχει,	καὶ	ὃ	ἔχει	ἀρθήσεται	ἀπ’	αὐτοῦ.
has	even	what	he has	will be taken	from	him

CLOSE ENGLISH

For whoever has will be given more and will have abundance; but whoever does not have will have even what he has taken away from him.

FLUENT ENGLISH

Anyone who has will receive more and have plenty. Anyone who does not have will lose even what they have.

Matt. 13:13

GREEK + WORD-ORDER INTERLINEAR

διὰ	τοῦτο	ἐν	παραβολαῖς	αὐτοῖς	λαλῶ,	ὅτι	βλέποντες	οὐ
because of	this	in	parables	to them	I speak	because	seeing	not

βλέπουσιν	καὶ	ἀκούοντες	οὐκ	ἀκούουσιν	οὐδὲ	συνίουσιν·
they see	and	hearing	not	they hear	nor	understand

CLOSE ENGLISH

For this reason I speak to them in parables: because seeing they do not see, and hearing they do not hear or understand.

FLUENT ENGLISH

That is why I speak to them in parables: they look without seeing, and listen without hearing or understanding.

Matt. 13:14

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἀναπληροῦται	αὐτοῖς	ἡ	προφητεία	Ἡσαΐου	ἡ	λέγουσα·	Ἀκοῇ
and	is fulfilled	in them	the	prophecy	of Isaiah	which	says	with hearing

ἀκούσετε	καὶ	οὐ	μὴ	συνῆτε,	καὶ	βλέποντες	βλέψετε	καὶ
you will hear	and	not	[emphatic negative]	understand	and	looking	you will look	and

οὐ	μὴ	ἴδητε.
not	[emphatic negative]	perceive

CLOSE ENGLISH

And in them the prophecy of Isaiah is fulfilled, which says: ‘You will indeed hear, but certainly not understand; you will indeed look, but certainly not perceive.

FLUENT ENGLISH

In them Isaiah’s prophecy comes true: ‘You will listen and listen, yet never understand; you will look and look, yet never see.

Matt. 13:15

GREEK + WORD-ORDER INTERLINEAR

ἐπαχύνθη	γὰρ	ἡ	καρδία	τοῦ	λαοῦ	τούτου,	καὶ	τοῖς	ὠσὶν
has grown dull	for	the	heart	of the	people	this	and	with the	ears

βαρέως	ἤκουσαν,	καὶ	τοὺς	ὀφθαλμοὺς	αὐτῶν	ἐκάμμυσαν·	μήποτε
with difficulty	they heard	and	the	eyes	of them	they closed	lest

ἴδωσιν	τοῖς	ὀφθαλμοῖς	καὶ	τοῖς	ὠσὶν	ἀκούσωσιν	καὶ	τῇ	καρδίᾳ
they see	with the	eyes	and	with the	ears	hear	and	with the	heart

συνῶσιν	καὶ	ἐπιστρέψωσιν,	καὶ	ἰάσομαι	αὐτούς.
understand	and	turn back	and	I will heal	them

CLOSE ENGLISH

For this people’s heart has grown dull, and with their ears they have heard only with difficulty, and they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their heart and turn back, and I would heal them.’

FLUENT ENGLISH

For these people have grown dull at heart. Their ears hardly hear, and they have shut their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn back, and I would heal them.’

Matt. 13:16

GREEK + WORD-ORDER INTERLINEAR

ὑμῶν	δὲ	μακάριοι	οἱ	ὀφθαλμοὶ	ὅτι	βλέπουσιν,	καὶ	τὰ	ὦτα	ὑμῶν
of you	but	blessed	the	eyes	because	they see	and	the	ears	of you

ὅτι	ἀκούουσιν.
because	they hear

CLOSE ENGLISH

But blessed are your eyes because they see, and your ears because they hear.

FLUENT ENGLISH

But your eyes are blessed because they see, and your ears because they hear.

Matt. 13:17

GREEK + WORD-ORDER INTERLINEAR

ἀμὴν	γὰρ	λέγω	ὑμῖν	ὅτι	πολλοὶ	προφῆται	καὶ	δίκαιοι	ἐπεθύμησαν
truly	for	I say	to you	that	many	prophets	and	righteous people	longed

ἰδεῖν	ἃ	βλέπετε	καὶ	οὐκ	εἶδαν,	καὶ	ἀκοῦσαι	ἃ	ἀκούετε	καὶ	οὐκ
to see	what	you see	and	not	they saw	and	to hear	what	you hear	and	not

ἤκουσαν.
they heard

CLOSE ENGLISH

For truly I tell you that many prophets and righteous people longed to see what you see and did not see it, and to hear what you hear and did not hear it.

FLUENT ENGLISH

I tell you truly: many prophets and righteous people longed to see what you see, but never saw it, and to hear what you hear, but never heard it.

SECTION NOTES

13:11-13. “Mysteries” is rendered “secrets” in fluent English: knowledge of the kingdom is granted, not merely a puzzle left unsolved. The repeated passive “has been given” is preserved without adding a named agent. The fluent layer uses singular “they” for an unspecified person at 13:12. Matthew’s “because” at 13:13 is retained; a purpose clause from another Gospel is not imported.

13:14-15. Isaiah’s quotation is translated from the Greek cited here, not substituted from an English Old Testament. The shift from “you” to “this people / they,” the repeated hearing and seeing, and the emphatic negatives are retained. “Heart” concerns understanding and response; the imagery is not a diagnosis of physical hearing or vision. In the quotation, the healing speaker is God.

13:15. The negative-purpose connector governs seeing, hearing, understanding, and turning. The gloss “I will heal” marks the future form; continuous “I would heal them” expresses its consequence if they turned. It is not an unconditional healing statement detached from that sequence. There is no separate Greek “so that” before the healing verb.

13:16-17. “Blessed” continues the established vocabulary. Matthew has prophets and righteous people; “kings” from the Lucan parallel is not substituted. Both unfulfilled longings, to see and to hear, remain explicit.

MT-061 / Matthew 13:18-23

The sower’s parable explained

Matt. 13:18

GREEK + WORD-ORDER INTERLINEAR

Ὑμεῖς	οὖν	ἀκούσατε	τὴν	παραβολὴν	τοῦ	σπείραντος.
you	therefore	hear	the	parable	of the one	who sowed

CLOSE ENGLISH

You, therefore, hear the parable of the one who sowed.

FLUENT ENGLISH

Listen, then, to what the parable of the sower means.

Matt. 13:19

GREEK + WORD-ORDER INTERLINEAR

παντὸς	ἀκούοντος	τὸν	λόγον	τῆς	βασιλείας	καὶ	μὴ	συνιέντος,	ἔρχεται
anyone	hearing	the	word	of the	kingdom	and	not	understanding	comes

ὁ	πονηρὸς	καὶ	ἁρπάζει	τὸ	ἐσπαρμένον	ἐν	τῇ	καρδίᾳ	αὐτοῦ·
the	evil one	and	snatches away	what	has been sown	in	the	heart	of him

οὗτός	ἐστιν	ὁ	παρὰ	τὴν	ὁδὸν	σπαρείς.
this one	is	the one	beside	the	path	sown

CLOSE ENGLISH

When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one sown beside the path.

FLUENT ENGLISH

When someone hears the message about the kingdom without understanding it, the evil one comes and snatches away what was sown in their heart. This is the person represented by the seed along the path.

Matt. 13:20

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἐπὶ	τὰ	πετρώδη	σπαρείς,	οὗτός	ἐστιν	ὁ	τὸν	λόγον
the one	but	on	the	rocky places	sown	this one	is	the one	the	word

ἀκούων	καὶ	εὐθὺς	μετὰ	χαρᾶς	λαμβάνων	αὐτόν,
hearing	and	immediately	with	joy	receiving	it

CLOSE ENGLISH

But the one sown on rocky ground is the one who hears the word and immediately receives it with joy,

FLUENT ENGLISH

The seed on rocky ground represents someone who hears the message and welcomes it with joy at once,

Matt. 13:21

GREEK + WORD-ORDER INTERLINEAR

οὐκ	ἔχει	δὲ	ῥίζαν	ἐν	ἑαυτῷ	ἀλλὰ	πρόσκαιρός	ἐστιν,	γενομένης	δὲ
not	he has	but	root	in	himself	but	temporary	he is	arising	but

θλίψεως	ἢ	διωγμοῦ	διὰ	τὸν	λόγον	εὐθὺς	σκανδαλίζεται.
trouble	or	persecution	because of	the	word	immediately	he stumbles

CLOSE ENGLISH

but has no root in himself and lasts only a while; when trouble or persecution arises because of the word, immediately he stumbles.

FLUENT ENGLISH

but has no root within and lasts only a short time. As soon as the message brings trouble or persecution, that person falls away.

Matt. 13:22

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	εἰς	τὰς	ἀκάνθας	σπαρείς,	οὗτός	ἐστιν	ὁ	τὸν	λόγον
the one	but	among	the	thorns	sown	this one	is	the one	the	word

ἀκούων,	καὶ	ἡ	μέριμνα	τοῦ	αἰῶνος	τούτου	καὶ	ἡ	ἀπάτη	τοῦ
hearing	and	the	anxiety	of the	age	this	and	the	deceit	of

πλούτου	συμπνίγει	τὸν	λόγον,	καὶ	ἄκαρπος	γίνεται.
wealth	chokes	the	word	and	unfruitful	[he/it] becomes

CLOSE ENGLISH

But the one sown among the thorns is the one who hears the word, and the anxiety of this age and the deceit of wealth choke the word, and he becomes unfruitful.

FLUENT ENGLISH

The seed among thorns represents someone who hears the message, but the worries of this age and wealth’s false promises choke it, and that person bears no fruit.

Matt. 13:23

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἐπὶ	τὴν	καλὴν	γῆν	σπαρείς,	οὗτός	ἐστιν	ὁ	τὸν	λόγον
the one	but	on	the	good	soil	sown	this one	is	the one	the	word

ἀκούων	καὶ	συνιείς,	ὃς	δὴ	καρποφορεῖ	καὶ	ποιεῖ	ὃ	μὲν
hearing	and	understanding	who	indeed	bears fruit	and	produces	some	[contrast]

ἑκατὸν	ὃ	δὲ	ἑξήκοντα	ὃ	δὲ	τριάκοντα.
a hundredfold	some	and	sixtyfold	some	and	thirtyfold

CLOSE ENGLISH

But the one sown on good soil is the one who hears the word and understands it, who indeed bears fruit and produces: one a hundredfold, another sixtyfold, and another thirtyfold.”

FLUENT ENGLISH

The seed on good soil represents someone who hears the message and understands it. That person bears fruit, yielding a hundred, sixty, or thirty times what was sown.”

SECTION NOTES

13:18-23. The close layer preserves the striking personal image “the one sown,” which moves between seed and hearer. The fluent layer makes the comparison explicit with “represents.” “What the parable ... means” at 13:18 is an explanatory addition based on the following interpretation, not a separate Greek noun. “Word” becomes “message” in the reading layer. Matthew’s “evil one” is retained without importing the name used in a parallel.

13:21. The root image and short duration are kept. “Stumbles” in close English and “falls away” in fluent English render a response to trouble or persecution because of the message, not a physical accident or merely being tempted. Compare the same verb, in a different setting, at 11:6.

13:22. The adopted text includes “this” with “age.” The unexpressed subject of “becomes unfruitful” can refer grammatically either to the hearer or to the word. Both continuous layers choose the hearer to continue the personal sequence; the gloss leaves the alternative visible as “[he/it].” The choice follows the adopted apparatus and is not the only possible reading. “Wealth’s false promises” is the literary expression for its deceit, not an extra proposition about how wealth was acquired.

13:23. Understanding is explicit, and the three yields repeat the descending sequence of 13:8. The explanatory section closes the discourse begun at 13:11.

MT-061 / Matthew 13:24-30

Wheat and weeds until the harvest

Matt. 13:24

GREEK + WORD-ORDER INTERLINEAR

Ἄλλην	παραβολὴν	παρέθηκεν	αὐτοῖς	λέγων·	Ὡμοιώθη	ἡ	βασιλεία
another	parable	he set before	them	saying	has been likened	the	kingdom

τῶν	οὐρανῶν	ἀνθρώπῳ	σπείραντι	καλὸν	σπέρμα	ἐν	τῷ	ἀγρῷ	αὐτοῦ.
of the	heavens	to a man	who sowed	good	seed	in	the	field	of him

CLOSE ENGLISH

He set another parable before them, saying, “The kingdom of the heavens has been likened to a man who sowed good seed in his field.

FLUENT ENGLISH

He offered them another parable: “The kingdom of heaven is like a man who sowed good seed in his field.

Matt. 13:25

GREEK + WORD-ORDER INTERLINEAR

ἐν	δὲ	τῷ	καθεύδειν	τοὺς	ἀνθρώπους	ἦλθεν	αὐτοῦ	ὁ	ἐχθρὸς	καὶ
in	but	the	sleeping	of the	people	came	his	the	enemy	and

ἐπέσπειρεν	ζιζάνια	ἀνὰ	μέσον	τοῦ	σίτου	καὶ	ἀπῆλθεν.
sowed among	darnel	in	the midst	of the	wheat	and	went away

CLOSE ENGLISH

But while the people were sleeping, his enemy came and sowed darnel among the wheat and went away.

FLUENT ENGLISH

While people slept, his enemy came, scattered weed seeds among the wheat, and left.

Matt. 13:26

GREEK + WORD-ORDER INTERLINEAR

ὅτε	δὲ	ἐβλάστησεν	ὁ	χόρτος	καὶ	καρπὸν	ἐποίησεν,	τότε	ἐφάνη
when	but	sprouted	the	crop	and	grain	produced	then	became visible

καὶ	τὰ	ζιζάνια.
also	the	darnel

CLOSE ENGLISH

But when the crop sprouted and produced grain, then the darnel also became visible.

FLUENT ENGLISH

When the crop grew and formed grain, the weeds became visible too.

Matt. 13:27

GREEK + WORD-ORDER INTERLINEAR

προσελθόντες	δὲ	οἱ	δοῦλοι	τοῦ	οἰκοδεσπότου	εἶπον	αὐτῷ·	Κύριε,
having approached	but	the	slaves	of the	householder	said	to him	master

οὐχὶ	καλὸν	σπέρμα	ἔσπειρας	ἐν	τῷ	σῷ	ἀγρῷ;	πόθεν	οὖν
not [surely]	good	seed	you sowed	in	the	your	field	from where	then

ἔχει	ζιζάνια;
does it have	darnel

CLOSE ENGLISH

And the householder’s slaves came and said to him, ‘Master, did you not sow good seed in your field? Where, then, does it get darnel?’

FLUENT ENGLISH

The owner’s slaves came to him. ‘Master,’ they asked, ‘didn’t you sow good seed in your field? Where have the weeds come from?’

Matt. 13:28

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἔφη	αὐτοῖς·	Ἐχθρὸς	ἄνθρωπος	τοῦτο	ἐποίησεν.	οἱ	δὲ	δοῦλοι
he	but	said	to them	an enemy	a person	this	did	the	but	slaves

αὐτῷ	λέγουσιν·	Θέλεις	οὖν	ἀπελθόντες	συλλέξωμεν	αὐτά;
to him	say	do you want	then	having gone	we gather	them

CLOSE ENGLISH

But he said to them, ‘An enemy has done this.’ And the slaves say to him, ‘Do you want us, then, to go and gather them?’

FLUENT ENGLISH

‘An enemy did this,’ he replied. The slaves asked, ‘Then do you want us to go and pull them up?’

Matt. 13:29

GREEK + WORD-ORDER INTERLINEAR

ὁ	δέ	φησιν·	Οὔ,	μήποτε	συλλέγοντες	τὰ	ζιζάνια	ἐκριζώσητε	ἅμα
he	but	says	no	lest	gathering	the	darnel	you uproot	together with

αὐτοῖς	τὸν	σῖτον·
them	the	wheat

CLOSE ENGLISH

But he says, ‘No, lest in gathering the darnel you uproot the wheat along with it.

FLUENT ENGLISH

‘No,’ he replied. ‘As you pull up the weeds, you might uproot the wheat as well.

Matt. 13:30

GREEK + WORD-ORDER INTERLINEAR

ἄφετε	συναυξάνεσθαι	ἀμφότερα	μέχρι	τοῦ	θερισμοῦ·	καὶ	ἐν	καιρῷ	τοῦ
allow	to grow together	both	until	the	harvest	and	at	the time	of the

θερισμοῦ	ἐρῶ	τοῖς	θερισταῖς·	Συλλέξατε	πρῶτον	τὰ	ζιζάνια	καὶ	
harvest	I will say	to the	reapers	gather	first	the	darnel	and	

δήσατε	αὐτὰ	εἰς	δέσμας	πρὸς	τὸ	κατακαῦσαι	αὐτά,	τὸν	δὲ	σῖτον
bind	them	into	bundles	for	the	burning up	of them	the	but	wheat

συναγάγετε	εἰς	τὴν	ἀποθήκην	μου.
gather	into	the	barn	of me

CLOSE ENGLISH

Let both grow together until the harvest, and at harvest time I will say to the reapers: “Gather the darnel first and bind it in bundles to burn it, but gather the wheat into my barn.”’”

FLUENT ENGLISH

Let both grow together until harvest. Then I will tell the harvesters, “First gather the weeds and tie them in bundles to be burned. Bring the wheat into my barn.”’”

SECTION NOTES

13:24-26. The Greek comparison is passive at 13:24; fluent English uses the ordinary “is like.” “People” at 13:25 does not specify only the owner’s workers. The close layer uses “darnel” for the weed named in the Greek; the fluent layer uses “weeds” and makes sowing their seeds explicit. The weeds become visible when the crop forms grain; the wording does not say they first began growing at that moment.

13:27-30. “Slaves” retains the social force of the noun, rather than silently recasting the workers as hired help. “Master” is their address to the owner in the story. The enemy’s act, the proposed gathering, the risk of uprooting wheat, and the instruction to wait all remain distinct. At harvest the weeds are gathered first, bound for burning, and the wheat is brought into the owner’s barn. The narrative and all speakers are included in the three layers. Nested quotation marks distinguish Jesus, the story’s speakers, and the order to the reapers.

The explanation in Matthew 13:37–43 follows in the next section.

MT-061 / Matthew 13:31-33

A mustard seed and leaven

Matt. 13:31

GREEK + WORD-ORDER INTERLINEAR

Ἄλλην	παραβολὴν	παρέθηκεν	αὐτοῖς	λέγων·	Ὁμοία	ἐστὶν	ἡ	βασιλεία
another	parable	he set 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·
the	field	of him

CLOSE ENGLISH

He set another parable before them, saying, “The kingdom of the heavens is like a mustard seed that a man took and sowed in his field,

FLUENT ENGLISH

He offered them another parable: “The kingdom of heaven is like a mustard seed that a man took and planted in his field.

Matt. 13:32

GREEK + WORD-ORDER INTERLINEAR

ὃ	μικρότερον	μέν	ἐστιν	πάντων	τῶν	σπερμάτων,	ὅταν	δὲ	αὐξηθῇ
which	smaller	indeed	is	than all	the	seeds	when	but	it grows

μεῖζον	τῶν	λαχάνων	ἐστὶν	καὶ	γίνεται	δένδρον,	ὥστε	ἐλθεῖν	τὰ
greater	than the	garden plants	is	and	becomes	a tree	so that	come	the

πετεινὰ	τοῦ	οὐρανοῦ	καὶ	κατασκηνοῦν	ἐν	τοῖς	κλάδοις	αὐτοῦ.
birds	of the	sky	and	settle	in	the	branches	of it

CLOSE ENGLISH

which is indeed smaller than all the seeds, but when it grows, it is larger than the garden plants and becomes a tree, so that the birds of the sky come and settle in its branches.”

FLUENT ENGLISH

It is the smallest of all seeds, yet it grows larger than the garden plants and becomes a tree, where birds come and settle among its branches.”

Matt. 13:33

GREEK + WORD-ORDER INTERLINEAR

Ἄλλην	παραβολὴν	ἐλάλησεν	αὐτοῖς·	Ὁμοία	ἐστὶν	ἡ	βασιλεία	τῶν
another	parable	he spoke	to them	like	is	the	kingdom	of the

οὐρανῶν	ζύμῃ,	ἣν	λαβοῦσα	γυνὴ	ἐνέκρυψεν	εἰς	ἀλεύρου	σάτα
heavens	leaven	which	having taken	a woman	hid	in	of flour	measures

τρία	ἕως	οὗ	ἐζυμώθη	ὅλον.
three	until	[with until]	was leavened	the whole

CLOSE ENGLISH

He spoke another parable to them: “The kingdom of the heavens is like leaven that a woman took and hid in three measures of flour until the whole was leavened.”

FLUENT ENGLISH

He told them another parable: “The kingdom of heaven is like leaven that a woman worked into three measures of flour until all the dough had risen.”

SECTION NOTES

13:31-32. The source’s strong comparison, smallest of all seeds, remains intact. The contrast between tiny seed and large plant is proverbial imagery; the translation does not add a botanical qualification to make the statement a scientific classification. “Garden plants” preserves the contrast with the mature tree. The birds’ coming and settling are the result of the growth, not an independently stated purpose for the tree. Fluent “where birds come” renders that resulting scene.

13:33. Close “hid” retains the source image; fluent “worked into” describes incorporating the leaven. Three measures are retained as an ancient quantity without an unsupported exact conversion into modern units. “Dough” is supplied in fluent English for the resulting whole batch. The two Greek words glossed “until | [with until]” form one conjunction. There is no negative particle to translate as “not”; the passive verb states that the whole was leavened. No moral interpretation of leaven is inserted into the translation.

FOLLOWING CONTEXT / Matt. 13:34

Jesus told the crowds all these things in parables; he said nothing to them without a parable.

MT-061 / EDITORIAL APPARATUS

Unit notes and parallels

The following context at 13:34 introduces the purpose clause and quotation in 13:35.

Comparing the passages (SR-0059, H-049)
This comparison lists cross-references for comparison.
episode no. 49 is a scene-level link and does not establish identical wording throughout the passage.
Systematic comparison with the King James Version appears in Volume XVI.

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0059)
Specified canonical links Mark 4:11–12, Mark 4:13–20, and Luke 8:10–15; retained earlier IDs Mark 4:23–25, Mark 4:26–32, Luke 8:18, and Luke 13:18–21.
Thomas: saying 20, Gospel of Thomas, saying 41, Gospel of Thomas, saying 57, Gospel of Thomas, saying 62, Gospel of Thomas, saying 96.
Specified phrases are compared; entire scenes are not declared identical.
Matthew 13:16–17 also relates to Luke 10:23–24: longing to see and hear.
Matthew’s righteous people are not replaced by Luke’s kings.
Related narrative passages (H-049): Mark 4:1–34; Luke 8:4–18.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 13 and apparatus, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+13&version=SBLGNT

SBL Greek New Testament, official website

https://sblgnt.com/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 13:14-15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1314-1315/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 13:19, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1319/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 13:21, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1321/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 13:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1325/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 13:32, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1332/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 13:33, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1333/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-062-MT-068 · Matthew 13-14: the kingdom, a hometown, and the sea

7 CORPUS UNITS **22 MAIN VERSES** **3 ENGLISH LAYERS**

The harvest, hidden treasure, a pearl, the fishing net, the trained scribe, the prophet at home, and the sayings during the feeding and the sea crossing.

Reading sections

MT-062	The harvest and the end of the age	Matthew 13:37-43
MT-062	Hidden treasure and a priceless pearl	Matthew 13:44-46
MT-062	The net and the trained scribe	Matthew 13:47-52
MT-063	A prophet in his hometown	Matthew 13:57
MT-064	You give them something to eat	Matthew 14:16
MT-065	Bring them here	Matthew 14:18
MT-066	Take heart, it is I	Matthew 14:27
MT-067	Come	Matthew 14:29
MT-068	Why did you doubt?	Matthew 14:31

Reading this section

This section presents the remaining sayings of Matthew 13 and selected sayings from Matthew 14. The main verses include Greek, a word-order interlinear, close English, and fluent English; surrounding context appears in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] identifies an article without a natural English equivalent. Brackets also mark supplied words. Case relations may appear as English prepositions. The gloss follows the adopted Greek token order; the notes explain idioms, narrative tense, and the distinction between world and age.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-062 / Matthew 13:37-52

The kingdom, judgment, and understanding

PRECEDING CONTEXT / Matt. 13:36

Then he dismissed the crowds and went into the house. His disciples came to him and said, “Explain to us the parable of the weeds in the field.”

The harvest and the end of the age

Matt. 13:37

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Ὁ	σπείρων	τὸ	καλὸν	σπέρμα	ἐστὶν	ὁ
he	but	answering	said	the one	sowing	the	good	seed	is	the

υἱὸς	τοῦ	ἀνθρώπου·
Son	of	Man

CLOSE ENGLISH

But he answered, “The one who sows the good seed is the Son of Man.

FLUENT ENGLISH

He answered, “The sower of the good seed is the Son of Man.

Matt. 13:38

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀγρός	ἐστιν	ὁ	κόσμος·	τὸ	δὲ	καλὸν	σπέρμα,	οὗτοί	εἰσιν	οἱ
the	but	field	is	the	world	the	but	good	seed	these	are	the

υἱοὶ	τῆς	βασιλείας·	τὰ	δὲ	ζιζάνιά	εἰσιν	οἱ	υἱοὶ	τοῦ	πονηροῦ,
sons	of the	kingdom	the	but	darnel	are	the	sons	of the	evil one

CLOSE ENGLISH

The field is the world. As for the good seed, these are the sons of the kingdom; the darnel are the sons of the evil one,

FLUENT ENGLISH

The field is the world. The good seed represents the children of the kingdom; the weeds represent the children of the evil one.

Matt. 13:39

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἐχθρὸς	ὁ	σπείρας	αὐτά	ἐστιν	ὁ	διάβολος·	ὁ	δὲ
the	but	enemy	the one	who sowed	them	is	the	devil	the	but

θερισμὸς	συντέλεια	αἰῶνός	ἐστιν,	οἱ	δὲ	θερισταὶ	ἄγγελοί	εἰσιν.
harvest	consummation	of an age	is	the	but	reapers	angels	are

CLOSE ENGLISH

and the enemy who sowed them is the devil. The harvest is the consummation of the age, and the reapers are angels.

FLUENT ENGLISH

The enemy who sowed the weeds is the devil. The harvest is the end of the age, and the harvesters are angels.

Matt. 13:40

GREEK + WORD-ORDER INTERLINEAR

ὥσπερ	οὖν	συλλέγεται	τὰ	ζιζάνια	καὶ	πυρὶ	καίεται,	οὕτως	ἔσται
just as	therefore	is gathered	the	darnel	and	with fire	is burned	so	it will be

ἐν	τῇ	συντελείᾳ	τοῦ	αἰῶνος·
at	the	consummation	of the	age

CLOSE ENGLISH

Therefore, just as the darnel is gathered and burned with fire, so it will be at the consummation of the age.

FLUENT ENGLISH

As the weeds are gathered and burned, so it will be at the end of the age.

Matt. 13:41

GREEK + WORD-ORDER INTERLINEAR

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	τοὺς
they will gather	out of	the	kingdom	of him	all	the	stumbling blocks	and	those

ποιοῦντας	τὴν	ἀνομίαν,
practicing	the	lawlessness

CLOSE ENGLISH

The Son of Man will send his angels, and they will gather out of his kingdom all stumbling blocks and those who practice lawlessness,

FLUENT ENGLISH

The Son of Man will send his angels to remove from his kingdom everything that causes people to stumble and everyone who does evil.

Matt. 13:42

GREEK + WORD-ORDER INTERLINEAR

καὶ	βαλοῦσιν	αὐτοὺς	εἰς	τὴν	κάμινον	τοῦ	πυρός·	ἐκεῖ	ἔσται	ὁ
and	they will throw	them	into	the	furnace	of the	fire	there	will be	the

κλαυθμὸς	καὶ	ὁ	βρυγμὸς	τῶν	ὀδόντων.
weeping	and	the	gnashing	of the	teeth

CLOSE ENGLISH

and will throw them into the furnace of fire. There will be weeping and gnashing of teeth.

FLUENT ENGLISH

They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth.

Matt. 13:43

GREEK + WORD-ORDER INTERLINEAR

Τότε	οἱ	δίκαιοι	ἐκλάμψουσιν	ὡς	ὁ	ἥλιος	ἐν	τῇ	βασιλείᾳ	τοῦ
then	the	righteous	will shine forth	like	the	sun	in	the	kingdom	of the

πατρὸς	αὐτῶν.	ὁ	ἔχων	ὦτα	ἀκουέτω.
Father	of them	the one	having	ears	let hear

CLOSE ENGLISH

Then the righteous will shine like the sun in the kingdom of their Father. Let the one who has ears hear.

FLUENT ENGLISH

Then the righteous will shine like the sun in their Father’s kingdom. Anyone who has ears should listen.

SECTION NOTES

13:37–40. The explanation keeps its own identifications: the field is the world, the seed represents people, the enemy is the devil, and the reapers are angels. This explanation assigns meanings to the images differently from the earlier explanation of the sower; each is translated with its own details. Close “sons” and fluent “children” follow the terminology of 8:12; they express belonging, not a claim about biological descent. Close “darnel” and fluent “weeds” continue 13:25–30. “Consummation of the age” becomes “end of the age”; “world” at 13:38 and “age” at 13:39 are not collapsed into one word.

13:41-43. “Stumbling blocks” retains the Greek neuter plural. Fluent “everything that causes people to stumble” keeps the breadth of the expression; people who cause others to stumble may be included. The following masculine “them” fits the people in the judgment scene. “Those who practice lawlessness” is rendered “everyone who does evil” in the reading layer. The furnace, weeping, and gnashing of teeth remain explicit; the last phrase follows 8:12. The final ears/hearing sentence repeats 11:15 and 13:9. No additional “to hear” is inserted into the Greek.

MT-062 / Matthew 13:44-46

Hidden treasure and a priceless pearl

Matt. 13:44

GREEK + WORD-ORDER INTERLINEAR

Ὁμοία	ἐστὶν	ἡ	βασιλεία	τῶν	οὐρανῶν	θησαυρῷ	κεκρυμμένῳ	ἐν	τῷ
like	is	the	kingdom	of the	heavens	treasure	hidden	in	the

ἀγρῷ,	ὃν	εὑρὼν	ἄνθρωπος	ἔκρυψεν,	καὶ	ἀπὸ	τῆς	χαρᾶς	αὐτοῦ
field	which	having found	a man	hid	and	from	the	joy	of him

ὑπάγει	καὶ	πωλεῖ	πάντα	ὅσα	ἔχει	καὶ	ἀγοράζει	τὸν	ἀγρὸν	ἐκεῖνον.
he goes	and	sells	all	that	he has	and	buys	the	field	that

CLOSE ENGLISH

The kingdom of the heavens is like treasure hidden in a field, which a man found and hid; and in his joy he goes and sells all that he has and buys that field.

FLUENT ENGLISH

The kingdom of heaven is like treasure hidden in a field. A man finds it and hides it again. Filled with joy, he sells everything he owns and buys the field.

Matt. 13:45

GREEK + WORD-ORDER INTERLINEAR

Πάλιν	ὁμοία	ἐστὶν	ἡ	βασιλεία	τῶν	οὐρανῶν	ἀνθρώπῳ	ἐμπόρῳ
again	like	is	the	kingdom	of the	heavens	a man	a merchant

ζητοῦντι	καλοὺς	μαργαρίτας·
seeking	fine	pearls

CLOSE ENGLISH

Again, the kingdom of the heavens is like a merchant seeking fine pearls,

FLUENT ENGLISH

Again, the kingdom of heaven is like a merchant searching for fine pearls.

Matt. 13:46

GREEK + WORD-ORDER INTERLINEAR

εὑρὼν	δὲ	ἕνα	πολύτιμον	μαργαρίτην	ἀπελθὼν	πέπρακεν	πάντα
having found	but	one	very valuable	pearl	having gone away	he has sold	all

ὅσα	εἶχεν	καὶ	ἠγόρασεν	αὐτόν.
that	he had	and	bought	it

CLOSE ENGLISH

who, finding one very valuable pearl, went away, sold all that he had, and bought it.

FLUENT ENGLISH

When he finds one pearl of exceptional value, he goes away, sells everything he owns, and buys it.

SECTION NOTES

13:44-46. The first comparison is with treasure and the second with a merchant; the second is not silently rewritten as a comparison with the pearl alone. Both sales include everything the finder owns. “Hides it again” makes the action following discovery explicit. The close layer retains the narrative tense shifts; fluent English uses a consistent storytelling present. The perfect “has sold” remains visible in the 13:46 gloss, while close narrative English uses “sold.”

MT-062 / Matthew 13:47-52

The net and the trained scribe

Matt. 13:47

GREEK + WORD-ORDER INTERLINEAR

Πάλιν	ὁμοία	ἐστὶν	ἡ	βασιλεία	τῶν	οὐρανῶν	σαγήνῃ	βληθείσῃ	εἰς
again	like	is	the	kingdom	of the	heavens	a dragnet	cast	into

τὴν	θάλασσαν	καὶ	ἐκ	παντὸς	γένους	συναγαγούσῃ·
the	sea	and	from	every	kind	gathering

CLOSE ENGLISH

Again, the kingdom of the heavens is like a dragnet cast into the sea and gathering fish of every kind,

FLUENT ENGLISH

Again, the kingdom of heaven is like a fishing net cast into the sea, gathering every kind of fish.

Matt. 13:48

GREEK + WORD-ORDER INTERLINEAR

ἣν	ὅτε	ἐπληρώθη	ἀναβιβάσαντες	ἐπὶ	τὸν	αἰγιαλὸν	καὶ	καθίσαντες
which	when	was filled	having hauled up	onto	the	shore	and	having sat down

συνέλεξαν	τὰ	καλὰ	εἰς	ἄγγη,	τὰ	δὲ	σαπρὰ	ἔξω	ἔβαλον.
they gathered	the	good	into	containers	the	but	bad	outside	they threw

CLOSE ENGLISH

which, when it was full, they hauled onto the shore; and sitting down, they gathered the good fish into containers but threw the bad ones away.

FLUENT ENGLISH

When the net is full, the fishermen pull it ashore and sit down to sort the catch. They put the good fish in containers and throw the bad ones away.

Matt. 13:49

GREEK + WORD-ORDER INTERLINEAR

οὕτως	ἔσται	ἐν	τῇ	συντελείᾳ	τοῦ	αἰῶνος·	ἐξελεύσονται	οἱ	ἄγγελοι
so	it will be	at	the	consummation	of the	age	will go out	the	angels

καὶ	ἀφοριοῦσιν	τοὺς	πονηροὺς	ἐκ	μέσου	τῶν	δικαίων
and	will separate	the	evil	from	the midst	of the	righteous

CLOSE ENGLISH

So it will be at the consummation of the age: the angels will go out and separate the evil from among the righteous

FLUENT ENGLISH

So it will be at the end of the age. The angels will come out and separate the wicked from the righteous.

Matt. 13:50

GREEK + WORD-ORDER INTERLINEAR

καὶ	βαλοῦσιν	αὐτοὺς	εἰς	τὴν	κάμινον	τοῦ	πυρός·	ἐκεῖ	ἔσται	ὁ
and	they will throw	them	into	the	furnace	of the	fire	there	will be	the

κλαυθμὸς	καὶ	ὁ	βρυγμὸς	τῶν	ὀδόντων.
weeping	and	the	gnashing	of the	teeth

CLOSE ENGLISH

and will throw them into the furnace of fire. There will be weeping and gnashing of teeth.

FLUENT ENGLISH

They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth.

Matt. 13:51

GREEK + WORD-ORDER INTERLINEAR

Συνήκατε	ταῦτα	πάντα;	λέγουσιν	αὐτῷ·	Ναί.
you understood	these things	all	they say	to him	yes

CLOSE ENGLISH

Have you understood all these things?” They say to him, “Yes.”

FLUENT ENGLISH

Have you understood all this?” he asked. “Yes,” they replied.

Matt. 13:52

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	εἶπεν	αὐτοῖς·	Διὰ	τοῦτο	πᾶς	γραμματεὺς	μαθητευθεὶς	τῇ
he	but	said	to them	because of	this	every	scribe	made a disciple	for the

βασιλείᾳ	τῶν	οὐρανῶν	ὅμοιός	ἐστιν	ἀνθρώπῳ	οἰκοδεσπότῃ	ὅστις
kingdom	of the	heavens	like	is	a man	a householder	who

ἐκβάλλει	ἐκ	τοῦ	θησαυροῦ	αὐτοῦ	καινὰ	καὶ	παλαιά.
brings out	from	the	store	of him	new [things]	and	old [things]

CLOSE ENGLISH

But he said to them, “Therefore every scribe who has been made a disciple for the kingdom of the heavens is like a householder who brings new things and old things out of his store.”

FLUENT ENGLISH

He told them, “So every teacher of the Scriptures who has become a disciple of the kingdom of heaven is like the head of a household, bringing both new things and old out of his storeroom.”

SECTION NOTES

13:47-50. “Dragnet” identifies the type of fishing net. Fish and fishermen are supplied from the scene in continuous English; no separate Greek nouns are invented. The good and bad catch are kept without adding a specific rule about edible species. “Consummation / end of the age” repeats 13:39-40. Verse 13:50 is exactly the same Greek sentence as 13:42 and repeats all three English layers.

13:51. The adopted text begins directly with the question. Close English therefore adds no “Jesus says” or “Lord” to the reply. The fluent layer supplies “he asked” to make the dialogue clear; this is narrative clarification. The disciples’ answer belongs to the main verse and receives all three layers.

13:52. “Scribe” becomes “teacher of the Scriptures” in fluent English. The participle is about becoming or being made a disciple, not merely learning to write. The relation to the kingdom can be understood as instruction for it or discipleship within its rule; the close and reading layers keep that connection. “Store / storeroom” continues the storage image also seen at 12:35. The order is new and old. No identification of those items with particular books, dispensations, or institutions is added.

FOLLOWING CONTEXT / Matt. 13:53

When Jesus had finished these parables, he left that place.

MT-062 / EDITORIAL APPARATUS

Unit notes and parallels

MT-062 contains sixteen complete main verses in three reading sections, preceded by 13:36 and followed by 13:53. H-049 identifies a scene rather than a direct phrase parallel for the whole passage. The Greek of 13:36 has no explicit name Jesus; English follows that wording.

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0060)
A scene link is retained; an exact individual-phrase correspondence is not established.
Thomas: saying 8 (thematic), Gospel of Thomas, saying 57 (close), Gospel of Thomas, saying 76 (composite), Gospel of Thomas, saying 109 (close).
Related narrative passages (H-049): Mark 4:1–34; Luke 8:4–18.

MT-063 / Matthew 13:57

A prophet in his hometown

PRECEDING CONTEXT / Matt. 13:56

“And aren’t all his sisters here with us? Where, then, did he get all this?”

Matt. 13:57

GREEK + WORD-ORDER INTERLINEAR

καὶ	ἐσκανδαλίζοντο	ἐν	αὐτῷ.	ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Οὐκ	ἔστιν
and	they took offense	at	him	[art.]	but	Jesus	said	to them	not	is

προφήτης	ἄτιμος	εἰ	μὴ	ἐν	τῇ	πατρίδι	καὶ	ἐν	τῇ	οἰκίᾳ	αὐτοῦ.
a prophet	without honor	if	not	in	the	hometown	and	in	the	household	of him

CLOSE ENGLISH

And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.”

FLUENT ENGLISH

They took offense at him. Jesus told them, “A prophet receives honor everywhere except in his hometown and his own household.”

SECTION NOTES

13:57. The full verse includes the people’s reaction before Jesus speaks. “Took offense” connects with the stumbling/offense verb elsewhere. The saying uses an exception construction; the gloss aligns it as “if | not,” and continuous English uses “except.” Hometown and household remain separate. John’s related saying retains its own indirect reporting frame in its own passage.

FOLLOWING CONTEXT / Matt. 13:58

He did not perform many miracles there because of their unbelief.

MT-063 / EDITORIAL APPARATUS

Unit notes and parallels

Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-051, SR-0061)
Mark 6:4, Luke 4:24, John 4:44.
Thomas: saying 31, the first saying about the unaccepted prophet.
The stated phrases are compared, not equated as entire scenes.
Related narrative passages (H-051): Mark 6:1–6; Luke 4:16–30.

MT-064 / Matthew 14:16

You give them something to eat

PRECEDING CONTEXT / Matt. 14:15

When evening came, the disciples approached him. “This is a deserted place, and it is already late,” they said. “Send the crowds away so they can go to the villages and buy food for themselves.”

Matt. 14:16

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Οὐ	χρείαν	ἔχουσιν	ἀπελθεῖν·	δότε	αὐτοῖς
[art.]	but	Jesus	said	to them	not	need	they have	to go away	give	to them

ὑμεῖς	φαγεῖν.
you	to eat

CLOSE ENGLISH

But Jesus said to them, “They have no need to go away. You give them something to eat.”

FLUENT ENGLISH

Jesus told them, “They don’t need to leave. You are to give them something to eat.”

SECTION NOTES

14:16. The explicit “you” places the charge on the disciples; both continuous layers preserve that emphasis. “Something” supplies the ordinary English object of eating.

FOLLOWING CONTEXT / Matt. 14:17

They answered him, “All we have here is five loaves and two fish.”

MT-064 / EDITORIAL APPARATUS

Unit notes and parallels

Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-053, SR-0062)
Mark 6:37 and Luke 9:13, the instruction that the disciples give food.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-053): Mark 6:30–44; Luke 9:10–17; John 6:1–15.

MT-065 / Matthew 14:18

Bring them here

PRECEDING CONTEXT / Matt. 14:17

They answered him, “All we have here is five loaves and two fish.”

Matt. 14:18

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	εἶπεν·	Φέρετέ	μοι	ὧδε	αὐτούς.
he	but	said	bring	to me	here	them

CLOSE ENGLISH

But he said, “Bring them here to me.”

FLUENT ENGLISH

“Bring them here to me,” he said.

SECTION NOTES

14:18. “Them” refers to the loaves and fish in the repeated context 14:17. The following context includes the instructions, blessing, breaking, and distribution. The Greek blessing has no expressed object; “spoke a blessing” avoids adding one.

FOLLOWING CONTEXT / Matt. 14:19

He told the crowds to recline on the grass. Taking the five loaves and the two fish, he looked up to heaven and spoke a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds.

MT-065 / EDITORIAL APPARATUS

Unit notes and parallels

Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-053, SR-0063)
Scene connection only; an exact individual-phrase match is not established.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-053): Mark 6:30–44; Luke 9:10–17; John 6:1–15.

MT-066 / Matthew 14:27

Take heart, it is I

PRECEDING CONTEXT / Matt. 14:26

When the disciples saw him walking on the sea, they were terrified. “It’s a ghost!” they said, and cried out in fear.

Matt. 14:27

GREEK + WORD-ORDER INTERLINEAR

εὐθὺς	δὲ	ἐλάλησεν	αὐτοῖς	ὁ	Ἰησοῦς	λέγων·	Θαρσεῖτε,	ἐγώ	εἰμι·
immediately	but	spoke	to them	[art.]	Jesus	saying	take courage	I	am

μὴ	φοβεῖσθε.
not	be afraid

CLOSE ENGLISH

But immediately Jesus spoke to them, saying, “Take courage, it is I; do not be afraid.”

FLUENT ENGLISH

Jesus spoke to them at once: “Take heart! It’s me. Don’t be afraid.”

SECTION NOTES

14:27. All three elements remain: encouragement, self-identification, and the command not to fear. “Take courage / Take heart” continues 9:2 and 9:22. The word-order gloss “I | am” retains the form of the Greek, while “it is I / it’s me” conveys identification in the scene. Possible theological resonance is not turned into an added title or an extra sentence.

FOLLOWING CONTEXT / Matt. 14:28

Peter answered him, “Lord, if it is you, command me to come to you on the water.”

MT-066 / EDITORIAL APPARATUS

Unit notes and parallels

Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-054, SR-0064)
Mark 6:50 and John 6:20.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-054): Mark 6:45–52; John 6:16–21.

MT-067 / Matthew 14:29

Come

PRECEDING CONTEXT / Matt. 14:28

Peter answered him, “Lord, if it is you, command me to come to you on the water.”

Matt. 14:29

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	εἶπεν·	Ἐλθέ.	καὶ	καταβὰς	ἀπὸ	τοῦ	πλοίου	Πέτρος
he	but	said	come	and	having stepped down	from	the	boat	Peter

περιεπάτησεν	ἐπὶ	τὰ	ὕδατα	καὶ	ἦλθεν	πρὸς	τὸν	Ἰησοῦν.
walked	on	the	waters	and	came	toward	[art.]	Jesus

CLOSE ENGLISH

But he said, “Come.” And Peter stepped down from the boat, walked on the water, and came toward Jesus.

FLUENT ENGLISH

“Come,” he said. Peter climbed out of the boat, walked on the water, and came toward Jesus.

SECTION NOTES

14:29. The adopted main verse includes Peter leaving the boat, walking on the water, and coming toward Jesus; it is not reduced to the single command. The source has “and came,” not the variant purpose infinitive “to come.” Context 14:30 includes the adopted adjective “strong” with the wind.

FOLLOWING CONTEXT / Matt. 14:30

But when he saw the strong wind, he became afraid. As he began to sink, he cried out, “Lord, save me!”

MT-067 / EDITORIAL APPARATUS

Unit notes and parallels

Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-054, SR-0065)
Scene connection only; an exact individual-phrase match is not established.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-054): Mark 6:45–52; John 6:16–21.

MT-068 / Matthew 14:31

Why did you doubt?

PRECEDING CONTEXT / Matt. 14:30

But when he saw the strong wind, he became afraid. As he began to sink, he cried out, “Lord, save me!”

Matt. 14:31

GREEK + WORD-ORDER INTERLINEAR

εὐθέως	δὲ	ὁ	Ἰησοῦς	ἐκτείνας	τὴν	χεῖρα	ἐπελάβετο	αὐτοῦ	καὶ
immediately	but	[art.]	Jesus	having stretched out	the	hand	took hold of	him	and

λέγει	αὐτῷ·	Ὀλιγόπιστε,	εἰς	τί	ἐδίστασας;
says	to him	you of little faith	for	what	did you doubt

CLOSE ENGLISH

But immediately Jesus stretched out his hand, took hold of him, and says to him, “You of little faith, why did you doubt?”

FLUENT ENGLISH

Jesus immediately reached out and caught him. “You have so little faith,” he said. “Why did you doubt?”

SECTION NOTES

14:31. Jesus catches Peter before addressing him. The singular address is about little faith, not no faith. “Why” renders the two-word Greek question “for what.” The close layer retains the historical present “says”; the reading layer uses past narrative. Context 14:32 completes the selected scene without silently adding the worship statement from 14:33.

FOLLOWING CONTEXT / Matt. 14:32

When they had climbed into the boat, the wind died down.

MT-068 / EDITORIAL APPARATUS

Unit notes and parallels

Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-054, SR-0066)
Scene connection only; an exact individual-phrase match is not established.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-054): Mark 6:45–52; John 6:16–21.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 13, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+13&version=SBLGNT

SBL Greek New Testament, Matthew 14, via Bible Gateway

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Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 13:41, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1341/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 13:52, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1352/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 14:27, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1427/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-069-MT-076 · Matthew 15: tradition, the heart, and persistent faith

8 CORPUS UNITS **21 MAIN VERSES** **3 ENGLISH LAYERS**

The dispute about tradition, the Isaiah citation, defilement and the heart, the Canaanite woman’s dialogue, and compassion before the second feeding.

Reading sections

MT-069	Honoring parents and honoring God	Matthew 15:3-9
MT-069	What defiles a person	Matthew 15:10-11
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MT-075	Compassion for the crowd	Matthew 15:32
MT-076	Seven loaves and a few fish	Matthew 15:34

Reading this section

This section presents selected sayings from Matthew 15. The main verses include Greek, a word-order interlinear, close English, and fluent English; surrounding context appears in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] marks a Greek particle contributing possibility. Brackets show supplied words. Glosses preserve Greek token order. An ellipsis at the end of the 15:35 context marks its incomplete sentence at the adopted boundary.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-069 / Matthew 15:3-11

God’s command and human tradition

PRECEDING CONTEXT / Matt. 15:2

“Why do your disciples break the tradition of the elders? They don’t wash their hands before eating.”

Honoring parents and honoring God

Matt. 15:3

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Διὰ	τί	καὶ	ὑμεῖς	παραβαίνετε
he	but	answering	said	to them	because of	what	also	you	transgress

τὴν	ἐντολὴν	τοῦ	θεοῦ	διὰ	τὴν	παράδοσιν	ὑμῶν;
the	commandment	of	God	because of	the	tradition	of you

CLOSE ENGLISH

But he answered them, “Why do you also transgress the commandment of God because of your tradition?

FLUENT ENGLISH

He answered them, “And why do you break God’s commandment for the sake of your tradition?

Matt. 15:4

GREEK + WORD-ORDER INTERLINEAR

ὁ	γὰρ	θεὸς	εἶπεν·	Τίμα	τὸν	πατέρα	καὶ	τὴν	μητέρα,	καί·	Ὁ
[art.]	for	God	said	honor	the	father	and	the	mother	and	the one

κακολογῶν	πατέρα	ἢ	μητέρα	θανάτῳ	τελευτάτω·
speaking evil of	father	or	mother	by death	let die

CLOSE ENGLISH

For God said, ‘Honor your father and your mother,’ and, ‘Whoever speaks evil of father or mother must be put to death.’

FLUENT ENGLISH

God said, ‘Honor your father and mother,’ and, ‘Anyone who curses father or mother must be put to death.’

Matt. 15:5

GREEK + WORD-ORDER INTERLINEAR

ὑμεῖς	δὲ	λέγετε·	Ὃς	ἂν	εἴπῃ	τῷ	πατρὶ	ἢ	τῇ	μητρί·	Δῶρον
you	but	say	whoever	[modal]	says	to the	father	or	to the	mother	a gift

ὃ	ἐὰν	ἐξ	ἐμοῦ	ὠφεληθῇς,
whatever	[modal]	from	me	you might benefit

CLOSE ENGLISH

But you say, ‘Whoever says to his father or mother, “Whatever benefit you might receive from me is a gift,”

FLUENT ENGLISH

But you teach that anyone who tells his father or mother, ‘What I could give you for support is an offering to God,’

Matt. 15:6

GREEK + WORD-ORDER INTERLINEAR

οὐ	μὴ	τιμήσει	τὸν	πατέρα	αὐτοῦ·	καὶ	ἠκυρώσατε	τὸν	λόγον	τοῦ
not	at all	will honor	the	father	of him	and	you nullified	the	word	of

θεοῦ	διὰ	τὴν	παράδοσιν	ὑμῶν.
God	because of	the	tradition	of you

CLOSE ENGLISH

will certainly not honor his father.’ And you have nullified the word of God because of your tradition.

FLUENT ENGLISH

is no longer obliged to honor his father. In this way you have set aside God’s word for the sake of your tradition.

Matt. 15:7

GREEK + WORD-ORDER INTERLINEAR

ὑποκριταί,	καλῶς	ἐπροφήτευσεν	περὶ	ὑμῶν	Ἠσαΐας	λέγων·
hypocrites	well	prophesied	about	you	Isaiah	saying

CLOSE ENGLISH

Hypocrites! Isaiah prophesied well about you when he said,

FLUENT ENGLISH

You hypocrites! Isaiah’s prophecy describes you well:

Matt. 15:8

GREEK + WORD-ORDER INTERLINEAR

Ὁ	λαὸς	οὗτος	τοῖς	χείλεσίν	με	τιμᾷ,	ἡ	δὲ	καρδία	αὐτῶν	πόρρω
the	people	this	with the	lips	me	honors	the	but	heart	of them	far

ἀπέχει	ἀπ’	ἐμοῦ·
is distant	from	me

CLOSE ENGLISH

‘This people honors me with their lips, but their heart is far from me;

FLUENT ENGLISH

‘These people honor me with their lips, but their hearts are far from me.

Matt. 15:9

GREEK + WORD-ORDER INTERLINEAR

μάτην	δὲ	σέβονταί	με,	διδάσκοντες	διδασκαλίας	ἐντάλματα	ἀνθρώπων.
in vain	but	they worship	me	teaching	as teachings	commandments	of people

CLOSE ENGLISH

in vain they worship me, teaching human commandments as teachings.’”

FLUENT ENGLISH

Their worship of me is empty, because the doctrines they teach are human commands.’”

SECTION NOTES

15:3-4. Jesus turns the question back on the speakers: their tradition is set against God’s command. “Honor” includes practical support in this setting. The second citation concerns cursing or speaking evil of a parent, not merely disagreeing. The Greek death formula is emphatic; continuous English states its legal force. The citations remain within Jesus’ reported argument, without an added modern application.

15:5-6. The sentence crosses the verse boundary. The gloss retains the indefinite relative construction, gift, and emphatic negative with a future verb. Close “will certainly not honor” shows the result; fluent “is no longer obliged” conveys the exemption claimed by the reported teaching. “To God” explains the dedicated gift in the reading layer; it has no separate Greek words here. The text does not specify money rather than other support. Verse 6 has father alone and word of God in the adopted text; mother and commandment are not inserted from variant readings. The objection concerns the practice described in this exchange, not a generalized assertion about all Jewish teaching.

15:7-9. The Isaiah citation follows Matthew’s adopted wording, without importing an expanded opening. Greek people/heart are collective singulars; the reading layer uses natural English people/hearts. Human commands are presented as teachings; “because” in fluent verse 9 makes the participle’s explanatory relation explicit. The lips/heart contrast and the charge of empty worship remain.

MT-069 / Matthew 15:10-11

What defiles a person

Matt. 15:10

GREEK + WORD-ORDER INTERLINEAR

Καὶ	προσκαλεσάμενος	τὸν	ὄχλον	εἶπεν	αὐτοῖς·	Ἀκούετε	καὶ	συνίετε·
and	having called to [him]	the	crowd	he said	to them	listen	and	understand

CLOSE ENGLISH

And he called the crowd to him and said to them, “Listen and understand:

FLUENT ENGLISH

He called the crowd over and said, “Listen and understand this:

Matt. 15:11

GREEK + WORD-ORDER INTERLINEAR

οὐ	τὸ	εἰσερχόμενον	εἰς	τὸ	στόμα	κοινοῖ	τὸν	ἄνθρωπον,	ἀλλὰ
not	the [thing]	entering	into	the	mouth	defiles	the	person	but

τὸ	ἐκπορευόμενον	ἐκ	τοῦ	στόματος	τοῦτο	κοινοῖ	τὸν	ἄνθρωπον.
the [thing]	coming out	out of	the	mouth	this	defiles	the	person

CLOSE ENGLISH

it is not what enters the mouth that defiles a person, but what comes out of the mouth: this defiles a person.”

FLUENT ENGLISH

What goes into your mouth does not defile you. What comes out of your mouth is what defiles you.”

SECTION NOTES

15:10–11. The audience changes to the crowd. Both commands, listen and understand, remain. “Defile” is used consistently through 15:20 for the purity issue; the verse does not make a claim about ordinary hygiene. The reading layer uses generic “you” where the Greek has “the person.” The explanatory teaching is retained separately under its adopted later passage.

FOLLOWING CONTEXT / Matt. 15:12

Then the disciples came to him and said, “Do you know that the Pharisees took offense when they heard what you said?”

MT-069 / EDITORIAL APPARATUS

Unit notes and parallels

MT-069 contains nine complete main verses in two reading sections. The preceding accusation is 15:2; the following disciples' question is 15:12, repeated before MT-070.

PARALLEL PASSAGES

Comparing the passages (H-057, SR-0067)
Mark 7:6–13, tradition dispute, Mark 7:14–15, Matthew 15:10–11.
Thomas: saying 14, composite.
These compare specified phrases without equating the entire scenes.
Related narrative passages (H-057): Mark 7:1–23.

MT-070 / Matthew 15:13-14

Plants and blind guides

PRECEDING CONTEXT / Matt. 15:12

Then the disciples came to him and said, “Do you know that the Pharisees took offense when they heard what you said?”

Matt. 15:13

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Πᾶσα	φυτεία	ἣν	οὐκ	ἐφύτευσεν	ὁ	πατήρ
he	but	answering	said	every	plant	which	not	planted	the	Father

μου	ὁ	οὐράνιος	ἐκριζωθήσεται.
of me	the	heavenly	will be uprooted

CLOSE ENGLISH

But he answered, “Every plant that my heavenly Father did not plant will be uprooted.

FLUENT ENGLISH

He answered, “Every plant my heavenly Father has not planted will be pulled up by the roots.

Matt. 15:14

GREEK + WORD-ORDER INTERLINEAR

ἄφετε	αὐτούς·	τυφλοί	εἰσιν	ὁδηγοὶ	τυφλῶν·	τυφλὸς	δὲ
leave	them	blind	they are	guides	of blind [people]	a blind [person]	but

τυφλὸν	ἐὰν	ὁδηγῇ,	ἀμφότεροι	εἰς	βόθυνον	πεσοῦνται.
a blind [person]	if	guides	both	into	a pit	will fall

CLOSE ENGLISH

Leave them alone; they are blind guides of the blind. If a blind person guides a blind person, both will fall into a pit.”

FLUENT ENGLISH

Leave them alone. They are blind guides leading the blind. If one blind person leads another, both will fall into a pit.”

SECTION NOTES

15:13-14. The plant and uprooting image remains without identifying every plant with a named group or doctrine. “Leave them alone” preserves the plural command. The adopted text includes guides of blind people, not the shorter variant “blind guides” alone. The following conditional saying includes both people falling; its figurative use does not imply a judgment about the moral character of people with visual disabilities.

FOLLOWING CONTEXT / Matt. 15:15

Peter said to him, “Explain this parable to us.”

MT-070 / EDITORIAL APPARATUS

Unit notes and parallels

Context 15:12 and 15:15 is shared with the adjacent passages.

PARALLEL PASSAGES

Comparing the passages (H-057, SR-0025)
Luke 6:39–42.
Thomas: saying 34 and Gospel of Thomas, saying 40, both close.
These links concern the respective blind-guide and plant sayings; not every phrase matches every listed source.
Related narrative passages (H-057): Mark 7:1–23.

MT-071 / Matthew 15:16-20

What comes from the heart

PRECEDING CONTEXT / Matt. 15:15

Peter said to him, “Explain this parable to us.”

Matt. 15:16

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	εἶπεν·	Ἀκμὴν	καὶ	ὑμεῖς	ἀσύνετοί	ἐστε;
he	but	said	still	also	you	without understanding	are

CLOSE ENGLISH

But he said, “Are you also still without understanding?

FLUENT ENGLISH

He said, “Do even you still fail to understand?

Matt. 15:17

GREEK + WORD-ORDER INTERLINEAR

οὐ	νοεῖτε	ὅτι	πᾶν	τὸ	εἰσπορευόμενον	εἰς	τὸ	στόμα	εἰς
not	do you understand	that	everything	[art.]	going in	into	the	mouth	into

τὴν	κοιλίαν	χωρεῖ	καὶ	εἰς	ἀφεδρῶνα	ἐκβάλλεται;
the	stomach	passes	and	into	a latrine	is expelled

CLOSE ENGLISH

Do you not understand that everything entering the mouth passes into the stomach and is expelled into a latrine?

FLUENT ENGLISH

Don’t you understand that whatever enters the mouth goes into the stomach and then passes out into the latrine?

Matt. 15:18

GREEK + WORD-ORDER INTERLINEAR

τὰ	δὲ	ἐκπορευόμενα	ἐκ	τοῦ	στόματος	ἐκ	τῆς	καρδίας
the things	but	coming out	out of	the	mouth	out of	the	heart

ἐξέρχεται,	κἀκεῖνα	κοινοῖ	τὸν	ἄνθρωπον.
come out	and those	defile	the	person

CLOSE ENGLISH

But the things that come out of the mouth come from the heart, and those defile a person.

FLUENT ENGLISH

But what comes out of the mouth comes from the heart. That is what defiles a person.

Matt. 15:19

GREEK + WORD-ORDER INTERLINEAR

ἐκ	γὰρ	τῆς	καρδίας	ἐξέρχονται	διαλογισμοὶ	πονηροί,	φόνοι,	μοιχεῖαι,
out of	for	the	heart	come out	thoughts	evil	murders	adulteries

πορνεῖαι,	κλοπαί,	ψευδομαρτυρίαι,	βλασφημίαι.
sexual immoralities	thefts	false testimonies	slanders

CLOSE ENGLISH

For out of the heart come evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, and slanders.

FLUENT ENGLISH

For from the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, and slander.

Matt. 15:20

GREEK + WORD-ORDER INTERLINEAR

ταῦτά	ἐστιν	τὰ	κοινοῦντα	τὸν	ἄνθρωπον,	τὸ	δὲ	ἀνίπτοις
these things	are	the things	defiling	the	person	the [act]	but	with unwashed

χερσὶν	φαγεῖν	οὐ	κοινοῖ	τὸν	ἄνθρωπον.
hands	to eat	not	defiles	the	person

CLOSE ENGLISH

These are the things that defile a person; but eating with unwashed hands does not defile a person.”

FLUENT ENGLISH

These are what defile a person. Eating with unwashed hands does not.”

SECTION NOTES

15:16-18. The question includes both “still” and emphatic “you also.” Verse 17 retains the bodily explanation and the latrine, without adding Mark’s separate statement about all foods. “Heart” marks the inner source of speech and action. The things coming from the mouth, rather than food entering it, continue the contrast of 15:11.

15:19-20. All seven listed categories remain in order. The close layer retains the Greek plurals; fluent English uses category nouns. Sexual immorality remains distinct from adultery, consistent with the broad term at 5:32. “Slanders” is chosen here for harmful speech about others; the same Greek word can refer to speech against God in other settings, including 12:31. False testimony is not reduced to every kind of inaccurate remark. The closing statement returns specifically to eating with unwashed hands.

FOLLOWING CONTEXT / Matt. 15:21

Jesus left that place and withdrew to the region of Tyre and Sidon.

MT-071 / EDITORIAL APPARATUS

Unit notes and parallels

The following context at 15:21 begins the withdrawal to Tyre and Sidon.

PARALLEL PASSAGES

Comparing the passages (H-057, SR-0068)
Mark 7:18–23.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-057): Mark 7:1–23.

MT-072 / Matthew 15:24

The lost sheep of Israel

PRECEDING CONTEXT / Matt. 15:23

He did not answer her a word. His disciples came to him and kept asking, “Send her away! She keeps shouting after us.”

Matt. 15:24

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Οὐκ	ἀπεστάλην	εἰ	μὴ	εἰς	τὰ	πρόβατα	τὰ
he	but	answering	said	not	I was sent	if	not	to	the	sheep	the ones

ἀπολωλότα	οἴκου	Ἰσραήλ.
lost	of [the] house	of Israel

CLOSE ENGLISH

But he answered, “I was not sent except to the lost sheep of the house of Israel.”

FLUENT ENGLISH

He answered, “I was sent only to the lost sheep of the house of Israel.”

SECTION NOTES

15:24. The exception construction “not … except” becomes “only” in the reading layer. “The lost sheep of the house of Israel” keeps the wording already used at 10:6. The passive “I was sent” does not insert an explicit sender. Context 15:23 retains “send her away” without deciding whether the disciples want dismissal alone or the granting of her request. In 15:25, kneeling conveys the scene’s act of homage without adding a doctrinal explanation.

FOLLOWING CONTEXT / Matt. 15:25

She came and knelt before him, saying, “Lord, help me.”

MT-072 / EDITORIAL APPARATUS

Unit notes and parallels

The complete main verse and selected context are retained. Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-058, SR-0069)
A scene connection is retained; an exact separate-phrase match is not established.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-058): Mark 7:24–30.

MT-073 / Matthew 15:26

The children’s bread

PRECEDING CONTEXT / Matt. 15:25

She came and knelt before him, saying, “Lord, help me.”

Matt. 15:26

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Οὐκ	ἔστιν	καλὸν	λαβεῖν	τὸν	ἄρτον	τῶν
he	but	answering	said	not	it is	good	to take	the	bread	of the

τέκνων	καὶ	βαλεῖν	τοῖς	κυναρίοις.
children	and	to throw	to the	little dogs

CLOSE ENGLISH

But he answered, “It is not good to take the children’s bread and throw it to the little dogs.”

FLUENT ENGLISH

He answered, “It isn’t right to take the children’s bread and throw it to the little dogs.”

SECTION NOTES

15:26-27. The adopted comparison keeps children, bread, and little dogs. The diminutive form is visible in both English layers; the domestic table scene supports household dogs, but the translation does not add an affectionate tone or erase the saying’s force. No claim about all Jewish attitudes toward outsiders is added. Matthew does not contain Mark’s “first” instruction, so that ordering word is not supplied. In the woman’s reply, yes, even, falling crumbs, and the plural masters remain. The same context wording is repeated before MT-074.

FOLLOWING CONTEXT / Matt. 15:27

She answered, “Yes, Lord. Even the little dogs eat the crumbs that fall from their masters’ table.”

MT-073 / EDITORIAL APPARATUS

Unit notes and parallels

The complete main verse and selected context are retained. Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-058, SR-0070)
Mark 7:27.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-058): Mark 7:24–30.

MT-074 / Matthew 15:28

Great is your faith

PRECEDING CONTEXT / Matt. 15:27

She answered, “Yes, Lord. Even the little dogs eat the crumbs that fall from their masters’ table.”

Matt. 15:28

GREEK + WORD-ORDER INTERLINEAR

τότε	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	αὐτῇ·	Ὦ	γύναι,	μεγάλη	σου	ἡ
then	answering	[art.]	Jesus	said	to her	O	woman	great	of you	the

πίστις·	γενηθήτω	σοι	ὡς	θέλεις.	καὶ	ἰάθη	ἡ	θυγάτηρ	αὐτῆς	ἀπὸ
faith	let it happen	to you	as	you wish	and	was healed	the	daughter	of her	from

τῆς	ὥρας	ἐκείνης.
the	hour	that

CLOSE ENGLISH

Then Jesus answered her, “O woman, great is your faith! Let it happen for you as you wish.” And her daughter was healed from that hour.

FLUENT ENGLISH

Then Jesus answered, “Woman, your faith is great! Let it happen for you as you wish.” From that moment her daughter was healed.

SECTION NOTES

15:28. The main verse includes the daughter’s healing, not just Jesus’ reply. “Let it happen for you” continues the phrasing at 8:13, with the actual difference “as you wish” retained. The closing temporal expression follows 9:22: close “from that hour,” fluent “from that moment.” Woman remains a direct address; no additional claim about its emotional tone is inserted.

FOLLOWING CONTEXT / Matt. 15:29

Jesus left there and went along the Sea of Galilee. He climbed the mountain and sat down there.

MT-074 / EDITORIAL APPARATUS

Unit notes and parallels

The complete main verse and selected context are retained. Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-058, SR-0071)
A scene connection is retained; an exact separate-phrase match is not established.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-058): Mark 7:24–30.

MT-075 / Matthew 15:32

Compassion for the crowd

PRECEDING CONTEXT / Matt. 15:31

The crowd was amazed to see people who had been unable to speak now speaking, people with damaged limbs restored, the lame walking, and the blind seeing. They praised the God of Israel.

Matt. 15:32

GREEK + WORD-ORDER INTERLINEAR

Ὁ	δὲ	Ἰησοῦς	προσκαλεσάμενος	τοὺς	μαθητὰς	αὐτοῦ	εἶπεν·
[art.]	but	Jesus	having called to [him]	the	disciples	of him	said

Σπλαγχνίζομαι	ἐπὶ	τὸν	ὄχλον,	ὅτι	ἤδη	ἡμέραι	τρεῖς	προσμένουσίν
I have compassion	on	the	crowd	because	already	days	three	they remain with

μοι	καὶ	οὐκ	ἔχουσιν	τί	φάγωσιν·	καὶ	ἀπολῦσαι	αὐτοὺς	νήστεις
me	and	not	they have	anything	to eat	and	to send away	them	fasting

οὐ	θέλω,	μήποτε	ἐκλυθῶσιν	ἐν	τῇ	ὁδῷ.
not	I want	lest	they faint	on	the	way

CLOSE ENGLISH

But Jesus called his disciples to him and said, “I have compassion on the crowd, because they have already remained with me three days and have nothing to eat. I do not want to send them away fasting, lest they faint on the way.”

FLUENT ENGLISH

Jesus called his disciples over. “I feel compassion for this crowd,” he said. “They have stayed with me for three days now and have nothing to eat. I don’t want to send them away without food; they might collapse on the way.”

SECTION NOTES

15:32. Compassion, the three days, lack of food, and the risk of collapse remain explicit. “Fasting” in the close layer describes going without food, without implying a voluntary religious observance. Context 15:31 retains all four healing descriptions, including the adopted reference to damaged limbs restored. The final praise is to the God of Israel. Context 15:33 repeats verbatim in MT-076.

FOLLOWING CONTEXT / Matt. 15:33

The disciples said to him, “Where could we get enough bread in this deserted place to feed such a crowd?”

MT-075 / EDITORIAL APPARATUS

Unit notes and parallels

The complete main verse and selected context are retained. Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-060, SR-0072)
Mark 8:2–3.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-060): Mark 8:1–9.

MT-076 / Matthew 15:34

Seven loaves and a few fish

PRECEDING CONTEXT / Matt. 15:33

The disciples said to him, “Where could we get enough bread in this deserted place to feed such a crowd?”

Matt. 15:34

GREEK + WORD-ORDER INTERLINEAR

καὶ	λέγει	αὐτοῖς	ὁ	Ἰησοῦς·	Πόσους	ἄρτους	ἔχετε;	οἱ	δὲ	εἶπαν·
and	says	to them	[art.]	Jesus	how many	loaves	do you have	they	but	said

Ἑπτά,	καὶ	ὀλίγα	ἰχθύδια.
seven	and	a few	small fish

CLOSE ENGLISH

And Jesus says to them, “How many loaves do you have?” They said, “Seven, and a few small fish.”

FLUENT ENGLISH

Jesus asked them, “How many loaves do you have?” “Seven,” they answered, “and a few small fish.”

SECTION NOTES

15:34. Both Jesus’ question and the disciples’ answer belong to the main verse. Seven loaves and a few small fish are retained without substituting the numbers from the earlier feeding. Close English keeps the narrative present “says”; fluent English uses past narrative. The following context 15:35 is a participial clause whose main verb occurs in 15:36, outside the adopted field. Its reading translation deliberately ends with an ellipsis.

FOLLOWING CONTEXT / Matt. 15:35

After telling the crowd to recline on the ground, …

MT-076 / EDITORIAL APPARATUS

Unit notes and parallels

The complete main verse and selected context are retained. Parallel references identify related passages for comparison.

PARALLEL PASSAGES

Comparing the passages (H-060, SR-0073)
Mark 8:5.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-060): Mark 8:1–9.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 15, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+15&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 15:5, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-155/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 15:6, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-156/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 15:19, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1519/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 15:26, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1526/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 15:27, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1527/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-077-MT-085 · Matthew 16: signs, confession, and the way of the cross

9 CORPUS UNITS **19 MAIN VERSES** **3 ENGLISH LAYERS**

Weather signs and Jonah, leaven and the two feedings, the two identity questions, Peter and the keys, following with the cross, and the coming of the Son of Man.

Reading sections

MT-077	Reading the signs	Matthew 16:2-4
MT-078	Beware of their leaven	Matthew 16:6
MT-079	Remember the two feedings	Matthew 16:8-11
MT-080	Who do people say the Son of Man is?	Matthew 16:13
MT-081	And you-who do you say I am?	Matthew 16:15
MT-082	Peter, the rock, and the keys	Matthew 16:17-19
MT-083	Behind me, and following me	Matthew 16:23-24
MT-084	Life, loss, and the whole world	Matthew 16:25-26
MT-085	His kingdom	Matthew 16:27-28

Reading this section

This section presents selected sayings from Matthew 16 with surrounding context. Some verses appear both as main readings and as context for adjacent passages.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article with no natural English equivalent; [modal] marks a conditional particle. The attached source apparatus mark at 16:19 is preserved and is not an extra word.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-077 / Matthew 16:2-4

Reading the signs

PRECEDING CONTEXT / Matt. 16:1

The Pharisees and Sadducees came to test him, asking him to show them a sign from heaven.

Matt. 16:2

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Ὀψίας	γενομένης	λέγετε·	Εὐδία,
he	but	answering	said	to them	evening	having come	you say	fair weather

πυρράζει	γὰρ	ὁ	οὐρανός·
is red	for	the	sky

CLOSE ENGLISH

But he answered them, “When evening comes, you say, ‘Fair weather, for the sky is red,’

FLUENT ENGLISH

He answered them, “In the evening you say, ‘The sky is red, so the weather will be fair.’

Matt. 16:3

GREEK + WORD-ORDER INTERLINEAR

καὶ	πρωΐ·	Σήμερον	χειμών,	πυρράζει	γὰρ	στυγνάζων	ὁ
and	early in the morning	today	stormy weather	is red	for	being gloomy	the

οὐρανός.	τὸ	μὲν	πρόσωπον	τοῦ	οὐρανοῦ	γινώσκετε	διακρίνειν,	τὰ	δὲ
sky	the	indeed	face	of the	sky	you know	how to discern	the	but

σημεῖα	τῶν	καιρῶν	οὐ	δύνασθε.
signs	of the	times	not	you are able

CLOSE ENGLISH

and in the morning, ‘Stormy weather today, for the sky is red and gloomy.’ You know how to discern the face of the sky, but you cannot discern the signs of the times.

FLUENT ENGLISH

In the morning you say, ‘The sky is red and dark, so there will be a storm today.’ You can read the sky, but you cannot read the signs of the times.

Matt. 16:4

GREEK + WORD-ORDER INTERLINEAR

Γενεὰ	πονηρὰ	καὶ	μοιχαλὶς	σημεῖον	ἐπιζητεῖ,	καὶ	σημεῖον	οὐ
a generation	evil	and	adulterous	a sign	seeks	and	a sign	not

δοθήσεται	αὐτῇ	εἰ	μὴ	τὸ	σημεῖον	Ἰωνᾶ.	καὶ	καταλιπὼν	αὐτοὺς
will be given	to it	if	not	the	sign	of Jonah	and	having left	them

ἀπῆλθεν.
he went away

CLOSE ENGLISH

An evil and adulterous generation seeks a sign, and no sign will be given to it except the sign of Jonah.” And he left them and went away.

FLUENT ENGLISH

An evil generation, unfaithful to God, demands a sign. It will be given no sign except that of Jonah.” Then he left them and went away.

SECTION NOTES

16:2-3. The adopted SBLGNT text includes the weather sayings; its apparatus records the double brackets used by Westcott-Hort for this passage. The accepted source is translated without deleting it or adding “hypocrites” from a different reading. Evening fair weather and morning stormy weather remain distinct. “Face of the sky” becomes “read the sky” in fluent English; the contrast concerns recognizing the signs of the times.

16:4. The sign-of-Jonah sentence follows the established 12:39 wording, with its actual differences: no explicit prophet title occurs here, and the departure narrative belongs to this main verse. The close layer keeps adulterous; the reading layer explains covenant unfaithfulness. Mark’s related refusal does not contain the Jonah exception, which is not imposed on that parallel.

FOLLOWING CONTEXT / Matt. 16:5

When the disciples went to the other side, they forgot to bring bread.

MT-077 / EDITORIAL APPARATUS

Unit notes and parallels

The passage includes all three verses and the departure.

PARALLEL PASSAGES

Comparing the passages (SR-0074)
Luke 12:54–56, weather and time recognition with different weather signs; Mark 8:12, refusal of a sign; Luke 11:29, Jonah.
Mark lacks the Jonah exception here.
No Thomas parallel is listed.

MT-078 / Matthew 16:6

Beware of their leaven

PRECEDING CONTEXT / Matt. 16:5

When the disciples went to the other side, they forgot to bring bread.

Matt. 16:6

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Ὁρᾶτε	καὶ	προσέχετε	ἀπὸ	τῆς	ζύμης
[art.]	but	Jesus	said	to them	watch	and	beware	of	the	leaven

τῶν	Φαρισαίων	καὶ	Σαδδουκαίων.
of the	Pharisees	and	Sadducees

CLOSE ENGLISH

But Jesus said to them, “Watch and beware of the leaven of the Pharisees and Sadducees.”

FLUENT ENGLISH

Jesus told them, “Watch out! Beware of the leaven of the Pharisees and Sadducees.”

SECTION NOTES

16:6. Both watch and beware remain. “Leaven” continues the term used at 13:33; its figurative application depends on this setting. The named groups are Pharisees and Sadducees. Herod from Mark and hypocrisy from Luke are not substituted; Matthew’s explanation in 16:12 identifies their teaching.

FOLLOWING CONTEXT / Matt. 16:7

They discussed it among themselves, saying, “We didn’t bring any bread.”

MT-078 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (SR-0075)
Mark 8:15, Pharisees and Herod; Luke 12:1, Pharisaic leaven explained as hypocrisy.
Matthew names Pharisees and Sadducees and identifies their teaching at 16:12.
No Thomas parallel is listed.

MT-079 / Matthew 16:8-11

Remember the two feedings

PRECEDING CONTEXT / Matt. 16:7

They discussed it among themselves, saying, “We didn’t bring any bread.”

Matt. 16:8

GREEK + WORD-ORDER INTERLINEAR

γνοὺς	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Τί	διαλογίζεσθε	ἐν	ἑαυτοῖς,
having understood	but	[art.]	Jesus	said	why	do you discuss	among	yourselves

ὀλιγόπιστοι,	ὅτι	ἄρτους	οὐκ	ἐλάβετε;
you of little faith	that	loaves	not	you brought

CLOSE ENGLISH

But Jesus, knowing this, said, “Why do you discuss among yourselves, you of little faith, that you brought no bread?

FLUENT ENGLISH

Jesus knew what they were discussing. “You have so little faith,” he said. “Why are you discussing the fact that you brought no bread?

Matt. 16:9

GREEK + WORD-ORDER INTERLINEAR

οὔπω	νοεῖτε,	οὐδὲ	μνημονεύετε	τοὺς	πέντε	ἄρτους	τῶν
not yet	do you understand	nor	remember	the	five	loaves	of the

πεντακισχιλίων	καὶ	πόσους	κοφίνους	ἐλάβετε;
five thousand	and	how many	baskets	you took

CLOSE ENGLISH

Do you not yet understand, or remember the five loaves for the five thousand and how many baskets you took up?

FLUENT ENGLISH

Do you still not understand? Don’t you remember the five loaves for the five thousand, and how many baskets you collected?

Matt. 16:10

GREEK + WORD-ORDER INTERLINEAR

οὐδὲ	τοὺς	ἑπτὰ	ἄρτους	τῶν	τετρακισχιλίων	καὶ	πόσας	σπυρίδας
nor	the	seven	loaves	of the	four thousand	and	how many	large baskets

ἐλάβετε;
you took

CLOSE ENGLISH

Or the seven loaves for the four thousand and how many large baskets you took up?

FLUENT ENGLISH

And the seven loaves for the four thousand-how many large baskets did you collect?

Matt. 16:11

GREEK + WORD-ORDER INTERLINEAR

πῶς	οὐ	νοεῖτε	ὅτι	οὐ	περὶ	ἄρτων	εἶπον	ὑμῖν;	προσέχετε	δὲ
how	not	do you understand	that	not	about	loaves	I spoke	to you	beware	but

ἀπὸ	τῆς	ζύμης	τῶν	Φαρισαίων	καὶ	Σαδδουκαίων.
of	the	leaven	of the	Pharisees	and	Sadducees

CLOSE ENGLISH

How do you not understand that I was not speaking to you about bread? But beware of the leaven of the Pharisees and Sadducees.”

FLUENT ENGLISH

How can you fail to understand that I wasn’t talking about bread? Beware of the leaven of the Pharisees and Sadducees.”

SECTION NOTES

16:8-11. The adopted reading says the disciples did not bring bread, not simply that they do not have it. The two feedings remain separate: five loaves for five thousand and seven for four thousand. The distinct basket nouns are reflected as baskets and large baskets; no precise dimensions are claimed. The disciples’ numerical answers in Mark are not added to Jesus’ questions here. The repeated warning keeps Matthew’s Pharisees and Sadducees.

16:12 is selected as following context and repeated before MT-080. Its explanation belongs to the narrator’s report of the disciples’ understanding; it is not relabeled as a new direct utterance by Jesus.

FOLLOWING CONTEXT / Matt. 16:12

Then they understood that he had warned them about the teaching of the Pharisees and Sadducees, not about the leaven in bread.

MT-079 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (SR-0076)
Mark 8:17–21, bread questions and recollection of the two feedings.
Mark’s replies twelve and seven belong to the disciples, not to Jesus.
No Thomas parallel is listed.

MT-080 / Matthew 16:13

Who do people say the Son of Man is?

PRECEDING CONTEXT / Matt. 16:12

Then they understood that he had warned them about the teaching of the Pharisees and Sadducees, not about the leaven in bread.

Matt. 16:13

GREEK + WORD-ORDER INTERLINEAR

Ἐλθὼν	δὲ	ὁ	Ἰησοῦς	εἰς	τὰ	μέρη	Καισαρείας	τῆς	Φιλίππου
having come	but	[art.]	Jesus	into	the	regions	of Caesarea	[art.]	of Philip

ἠρώτα	τοὺς	μαθητὰς	αὐτοῦ	λέγων·	Τίνα	λέγουσιν	οἱ	ἄνθρωποι	εἶναι
was asking	the	disciples	of him	saying	whom	do say	the	people	to be

τὸν	υἱὸν	τοῦ	ἀνθρώπου;
the	Son	of	Man

CLOSE ENGLISH

But when Jesus came into the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?”

FLUENT ENGLISH

When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?”

SECTION NOTES

16:13. The location, arrival, and question all belong to the main verse. Caesarea Philippi is preserved as the place name. The adopted question has “the Son of Man” without the extra “me” found in another reading. Verse 15 supplies the distinct question addressed directly to the disciples. The two are not merged.

FOLLOWING CONTEXT / Matt. 16:14

They answered, “Some say John the Baptist; others, Elijah; still others, Jeremiah or one of the prophets.”

MT-080 / EDITORIAL APPARATUS

Unit notes and parallels

Context 16:12 retains the source’s immediate preceding-verse field despite the new scene at 16:13. Context 16:14 is the disciples’ answer and is repeated before MT-081.

PARALLEL PASSAGES

Comparing the passages (H-063, SR-0077)
Mark 8:27, Luke 9:18, what people or crowds say.
Luke 9:20 belongs to the next question, not this one.
No Thomas parallel is listed.
Related narrative passages (H-063): Mark 8:27–30; Luke 9:18–21.

MT-081 / Matthew 16:15

And you-who do you say I am?

PRECEDING CONTEXT / Matt. 16:14

They answered, “Some say John the Baptist; others, Elijah; still others, Jeremiah or one of the prophets.”

Matt. 16:15

GREEK + WORD-ORDER INTERLINEAR

λέγει	αὐτοῖς·	Ὑμεῖς	δὲ	τίνα	με	λέγετε	εἶναι;
he says	to them	you	but	whom	me	do you say	to be

CLOSE ENGLISH

He says to them, “But you, who do you say that I am?”

FLUENT ENGLISH

He asked them, “And you-who do you say I am?”

SECTION NOTES

16:15. The explicit plural “you” contrasts the disciples with other people. Close English keeps the historical present; reading English uses the past. Peter’s confession remains context 16:16, not a saying of Jesus. Christ is rendered Messiah in that context, preserving its title function.

FOLLOWING CONTEXT / Matt. 16:16

Simon Peter answered, “You are the Messiah, the Son of the living God.”

MT-081 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-063, SR-0077)
Mark 8:29, Luke 9:20, what the disciples themselves say.
Peter’s answer is explicitly his answer.
No Thomas parallel is listed.
Related narrative passages (H-063): Mark 8:27–30; Luke 9:18–21.

MT-082 / Matthew 16:17-19

Peter, the rock, and the keys

PRECEDING CONTEXT / Matt. 16:16

Simon Peter answered, “You are the Messiah, the Son of the living God.”

Matt. 16:17

GREEK + WORD-ORDER INTERLINEAR

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Μακάριος	εἶ,	Σίμων	Βαριωνᾶ,
answering	but	[art.]	Jesus	said	to him	blessed	you are	Simon	Bar-Jonah

ὅτι	σὰρξ	καὶ	αἷμα	οὐκ	ἀπεκάλυψέν	σοι	ἀλλ’	ὁ	πατήρ	μου
because	flesh	and	blood	not	revealed	to you	but	the	Father	of me

ὁ	ἐν	τοῖς	οὐρανοῖς·
the one	in	the	heavens

CLOSE ENGLISH

But Jesus answered him, “Blessed are you, Simon Bar-Jonah, because flesh and blood did not reveal this to you, but my Father in the heavens.

FLUENT ENGLISH

Jesus answered him, “Blessed are you, Simon son of Jonah. This was revealed to you by my Father in heaven, not by a human being.

Matt. 16:18

GREEK + WORD-ORDER INTERLINEAR

κἀγὼ	δέ	σοι	λέγω	ὅτι	σὺ	εἶ	Πέτρος,	καὶ	ἐπὶ	ταύτῃ	τῇ	πέτρᾳ
and I	also	to you	say	that	you	are	Peter	and	on	this	[art.]	rock

οἰκοδομήσω	μου	τὴν	ἐκκλησίαν,	καὶ	πύλαι	ᾅδου	οὐ	κατισχύσουσιν
I will build	of me	the	assembly	and	gates	of Hades	not	will overpower

αὐτῆς·
it

CLOSE ENGLISH

And I tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not overpower it.

FLUENT ENGLISH

And I tell you: you are Peter, and on this rock I will build my community. The gates of the realm of the dead will not overpower it.

Matt. 16:19

GREEK + WORD-ORDER INTERLINEAR

δώσω	σοι	τὰς	κλεῖδας	τῆς	βασιλείας	τῶν	οὐρανῶν,	καὶ	ὃ
I will give	to you	the	keys	of the	kingdom	of the	heavens	and	whatever

ἐὰν	δήσῃς	ἐπὶ	τῆς	γῆς	ἔσται	δεδεμένον	ἐν	τοῖς	οὐρανοῖς,	καὶ
[modal]	you bind	on	the	earth	will be	having been bound	in	the	heavens	and

ὃ	⌜ἐὰν	λύσῃς	ἐπὶ	τῆς	γῆς	ἔσται	λελυμένον	ἐν	τοῖς
whatever	[modal]	you loose	on	the	earth	will be	having been loosed	in	the

οὐρανοῖς.
heavens

CLOSE ENGLISH

I will give you the keys of the kingdom of the heavens, and whatever you bind on earth will have been bound in the heavens, and whatever you loose on earth will have been loosed in the heavens.”

FLUENT ENGLISH

I will give you the keys to the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you release on earth will be released in heaven.”

SECTION NOTES

16:17. Bar-Jonah is rendered son of Jonah in the reading layer. Flesh and blood denotes a human source of revelation; fluent English spells this out. The Father in heaven remains the contrasting source. The singular address to Simon continues throughout these verses.

16:18. Peter (Petros) and rock (petra) form a wordplay; the personal name remains in the text and the rock image is retained. Assembly/community describes a gathered people rather than a physical church building. These English choices do not insert a later institutional definition. Hades continues the distinction at 11:23: close Hades, fluent realm of the dead, not Gehenna. The gates image is retained, and “it” refers to the community.

16:19. Each heaven clause combines future “will be” with a perfect passive participle. The gloss displays both parts, close English uses “will have been bound/loosed,” and fluent English states the resulting condition. This rendering alone does not settle the causal or temporal priority of earthly and heavenly action. Keys and binding/releasing remain images of authority without replacing them with a detailed institutional rule. The address is singular to Peter, unlike the plural in 18:18.

16:19 source mark. The adopted string contains an apparatus mark attached to the second conditional particle. It is preserved visually and in the editable Greek; it contributes no additional English word and receives no separate token. The particle itself is glossed [modal].

FOLLOWING CONTEXT / Matt. 16:20

Then he strictly instructed the disciples to tell no one that he was the Messiah.

MT-082 / EDITORIAL APPARATUS

Unit notes and parallels

The three verses remain one passage. Context 16:20 includes the instruction to tell no one that he is the Messiah, without adding a second explicit Jesus from a variant.

PARALLEL PASSAGES

Comparing the passages (H-063, SR-0078)
Matthew 18:18, binding and loosing, with plural address there and singular address here.
The scene link is retained.
No Thomas parallel is listed.
Related narrative passages (H-063): Mark 8:27–30; Luke 9:18–21.

MT-083 / Matthew 16:23-24

Behind me, and following me

PRECEDING CONTEXT / Matt. 16:22

Peter took him aside and began to rebuke him. “May God spare you, Lord!” he said. “This must never happen to you!”

Matt. 16:23

GREEK + WORD-ORDER INTERLINEAR

ὁ	δὲ	στραφεὶς	εἶπεν	τῷ	Πέτρῳ·	Ὕπαγε	ὀπίσω	μου,	Σατανᾶ·
he	but	having turned	said	to	Peter	go	behind	me	Satan

σκάνδαλον	εἶ	ἐμοῦ,	ὅτι	οὐ	φρονεῖς	τὰ	τοῦ	θεοῦ	ἀλλὰ
a stumbling block	you are	to me	because	not	you think on	the things	of	God	but

τὰ	τῶν	ἀνθρώπων.
the things	of	people

CLOSE ENGLISH

But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, because you are not thinking of the things of God, but of the things of people.”

FLUENT ENGLISH

He turned to Peter and said, “Get behind me, Satan! You are putting an obstacle in my way. Your thinking is shaped by human concerns, not by God’s.”

Matt. 16:24

GREEK + WORD-ORDER INTERLINEAR

Τότε	ὁ	Ἰησοῦς	εἶπεν	τοῖς	μαθηταῖς	αὐτοῦ·	Εἴ	τις	θέλει	ὀπίσω
then	[art.]	Jesus	said	to the	disciples	of him	if	anyone	wants	behind

μου	ἐλθεῖν,	ἀπαρνησάσθω	ἑαυτὸν	καὶ	ἀράτω	τὸν	σταυρὸν	αὐτοῦ	καὶ
me	to come	let deny	himself	and	let take up	the	cross	of him	and

ἀκολουθείτω	μοι.
let follow	me

CLOSE ENGLISH

Then Jesus said to his disciples, “If anyone wants to come after me, let him deny himself and take up his cross and follow me.

FLUENT ENGLISH

Then Jesus told his disciples, “Anyone who wants to follow me must deny himself, take up his cross, and follow me.

SECTION NOTES

16:23. The rebuke addresses Peter and retains Satan rather than silently replacing it with a general word for opponent. The stumbling-block image becomes an obstacle in the reading layer. The contrast concerns divine and human concerns. Context 16:22 renders Peter's protective exclamation as "May God spare you"; God is supplied to make the idiom intelligible, not as an extra Greek noun.

16:24. The audience changes to the disciples. Denial of oneself, taking up one's cross, and following all remain. The close layer preserves the repeated come-after/follow pattern; the reading layer keeps the three demands. Luke's "daily" is not added. The cross refers to the execution image, not merely ordinary inconvenience. Verse 25 continues the speech and is repeated as the next passage's main verse.

FOLLOWING CONTEXT / Matt. 16:25

For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it.

MT-083 / EDITORIAL APPARATUS

Unit notes and parallels

The passage combines 16:23 and 16:24 despite the change of audience.

PARALLEL PASSAGES

Comparing the passages (H-064, SR-0079)
Mark 8:33 for 16:23; Mark 8:34, Luke 9:23 for 16:24.
Daily belongs to Luke and is not inserted into Matthew.
No Thomas parallel is listed.
Related narrative passages (H-064): Mark 8:30–38; Luke 9:22–27.

MT-084 / Matthew 16:25-26

Life, loss, and the whole world

PRECEDING CONTEXT / Matt. 16:24

Then Jesus told his disciples, “Anyone who wants to follow me must deny himself, take up his cross, and follow me.

Matt. 16:25

GREEK + WORD-ORDER INTERLINEAR

ὃς	γὰρ	ἐὰν	θέλῃ	τὴν	ψυχὴν	αὐτοῦ	σῶσαι	ἀπολέσει	αὐτήν·
whoever	for	[modal]	wants	the	life	of him	to save	will lose	it

ὃς	δ’	ἂν	ἀπολέσῃ	τὴν	ψυχὴν	αὐτοῦ	ἕνεκεν	ἐμοῦ	εὑρήσει
whoever	but	[modal]	loses	the	life	of him	because	of me	will find

αὐτήν.
it

CLOSE ENGLISH

For whoever wants to save his life will lose it, but whoever loses his life because of me will find it.

FLUENT ENGLISH

For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it.

Matt. 16:26

GREEK + WORD-ORDER INTERLINEAR

τί	γὰρ	ὠφεληθήσεται	ἄνθρωπος	ἐὰν	τὸν	κόσμον	ὅλον	κερδήσῃ	τὴν
what	for	will be benefited	a person	if	the	world	whole	he gains	the

δὲ	ψυχὴν	αὐτοῦ	ζημιωθῇ;	ἢ	τί	δώσει	ἄνθρωπος	ἀντάλλαγμα	τῆς
but	life	of him	he forfeits	or	what	will give	a person	in exchange	for the

ψυχῆς	αὐτοῦ;
life	of him

CLOSE ENGLISH

For what will a person gain if he gains the whole world but forfeits his life? Or what will a person give in exchange for his life?

FLUENT ENGLISH

What good will it do someone to gain the whole world and lose their life? What could they give in exchange for their life?

SECTION NOTES

16:25-26. Life renders the same Greek noun throughout, continuing 10:39, rather than switching without explanation to soul in verse 26. The saying concerns a person’s life or self; the translation does not divide it into an expendable body and a separate valuable possession. The contrast is saving and losing, then gaining the world and forfeiting life. The final exchange question remains a question. Context 16:24 and 16:27 reuses their main-verse reading wording exactly.

FOLLOWING CONTEXT / Matt. 16:27

For the Son of Man will come in his Father’s glory with his angels. Then he will repay each person according to what they have done.

MT-084 / EDITORIAL APPARATUS

Unit notes and parallels

The first “for” continues the explanation begun in Matthew 16:24. The speech continues through 16:28.

PARALLEL PASSAGES

Comparing the passages (H-064, SR-0080)
Mark 8:34–38, Luke 9:23–25.
Thomas: saying 110, thematic.
Related narrative passages (H-064): Mark 8:30–38; Luke 9:22–27.

MT-085 / Matthew 16:27-28

His kingdom

PRECEDING CONTEXT / Matt. 16:26

What good will it do someone to gain the whole world and lose their life? What could they give in exchange for their life?

Matt. 16:27

GREEK + WORD-ORDER INTERLINEAR

μέλλει	γὰρ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἔρχεσθαι	ἐν	τῇ	δόξῃ	τοῦ	πατρὸς
is going	for	the	Son	of	Man	to come	in	the	glory	of the	Father

αὐτοῦ	μετὰ	τῶν	ἀγγέλων	αὐτοῦ,	καὶ	τότε	ἀποδώσει	ἑκάστῳ	κατὰ
of him	with	the	angels	of him	and	then	he will repay	to each	according to

τὴν	πρᾶξιν	αὐτοῦ.
the	conduct	of him

CLOSE ENGLISH

For the Son of Man is going to come in the glory of his Father with his angels, and then he will repay each person according to his conduct.

FLUENT ENGLISH

For the Son of Man will come in his Father’s glory with his angels. Then he will repay each person according to what they have done.

Matt. 16:28

GREEK + WORD-ORDER INTERLINEAR

ἀμὴν	λέγω	ὑμῖν	ὅτι	εἰσίν	τινες	τῶν	ὧδε	ἑστώτων	οἵτινες	οὐ	μὴ
truly	I say	to you	that	there are	some	of those	here	standing	who	not	at all

γεύσωνται	θανάτου	ἕως	ἂν	ἴδωσιν	τὸν	υἱὸν	τοῦ	ἀνθρώπου
will taste	death	until	[modal]	they see	the	Son	of	Man

ἐρχόμενον	ἐν	τῇ	βασιλείᾳ	αὐτοῦ.
coming	in	the	kingdom	of him

CLOSE ENGLISH

Truly I say to you that some of those standing here will certainly not taste death until they see the Son of Man coming in his kingdom.”

FLUENT ENGLISH

I tell you the truth: some who are standing here will not die before they see the Son of Man coming in his kingdom.”

SECTION NOTES

16:27. The Son of Man comes in his Father’s glory with his angels. The future expression is translated “is going to come / will come” without adding a calculated date. Repayment concerns each person’s conduct; the reading layer expresses the singular collective noun as what they have done.

16:28. The emphatic negative remains in close English; “taste death” becomes “die” in the reading layer. Some of those standing there, their seeing, and the Son of Man coming in his kingdom all remain. The translation does not replace this with Mark’s distinct wording about the kingdom having come in power, nor does it insert a proposed fulfillment event.

MT-085 / EDITORIAL APPARATUS

Unit notes and parallels

Context 16:26 repeats the preceding main verse. The closing quotation mark ends the speech begun at 16:24, across the adopted passage divisions.

PARALLEL PASSAGES

Comparing the passages (H-064, SR-0081)
Luke 9:26–27, Mark 8:38, Mark 9:1.
Matthew’s Son of Man coming in his kingdom is not equated verbally with Mark’s kingdom of God come in power.
No Thomas parallel is listed.
Related narrative passages (H-064): Mark 8:30–38; Luke 9:22–27.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 16, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+16&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 16:3, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-163/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 16:18, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1618/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 16:19, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1619/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 16:28, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1628/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-086-MT-094 · Matthew 17: revelation, faith, and the temple tax

9 CORPUS UNITS **12 MAIN VERSES** **3 ENGLISH LAYERS**

After the transfiguration, Elijah and suffering, mustard-seed faith, the separately identified traditional prayer-and-fasting verse, the second passion prediction, and the temple-tax dialogue.

Reading sections

MT-086	Get up; do not be afraid	Matthew 17:7
MT-087	Until the resurrection	Matthew 17:9
MT-088	Elijah and suffering	Matthew 17:11-12
MT-089	Bring him here	Matthew 17:17
MT-090	Faith like a mustard seed	Matthew 17:20
MT-091	Traditional verse: prayer and fasting	Matthew 17:21
MT-092	Handed over and raised	Matthew 17:22-23
MT-093	The king’s children	Matthew 17:25-26
MT-094	The coin in the fish	Matthew 17:27

Reading this section

The main readings include eleven verses from the SBLGNT text and the separately labeled traditional Matthew 17:21. Eight additional verses appear as surrounding context in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent. Compound until is aligned across its two Greek words. Traditional 17:21 is labeled at every appearance and is never presented as SBLGNT main text.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MT-086 / Matthew 17:7

Get up; do not be afraid

PRECEDING CONTEXT / Matt. 17:6

When the disciples heard this, they fell facedown and were terrified.

Matt. 17:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσῆλθεν	ὁ	Ἰησοῦς	καὶ	ἁψάμενος	αὐτῶν	εἶπεν·	Ἐγέρθητε	καὶ
and	came near	[art.]	Jesus	and	having touched	them	said	rise	and

μὴ	φοβεῖσθε.
not	be afraid

CLOSE ENGLISH

And Jesus came near, touched them, and said, “Rise, and do not be afraid.”

FLUENT ENGLISH

Jesus came over and touched them. “Get up,” he said. “Don’t be afraid.”

SECTION NOTES

17:7. Jesus’ approach and touch are part of the main verse. Rise is an instruction to get up in this scene, not a resurrection statement. The two commands remain distinct. Context 17:8 renders the emphatic focus on Jesus alone without supplying another person.

FOLLOWING CONTEXT / Matt. 17:8

When they looked up, they saw no one except Jesus himself.

MT-086 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-065, SR-0082)
Scene connection only; an exact individual-phrase match is not established.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-065): Mark 9:2–13; Luke 9:28–36.

MT-087 / Matthew 17:9

Until the resurrection

PRECEDING CONTEXT / Matt. 17:8

When they looked up, they saw no one except Jesus himself.

Matt. 17:9

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	καταβαινόντων	αὐτῶν	ἐκ	τοῦ	ὄρους	ἐνετείλατο	αὐτοῖς	ὁ
and	as were descending	they	from	the	mountain	commanded	them	[art.]

Ἰησοῦς	λέγων·	Μηδενὶ	εἴπητε	τὸ	ὅραμα	ἕως	οὗ	ὁ	υἱὸς	τοῦ
Jesus	saying	to no one	tell	the	vision	until	[with until]	the	Son	of

ἀνθρώπου	ἐκ	νεκρῶν	ἐγερθῇ.
Man	from	dead [people]	is raised

CLOSE ENGLISH

And as they were coming down from the mountain, Jesus commanded them, “Tell the vision to no one until the Son of Man is raised from the dead.”

FLUENT ENGLISH

As they came down the mountain, Jesus instructed them, “Tell no one what you have seen until the Son of Man has been raised from the dead.”

SECTION NOTES

17:9. The descent and instruction belong to the main verse. Vision becomes what you have seen in reading English; this does not imply that the event was unreal. The compound until has no extra negative in Greek. The adopted passive is raised remains distinct from the alternative active rise reading. Mark 9:9 reports the related instruction indirectly; an independent direct-speech passage is not invented for it.

FOLLOWING CONTEXT / Matt. 17:10

The disciples asked him, “Why, then, do the teachers of the Scriptures say that Elijah must come first?”

MT-087 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-065, SR-0083)
Mark 9:9 in the primary volume, an indirectly reported prohibition until resurrection without a separate MK-saying ID.
No Thomas parallel is listed.
Related narrative passages (H-065): Mark 9:2–13; Luke 9:28–36.

MT-088 / Matthew 17:11-12

Elijah and suffering

PRECEDING CONTEXT / Matt. 17:10

The disciples asked him, “Why, then, do the teachers of the Scriptures say that Elijah must come first?”

Matt. 17:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Ἠλίας	μὲν	ἔρχεται	καὶ	ἀποκαταστήσει
he	but	answering	said	Elijah	indeed	comes	and	will restore

πάντα·
everything

CLOSE ENGLISH

But he answered, “Elijah indeed comes and will restore everything;

FLUENT ENGLISH

He answered, “Elijah is indeed coming and will restore everything.

Matt. 17:12

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	δὲ	ὑμῖν	ὅτι	Ἠλίας	ἤδη	ἦλθεν,	καὶ	οὐκ	ἐπέγνωσαν	αὐτὸν
I say	but	to you	that	Elijah	already	came	and	not	they recognized	him

ἀλλὰ	ἐποίησαν	ἐν	αὐτῷ	ὅσα	ἠθέλησαν·	οὕτως	καὶ	ὁ	υἱὸς	τοῦ
but	they did	to	him	whatever	they wanted	so	also	the	Son	of

ἀνθρώπου	μέλλει	πάσχειν	ὑπ’	αὐτῶν.
Man	is going	to suffer	by	them

CLOSE ENGLISH

but I say to you that Elijah has already come, and they did not recognize him but did to him whatever they wanted. So also the Son of Man is going to suffer at their hands.”

FLUENT ENGLISH

But I tell you, Elijah has already come. They failed to recognize him and treated him however they wanted. In the same way, the Son of Man will suffer at their hands.”

SECTION NOTES

17:11-12. The reply preserves the contrast between Elijah coming to restore everything and Elijah having already come without being recognized. First occurs in the disciples’ question at 17:10 but not in the adopted reply at 17:11. No additional explicit Jesus or to them is inserted there from variants. The predicted suffering of the Son of Man remains at their hands. John the Baptist is identified by the narrator in context 17:13.

FOLLOWING CONTEXT / Matt. 17:13

Then the disciples understood that he was speaking to them about John the Baptist.

MT-088 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-065, SR-0084)
Mark 9:12–13.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-065): Mark 9:2–13; Luke 9:28–36.

MT-089 / Matthew 17:17

Bring him here

PRECEDING CONTEXT / Matt. 17:16

“I brought him to your disciples, but they could not heal him.”

Matt. 17:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Ὦ	γενεὰ	ἄπιστος	καὶ	διεστραμμένη,
answering	but	[art.]	Jesus	said	O	generation	faithless	and	perverted

ἕως	πότε	μεθ’	ὑμῶν	ἔσομαι;	ἕως	πότε	ἀνέξομαι	ὑμῶν;	φέρετέ	μοι
until	when	with	you	will I be	until	when	will I bear with	you	bring	to me

αὐτὸν	ὧδε.
him	here

CLOSE ENGLISH

But Jesus answered, “O faithless and perverted generation! How long will I be with you? How long will I bear with you? Bring him here to me.”

FLUENT ENGLISH

Jesus answered, “You faithless, wayward generation! How much longer must I stay with you? How much longer must I put up with you? Bring him here to me.”

SECTION NOTES

17:17. The address to a faithless and perverted generation, both how-long questions, and the command to bring the boy all remain. This faithless adjective is not substituted for little faith in 17:20. Context 17:18 identifies the rebuked referent as the demon for clear English; the Greek begins with a pronoun. Its healing-from-that-hour expression continues the reading phrasing at 9:22 and 15:28.

FOLLOWING CONTEXT / Matt. 17:18

Jesus rebuked the demon, and it came out of the boy. From that moment the boy was healed.

MT-089 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0085)
Mark 9:19, Luke 9:41.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-066): Mark 9:14–29; Luke 9:37–43.

MT-090 / Matthew 17:20

Faith like a mustard seed

PRECEDING CONTEXT / Matt. 17:19

Then the disciples came to Jesus privately and asked, “Why couldn’t we drive it out?”

Matt. 17:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	λέγει	αὐτοῖς·	Διὰ	τὴν	ὀλιγοπιστίαν	ὑμῶν·	ἀμὴν	γὰρ	λέγω
he	but	says	to them	because of	the	little faith	of you	truly	for	I say

ὑμῖν,	ἐὰν	ἔχητε	πίστιν	ὡς	κόκκον	σινάπεως,	ἐρεῖτε	τῷ	ὄρει
to you	if	you have	faith	like	a grain	of mustard	you will say	to the	mountain

τούτῳ·	Μετάβα	ἔνθεν	ἐκεῖ,	καὶ	μεταβήσεται,	καὶ	οὐδὲν	ἀδυνατήσει
this	move	from here	there	and	it will move	and	nothing	will be impossible

ὑμῖν.
for you

CLOSE ENGLISH

But he says to them, “Because of your little faith. For truly I say to you, if you have faith like a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.”

FLUENT ENGLISH

He answered, “Because you have so little faith. I tell you the truth: if you have faith like a mustard seed, you can tell this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”

SECTION NOTES

17:20. The adopted noun is little faith, not the alternate reading unbelief. The mustard seed comparison remains without replacing it with Luke’s mulberry-tree image or adding another source’s conditions. The gloss and close layer show the future you will say; fluent you can tell expresses its force within the conditional sentence. The mountain, its movement, and nothing impossible remain. The following traditional 17:21 context is explicitly labeled as absent from the SBLGNT main text.

FOLLOWING CONTEXT / Matt. 17:21 [TRADITIONAL TEXT; NOT SBLGNT]

But this kind comes out only through prayer and fasting.

MT-090 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0086)
Luke 17:6, mustard-seed faith with a mulberry tree instead of a mountain.
Thomas: saying 48 and Gospel of Thomas, saying 106, composite comparisons; their own conditions are not imported into Matthew.
Related narrative passages (H-066): Mark 9:14–29; Luke 9:37–43.

MT-091 / Matthew 17:21

Traditional verse: prayer and fasting

PRECEDING CONTEXT / Matt. 17:20

He answered, “Because you have so little faith. I tell you the truth: if you have faith like a mustard seed, you can tell this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”

Matt. 17:21

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

τουτο	δε	το	γενος	ουκ	εκπορευεται	ει	μη	εν	προσευχη	και	νηστεια
this	but	the	kind	not	goes out	if	not	by	prayer	and	fasting

CLOSE ENGLISH

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

FLUENT ENGLISH

But this kind comes out only through prayer and fasting.

SECTION NOTES

17:21 TEXTUAL STATUS. This numbered verse is absent from the SBLGNT main text. The traditional Greek reading from Scrivener 1894 is reproduced without accents under a separate source label. The SBLGNT apparatus after 17:20 records this longer reading; it is not part of that edition’s main text.

The exception construction is “not … except” / “only.” Prayer and fasting both belong to this traditional reading. The related Mark passage has its own textual variants.

FOLLOWING CONTEXT / Matt. 17:22

As they gathered in Galilee, Jesus told them, “The Son of Man will be handed over to human hands.

MT-091 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0087)
Mark 9:29.
No directly comparable saying in the Gospel of Thomas is established.
The textual note records absence in a number of early witnesses.
Related narrative passages (H-066): Mark 9:14–29; Luke 9:37–43.

MT-092 / Matthew 17:22-23

Handed over and raised

PRECEDING CONTEXT / Matt. 17:21 [TRADITIONAL TEXT; NOT SBLGNT]

But this kind comes out only through prayer and fasting.

Matt. 17:22

Greek: adopted SBLGNT text. Word-order interlinear.

Συστρεφομένων	δὲ	αὐτῶν	ἐν	τῇ	Γαλιλαίᾳ	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·
as were gathering	but	they	in	[art.]	Galilee	said	to them	[art.]	Jesus

Μέλλει	ὁ	υἱὸς	τοῦ	ἀνθρώπου	παραδίδοσθαι	εἰς	χεῖρας	ἀνθρώπων,
is going	the	Son	of	Man	to be handed over	into	hands	of people

CLOSE ENGLISH

But as they were gathering in Galilee, Jesus said to them, “The Son of Man is going to be handed over into human hands,

FLUENT ENGLISH

As they gathered in Galilee, Jesus told them, “The Son of Man will be handed over to human hands.

Matt. 17:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκτενοῦσιν	αὐτόν,	καὶ	τῇ	τρίτῃ	ἡμέρᾳ	ἐγερθήσεται.	καὶ
and	they will kill	him	and	on the	third	day	he will be raised	and

ἐλυπήθησαν	σφόδρα.
they were grieved	greatly

CLOSE ENGLISH

and they will kill him, and on the third day he will be raised.” And they were greatly grieved.

FLUENT ENGLISH

They will kill him, and on the third day he will be raised.” The disciples were deeply saddened.

SECTION NOTES

17:22-23. The adopted opening is gathering in Galilee, not the alternate staying there. Handed over leaves the agent unspecified; it does not narrow the wording to a named betrayer. The killing, third day, and passive resurrection are explicit. The disciples’ deep grief is part of the main verse and receives all three layers. The preceding 17:21 field belongs to traditional numbering and is visibly labeled.

FOLLOWING CONTEXT / Matt. 17:24

When they came to Capernaum, the collectors of the two-drachma tax approached Peter. “Doesn’t your teacher pay the two-drachma tax?” they asked.

MT-092 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-067, SR-0088)
Mark 9:31, Luke 9:44.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-067): Mark 9:30–32; Luke 9:43–45.

MT-093 / Matthew 17:25-26

The king’s children

PRECEDING CONTEXT / Matt. 17:24

When they came to Capernaum, the collectors of the two-drachma tax approached Peter. “Doesn’t your teacher pay the two-drachma tax?” they asked.

Matt. 17:25

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει·	Ναί.	καὶ	ἐλθόντα	εἰς	τὴν	οἰκίαν	προέφθασεν	αὐτὸν	ὁ
he says	yes	and	having entered	into	the	house	anticipated	him	[art.]

Ἰησοῦς	λέγων·	Τί	σοι	δοκεῖ,	Σίμων;	οἱ	βασιλεῖς	τῆς	γῆς	ἀπὸ
Jesus	saying	what	to you	seems	Simon	the	kings	of the	earth	from

τίνων	λαμβάνουσιν	τέλη	ἢ	κῆνσον;	ἀπὸ	τῶν	υἱῶν	αὐτῶν	ἢ	ἀπὸ	τῶν
whom	do they take	duties	or	a tax	from	the	sons	of them	or	from	the

ἀλλοτρίων;
outsiders

CLOSE ENGLISH

He says, “Yes.” And when he entered the house, Jesus spoke to him first: “What do you think, Simon? From whom do the kings of the earth collect duties or a tax? From their sons or from others?”

FLUENT ENGLISH

“Yes, he does,” Peter answered. When he entered the house, Jesus spoke first. “What do you think, Simon? From whom do earthly kings collect duties or taxes-from their own children or from others?”

Matt. 17:26

Greek: adopted SBLGNT text. Word-order interlinear.

εἰπόντος	δέ·	Ἀπὸ	τῶν	ἀλλοτρίων,	ἔφη	αὐτῷ	ὁ	Ἰησοῦς·	Ἄρα	γε
when he said	but	from	the	outsiders	said	to him	[art.]	Jesus	therefore	indeed

ἐλεύθεροί	εἰσιν	οἱ	υἱοί.
free	are	the	sons

CLOSE ENGLISH

When he said, “From others,” Jesus said to him, “Then the sons are free.

FLUENT ENGLISH

“From others,” Peter answered. Jesus told him, “Then the children are exempt.

SECTION NOTES

17:25-26. The opening yes is Peter’s reply to the tax collectors, not a saying of Jesus. All of it remains in the main verse. Jesus speaks first when Peter enters. The comparison distinguishes a ruler’s own sons or children from others; outsiders is not automatically narrowed to foreign nationals. Duties and the tax remain separate terms. Free is explained as exempt in the reading layer. The adopted verse 26 has a participial reply, without the expanded explicit Peter-says clause; the reading layer names him only for clarity.

Context 17:24 retains the two-drachma amount. The setting is the temple levy, and the stater mentioned next covers both people’s payment. No modern currency conversion is imposed. Context 17:27 repeats its own main-verse reading exactly.

FOLLOWING CONTEXT / Matt. 17:27

But to avoid giving them cause to stumble, go to the lake and cast a fishing line. Take the first fish you catch and open its mouth. You will find a silver coin. Take it and pay them for both me and you.”

MT-093 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-068, SR-0089)
No direct parallel in the four Gospels or directly comparable saying in the Gospel of Thomas is established.

MT-094 / Matthew 17:27

The coin in the fish

PRECEDING CONTEXT / Matt. 17:26

“From others,” Peter answered. Jesus told him, “Then the children are exempt.

Matt. 17:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	δὲ	μὴ	σκανδαλίσωμεν	αὐτούς,	πορευθεὶς	εἰς	θάλασσαν	βάλε
so that	but	not	we cause to stumble	them	having gone	to	[the] sea	cast

ἄγκιστρον	καὶ	τὸν	ἀναβάντα	πρῶτον	ἰχθὺν	ἆρον,	καὶ	ἀνοίξας	τὸ
a hook	and	the	having come up	first	fish	take	and	having opened	the

στόμα	αὐτοῦ	εὑρήσεις	στατῆρα·	ἐκεῖνον	λαβὼν	δὸς	αὐτοῖς	ἀντὶ	ἐμοῦ
mouth	of it	you will find	a stater	that	having taken	give	to them	for	me

καὶ	σοῦ.
and	you

CLOSE ENGLISH

But so that we do not cause them to stumble, go to the sea, cast a hook, and take the first fish that comes up. When you open its mouth, you will find a stater. Take it and give it to them for me and for you.”

FLUENT ENGLISH

But to avoid giving them cause to stumble, go to the lake and cast a fishing line. Take the first fish you catch and open its mouth. You will find a silver coin. Take it and pay them for both me and you.”

SECTION NOTES

17:27. The close layer preserves causing them to stumble; fluent English keeps the same idea as giving them cause to stumble. Sea becomes lake for the Galilean setting. Casting a hook becomes casting a fishing line, and the first fish coming up is the first caught. Close stater names the coin; fluent silver coin leaves its value to the note and the payment for both people. The text gives instructions and a prediction; it does not narrate Peter carrying them out.

MT-094 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 17:21 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (H-068, SR-0090)
No direct parallel in the four Gospels or directly comparable saying in the Gospel of Thomas is established.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 17, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+17&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 17:20, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1720/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 17:27, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1727/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-095-MT-101 · Matthew 18: the little ones, community, and forgiveness

7 CORPUS UNITS	32 MAIN VERSES	3 ENGLISH LAYERS

Children and the little ones; the lost sheep; private correction, witnesses, and community; binding and releasing; agreement and presence; repeated forgiveness and the unforgiving slave.

Reading sections

MT-095	Children and the little ones	Matthew 18:3-6
MT-095	Stumbling blocks and care for the little ones	Matthew 18:7-10
MT-096	The lost sheep and the Father’s will	Matthew 18:11-14
MT-097	Private correction, witnesses, and the community	Matthew 18:15-17
MT-098	Binding and releasing: the plural address	Matthew 18:18
MT-099	Agreement and gathering in Jesus’ name	Matthew 18:19-20
MT-100	Seventy-seven times	Matthew 18:22
MT-101	The enormous debt is canceled	Matthew 18:23-27
MT-101	Mercy refused to a fellow slave	Matthew 18:28-30
MT-101	The master’s judgment and forgiveness from the heart	Matthew 18:31-35

Reading this section

The main readings include thirty-one verses from the SBLGNT text and the separately labeled traditional Matthew 18:11. Two additional verses appear as surrounding context in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] marks a conditional particle. Traditional 18:11 is labeled wherever it appears. The note on 18:22 retains both interpretations of the Greek number expression.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MT-095 / Matthew 18:3-10

Children, stumbling, and the little ones

PRECEDING CONTEXT / Matt. 18:2

Jesus called a child over and had the child stand among them.

Children and the little ones

Matt. 18:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν·	Ἀμὴν	λέγω	ὑμῖν,	ἐὰν	μὴ	στραφῆτε	καὶ	γένησθε	ὡς	τὰ
and	he said	truly	I say	to you	if	not	you turn	and	become	like	the

παιδία,	οὐ	μὴ	εἰσέλθητε	εἰς	τὴν	βασιλείαν	τῶν	οὐρανῶν.
children	not	at all	you will enter	into	the	kingdom	of the	heavens

CLOSE ENGLISH

and said, “Truly I say to you, unless you turn and become like children, you will certainly not enter the kingdom of the heavens.

FLUENT ENGLISH

He said, “I tell you the truth: unless you change and become like children, you will never enter the kingdom of heaven.

Matt. 18:4

Greek: adopted SBLGNT text. Word-order interlinear.

ὅστις	οὖν	ταπεινώσει	ἑαυτὸν	ὡς	τὸ	παιδίον	τοῦτο,	οὗτός	ἐστιν
whoever	therefore	will humble	himself	like	the	child	this	this one	is

ὁ	μείζων	ἐν	τῇ	βασιλείᾳ	τῶν	οὐρανῶν·
the	greater	in	the	kingdom	of the	heavens

CLOSE ENGLISH

Therefore whoever humbles himself like this child is the greatest in the kingdom of the heavens;

FLUENT ENGLISH

Whoever humbles himself like this child is the greatest in the kingdom of heaven.

Matt. 18:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὃς	ἐὰν	δέξηται	ἓν	παιδίον	τοιοῦτο	ἐπὶ	τῷ	ὀνόματί	μου,
and	whoever	[modal]	receives	one	child	such	on	the	name	of me

ἐμὲ	δέχεται.
me	receives

CLOSE ENGLISH

and whoever receives one such child in my name receives me.

FLUENT ENGLISH

Anyone who welcomes one child like this in my name welcomes me.

Matt. 18:6

Greek: adopted SBLGNT text. Word-order interlinear.

Ὃς	δ’	ἂν	σκανδαλίσῃ	ἕνα	τῶν	μικρῶν	τούτων	τῶν
whoever	but	[modal]	causes to stumble	one	of the	little ones	these	the ones

πιστευόντων	εἰς	ἐμέ,	συμφέρει	αὐτῷ	ἵνα	κρεμασθῇ	μύλος	ὀνικὸς
believing	in	me	it is better	for him	that	be hung	a millstone	donkey-driven

εἰς	τὸν	τράχηλον	αὐτοῦ	καὶ	καταποντισθῇ	ἐν	τῷ	πελάγει	τῆς
on	the	neck	of him	and	he be drowned	in	the	depth	of the

θαλάσσης.
sea

CLOSE ENGLISH

But whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a donkey-driven millstone hung around his neck and be drowned in the depth of the sea.

FLUENT ENGLISH

If anyone causes one of these little ones who believe in me to sin, it would be better for that person to have a huge millstone hung around their neck and be drowned in the deep sea.

SECTION NOTES

18:3-6. The turn and becoming like children remain two expressions; humility is explicit in verse 4. The main opening includes and he said. Little ones in verse 6 are expressly those who believe in Jesus, so the saying is not restricted in translation to biological children. Close causing to stumble becomes causing to sin in fluent English; the term can include seriously damaging another’s faith. The donkey-driven millstone is the large, animal-driven kind; the drowning image is retained.

MT-095 / Matthew 18:7-10

Stumbling blocks and care for the little ones

Matt. 18:7

Greek: adopted SBLGNT text. Word-order interlinear.

οὐαὶ	τῷ	κόσμῳ	ἀπὸ	τῶν	σκανδάλων·	ἀνάγκη	γὰρ	ἐλθεῖν	τὰ
woe	to the	world	because of	the	stumbling blocks	necessary	for	to come	the

σκάνδαλα,	πλὴν	οὐαὶ	τῷ	ἀνθρώπῳ	δι’	οὗ	τὸ	σκάνδαλον	
stumbling blocks	nevertheless	woe	to the	person	through	whom	the	stumbling block	

ἔρχεται.
comes

CLOSE ENGLISH

Woe to the world because of stumbling blocks! Stumbling blocks must come, but woe to the person through whom the stumbling block comes.

FLUENT ENGLISH

Woe to the world because of what causes people to sin! Such things are bound to come, but woe to the person who brings them about.

Matt. 18:8

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰ	δὲ	ἡ	χείρ	σου	ἢ	ὁ	πούς	σου	σκανδαλίζει	σε,	ἔκκοψον
if	but	the	hand	of you	or	the	foot	of you	causes to stumble	you	cut off

αὐτὸν	καὶ	βάλε	ἀπὸ	σοῦ·	καλόν	σοί	ἐστιν	εἰσελθεῖν	εἰς	τὴν
it	and	throw	away from	you	good	for you	it is	to enter	into	the

ζωὴν	κυλλὸν	ἢ	χωλόν,	ἢ	δύο	χεῖρας	ἢ	δύο	πόδας	ἔχοντα
life	maimed	or	lame	than	two	hands	or	two	feet	having

βληθῆναι	εἰς	τὸ	πῦρ	τὸ	αἰώνιον.
to be thrown	into	the	fire	the	eternal

CLOSE ENGLISH

But if your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter life maimed or lame than to have two hands or two feet and be thrown into the eternal fire.

FLUENT ENGLISH

If your hand or foot causes you to sin, cut it off and throw it away. It is better to enter life maimed or lame than to have both hands or both feet and be thrown into the eternal fire.

Matt. 18:9

Greek: adopted SBLGNT text. Word-order interlinear.

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

ἀπὸ	σοῦ·	καλόν	σοί	ἐστιν	μονόφθαλμον	εἰς	τὴν	ζωὴν	εἰσελθεῖν,
away from	you	good	for you	it is	one-eyed	into	the	life	to enter

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

CLOSE ENGLISH

And if your eye causes you to stumble, take it out and throw it away from you. It is better for you to enter life with one eye than to have two eyes and be thrown into the Gehenna of fire.

FLUENT ENGLISH

If your eye causes you to sin, tear it out and throw it away. It is better to enter life with one eye than to have two eyes and be thrown into fiery Gehenna.

Matt. 18:10

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁρᾶτε	μὴ	καταφρονήσητε	ἑνὸς	τῶν	μικρῶν	τούτων,	λέγω	γὰρ	ὑμῖν
see	not	you despise	one	of the	little ones	these	I say	for	to you

ὅτι	οἱ	ἄγγελοι	αὐτῶν	ἐν	οὐρανοῖς	διὰ	παντὸς	βλέπουσι	τὸ
that	the	angels	of them	in	heavens	through	all [time]	see	the

πρόσωπον	τοῦ	πατρός	μου	τοῦ	ἐν	οὐρανοῖς.
face	of the	Father	of me	the one	in	heavens

CLOSE ENGLISH

See that you do not despise one of these little ones, for I say to you that their angels in the heavens always see the face of my Father in the heavens.

FLUENT ENGLISH

See that you do not look down on even one of these little ones. I tell you that their angels in heaven always see my heavenly Father’s face.

SECTION NOTES

18:7-10. The inevitability of stumbling blocks does not remove the woe pronounced on the person who brings one. The hand, foot, and eye imagery is retained as forceful language; the wording does not become a practical instruction in the notes. Life, eternal fire, and fiery Gehenna remain distinct phrases. As in 5:29-30, Gehenna is not silently replaced with Hades. Their angels and always seeing the Father’s face are preserved without adding a statement assigning one guardian angel to each person. The following traditional verse 18:11 is labeled separately.

FOLLOWING CONTEXT / Matt. 18:11 [TRADITIONAL TEXT; NOT SBLGNT]

For the Son of Man came to save the lost.

MT-095 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 18:11 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (SR-0091)
Mark 10:15, Luke 18:17 for becoming like children; Mark 9:35 for precedence; Mark 9:37, Luke 9:48 for receiving a child; Mark 9:42–48, Luke 17:1–2 for stumbling.
These are local comparisons, not one identical discourse.
Thomas saying 22 has its own continuation.

MT-096 / Matthew 18:11-14

The lost sheep

PRECEDING CONTEXT / Matt. 18:10

See that you do not look down on even one of these little ones. I tell you that their angels in heaven always see my heavenly Father’s face.

The lost sheep and the Father’s will

Matt. 18:11

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

ηλθεν	γαρ	ο	υιος	του	ανθρωπου	σωσαι	το	απολωλος
came	for	the	Son	of	Man	to save	the [thing]	lost

CLOSE ENGLISH

For the Son of Man came to save what was lost.

FLUENT ENGLISH

For the Son of Man came to save the lost.

Matt. 18:12

Greek: adopted SBLGNT text. Word-order interlinear.

τί	ὑμῖν	δοκεῖ;	ἐὰν	γένηταί	τινι	ἀνθρώπῳ	ἑκατὸν	πρόβατα	καὶ
what	to you	seems	if	there are	to a certain	person	a hundred	sheep	and

πλανηθῇ	ἓν	ἐξ	αὐτῶν,	οὐχὶ	ἀφήσει	τὰ	ἐνενήκοντα	ἐννέα	ἐπὶ
wanders	one	from	them	not [question]	will he leave	the	ninety	nine	on

τὰ	ὄρη	καὶ	πορευθεὶς	ζητεῖ	τὸ	πλανώμενον;
the	mountains	and	having gone	seeks	the one	wandering

CLOSE ENGLISH

What do you think? If a man has a hundred sheep and one of them wanders away, will he not leave the ninety-nine on the mountains and go to seek the one that wandered?

FLUENT ENGLISH

What do you think? If a man has a hundred sheep and one wanders away, won’t he leave the ninety-nine on the mountains and go looking for the one that strayed?

Matt. 18:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	γένηται	εὑρεῖν	αὐτό,	ἀμὴν	λέγω	ὑμῖν	ὅτι	χαίρει	ἐπ’	αὐτῷ
and	if	it happens	to find	it	truly	I say	to you	that	he rejoices	over	it

μᾶλλον	ἢ	ἐπὶ	τοῖς	ἐνενήκοντα	ἐννέα	τοῖς	μὴ	πεπλανημένοις.
more	than	over	the	ninety	nine	the ones	not	having wandered

CLOSE ENGLISH

And if he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that have not wandered away.

FLUENT ENGLISH

If he finds it, I tell you the truth, that sheep brings him more joy than the ninety-nine that never strayed.

Matt. 18:14

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	οὐκ	ἔστιν	θέλημα	ἔμπροσθεν	τοῦ	πατρὸς	ὑμῶν	τοῦ	ἐν
so	not	it is	[the] will	before	the	Father	of you	the one	in

οὐρανοῖς	ἵνα	ἀπόληται	ἓν	τῶν	μικρῶν	τούτων.
heavens	that	should perish	one	of the	little ones	these

CLOSE ENGLISH

So it is not the will of your Father in the heavens that one of these little ones should perish.

FLUENT ENGLISH

In the same way, your Father in heaven does not want even one of these little ones to perish.

SECTION NOTES

18:11 TEXTUAL STATUS. This verse is absent from the SBLGNT main text. The traditional reading from Scrivener 1894 is reproduced without accents under a separate source label. It says to save the lost, without Luke 19:10’s additional to seek and. The SBLGNT apparatus after 18:10 records this reading.

18:12-14. The ninety-nine remain on the mountains, and finding the straying sheep is expressed conditionally. The close layer smooths the Greek shift from will leave to seeks; the interlinear displays both forms. The adopted verse 14 says your Father, not the alternate my Father. Matthew’s wording is retained independently of Luke’s shepherd, rejoicing, and repentance scene and Thomas’s distinctive sheep description.

FOLLOWING CONTEXT / Matt. 18:15

If your brother sins against you, go and point out the wrong privately, just between the two of you. If he listens, you have won your brother back.

MT-096 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 18:11 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (SR-0092)
Luke 15:4–7 for the lost sheep; Luke 19:10 for the traditional 18:11, with Luke’s additional seek and. Thomas saying 107 has a largest sheep and a separate declaration of love; those details remain outside Matthew.

MT-097 / Matthew 18:15-17

Restoring a brother

PRECEDING CONTEXT / Matt. 18:14

In the same way, your Father in heaven does not want even one of these little ones to perish.

Private correction, witnesses, and the community

Matt. 18:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐὰν	δὲ	ἁμαρτήσῃ	εἰς	σὲ	ὁ	ἀδελφός	σου,	ὕπαγε	ἔλεγξον	αὐτὸν
if	but	sins	against	you	the	brother	of you	go	reprove	him

μεταξὺ	σοῦ	καὶ	αὐτοῦ	μόνου.	ἐάν	σου	ἀκούσῃ,	ἐκέρδησας	τὸν
between	you	and	him	alone	if	you	he listens to	you gained	the

ἀδελφόν	σου·
brother	of you

CLOSE ENGLISH

But if your brother sins against you, go and reprove him between you and him alone. If he listens to you, you have gained your brother.

FLUENT ENGLISH

If your brother sins against you, go and point out the wrong privately, just between the two of you. If he listens, you have won your brother back.

Matt. 18:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δὲ	μὴ	ἀκούσῃ,	παράλαβε	μετὰ	σοῦ	ἔτι	ἕνα	ἢ	δύο,	ἵνα	ἐπὶ
if	but	not	he listens	take along	with	you	still	one	or	two	so that	on

στόματος	δύο	μαρτύρων	ἢ	τριῶν	σταθῇ	πᾶν	ῥῆμα·
[the] mouth	of two	witnesses	or	three	may be established	every	matter

CLOSE ENGLISH

But if he does not listen, take one or two more with you, so that every matter may be established by the mouth of two or three witnesses.

FLUENT ENGLISH

If he won’t listen, take one or two others along, so that every matter can be established by the testimony of two or three witnesses.

Matt. 18:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δὲ	παρακούσῃ	αὐτῶν,	εἰπὸν	τῇ	ἐκκλησίᾳ·	ἐὰν	δὲ	καὶ	τῆς
if	but	he refuses to hear	them	tell	the	assembly	if	but	even	the

ἐκκλησίας	παρακούσῃ,	ἔστω	σοι	ὥσπερ	ὁ	ἐθνικὸς	καὶ	ὁ
assembly	he refuses to hear	let him be	to you	as	the	Gentile	and	the

τελώνης.
tax collector

CLOSE ENGLISH

But if he refuses to listen to them, tell the assembly; and if he refuses to listen even to the assembly, let him be to you as a Gentile and a tax collector.

FLUENT ENGLISH

If he refuses to hear them, tell the community. If he refuses to hear even the community, treat him as you would a Gentile or a tax collector.

SECTION NOTES

18:15-17. Against you belongs to the adopted text in verse 15 and is retained; its omission is a textual alternative, not this translation’s source. The sequence is private correction, one or two additional people, then the assembly. Two or three witnesses is the total expressed in the quoted principle, not an instruction to add three people. Gaining a brother becomes winning your brother back. Assembly / community continues the distinction established at 16:18. The Greek and in Gentile and tax collector joins two comparison categories; fluent or makes that function clear. No later institutional procedure is inserted.

FOLLOWING CONTEXT / Matt. 18:18

I tell you the truth: whatever you bind on earth will be bound in heaven, and whatever you release on earth will be released in heaven.

MT-097 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 18:11 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (SR-0093)
Luke 17:3 for rebuke and forgiveness.
The witnesses and assembly sequence is not present there.
No directly comparable saying in the Gospel of Thomas is established.

MT-098 / Matthew 18:18

Binding and releasing

PRECEDING CONTEXT / Matt. 18:17

If he refuses to hear them, tell the community. If he refuses to hear even the community, treat him as you would a Gentile or a tax collector.

Binding and releasing: the plural address

Matt. 18:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν,	ὅσα	ἐὰν	δήσητε	ἐπὶ	τῆς	γῆς	ἔσται
truly	I say	to you	whatever things	[modal]	you bind	on	the	earth	will be

δεδεμένα	ἐν	οὐρανῷ	καὶ	ὅσα	ἐὰν	λύσητε	ἐπὶ	τῆς	γῆς
having been bound	in	heaven	and	whatever things	[modal]	you loose	on	the	earth

ἔσται	λελυμένα	⸀ἐν	οὐρανῷ.
will be	having been loosed	in	heaven

CLOSE ENGLISH

Truly I say to you, whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven.

FLUENT ENGLISH

I tell you the truth: whatever you bind on earth will be bound in heaven, and whatever you release on earth will be released in heaven.

SECTION NOTES

18:18. Unlike the singular address to Peter at 16:19, the verbs here address you in the plural and the relative expressions are plural things. The interlinear exposes this distinction. The close layer preserves the future-plus-perfect-passive construction as will have been bound / loosed; the reading layer uses will be bound / released, consistently with 16:19. This grammatical rendering alone does not settle the chronological or theological priority of earthly and heavenly action. Keys are not mentioned here. The adopted source’s apparatus sign is retained.

FOLLOWING CONTEXT / Matt. 18:19

Again I tell you the truth: if two of you on earth agree about anything they ask for, my Father in heaven will do it for them.

MT-098 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 18:11 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (SR-0094)
Matthew 16:19, with singular address and keys there, plural address and no keys here.
No directly comparable saying in the Gospel of Thomas is established.

MT-099 / Matthew 18:19-20

Agreement and presence

PRECEDING CONTEXT / Matt. 18:18

I tell you the truth: whatever you bind on earth will be bound in heaven, and whatever you release on earth will be released in heaven.

Agreement and gathering in Jesus’ name

Matt. 18:19

Greek: adopted SBLGNT text. Word-order interlinear.

Πάλιν	ἀμὴν	λέγω	ὑμῖν	ὅτι	ἐὰν	δύο	συμφωνήσωσιν	ἐξ	ὑμῶν	ἐπὶ	τῆς
again	truly	I say	to you	that	if	two	agree	from	you	on	the

γῆς	περὶ	παντὸς	πράγματος	οὗ	ἐὰν	αἰτήσωνται,	γενήσεται	αὐτοῖς
earth	about	every	matter	which	[modal]	they ask	it will happen	for them

παρὰ	τοῦ	πατρός	μου	τοῦ	ἐν	οὐρανοῖς.
from	the	Father	of me	the one	in	heavens

CLOSE ENGLISH

Again, truly I say to you that if two of you agree on earth about anything they ask, it will be done for them by my Father in the heavens.

FLUENT ENGLISH

Again I tell you the truth: if two of you on earth agree about anything they ask for, my Father in heaven will do it for them.

Matt. 18:20

Greek: adopted SBLGNT text. Word-order interlinear.

οὗ	γάρ	εἰσιν	δύο	ἢ	τρεῖς	συνηγμένοι	εἰς	τὸ	ἐμὸν	ὄνομα,
where	for	there are	two	or	three	having been gathered	into	the	my	name

ἐκεῖ	εἰμι	ἐν	μέσῳ	αὐτῶν.
there	I am	in	[the] midst	of them

CLOSE ENGLISH

For where two or three are gathered in my name, there I am in their midst.”

FLUENT ENGLISH

For wherever two or three gather in my name, I am there among them.”

SECTION NOTES

18:19-20. Again and truly both belong to the adopted verse 19. The two agreeing people, their request, and the Father’s action remain explicit. Verse 20 connects the gathering in Jesus’ name with his presence among them; its passive gathered becomes natural English gather. The words are left within the adopted community context without adding an unrestricted-wish paraphrase. The following verse 21 is Peter’s question and has context-only coverage.

FOLLOWING CONTEXT / Matt. 18:21

Then Peter came to him and asked, “Lord, how many times must I forgive my brother when he sins against me? As many as seven times?”

MT-099 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 18:11 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (SR-0095)
No direct parallel in the four Gospels established.
Thomas saying 30; Gospel of Thomas, saying 48 is a thematic, composite comparison, not equivalent wording.

MT-100 / Matthew 18:22

How often to forgive

PRECEDING CONTEXT / Matt. 18:21

Then Peter came to him and asked, “Lord, how many times must I forgive my brother when he sins against me? As many as seven times?”

Seventy-seven times

Matt. 18:22

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Οὐ	λέγω	σοι	ἕως	ἑπτάκις	ἀλλὰ	ἕως
says	to him	[art.]	Jesus	not	I say	to you	up to	seven times	but	up to

ἑβδομηκοντάκις	ἑπτά.
seventy times	seven

CLOSE ENGLISH

Jesus says to him, “I do not say to you up to seven times, but up to seventy-seven times.

FLUENT ENGLISH

Jesus answered, “I tell you, not seven times, but seventy-seven times.

SECTION NOTES

18:22. The complete main verse includes Jesus’ reply introduction. The Greek number expression admits the established renderings seventy-seven times and seventy times seven (490). This is an interpretive issue in the same wording, not a different Greek reading. The continuous layers select seventy-seven; the interlinear exposes the two Greek number words as seventy times | seven. The note preserves the alternative and does not turn the saying into permission to stop forgiving at a numerical threshold. Luke’s seven times in a day remains a distinct formulation.

FOLLOWING CONTEXT / Matt. 18:23

That is why the kingdom of heaven is like a king who wanted to settle accounts with his slaves.

MT-100 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 18:11 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (SR-0096)
Luke 17:3–4, seven times in a day rather than Matthew’s number expression.
No directly comparable saying in the Gospel of Thomas is established.

MT-101 / Matthew 18:23-35

The unforgiving slave

PRECEDING CONTEXT / Matt. 18:22

Jesus answered, “I tell you, not seven times, but seventy-seven times.

The enormous debt is canceled

Matt. 18:23

Greek: adopted SBLGNT text. Word-order interlinear.

Διὰ	τοῦτο	ὡμοιώθη	ἡ	βασιλεία	τῶν	οὐρανῶν	ἀνθρώπῳ	βασιλεῖ
because of	this	was likened	the	kingdom	of the	heavens	to a man	a king

ὃς	ἠθέλησεν	συνᾶραι	λόγον	μετὰ	τῶν	δούλων	αὐτοῦ·
who	wanted	to settle	an account	with	the	slaves	of him

CLOSE ENGLISH

For this reason the kingdom of the heavens is like a king who wanted to settle accounts with his slaves.

FLUENT ENGLISH

That is why the kingdom of heaven is like a king who wanted to settle accounts with his slaves.

Matt. 18:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἀρξαμένου	δὲ	αὐτοῦ	συναίρειν	προσηνέχθη	αὐτῷ	εἷς	ὀφειλέτης
having begun	but	he	to settle	was brought	to him	one	debtor

μυρίων	ταλάντων.
of ten thousand	talents

CLOSE ENGLISH

But when he began to settle accounts, one debtor who owed ten thousand talents was brought to him.

FLUENT ENGLISH

As he began, a man who owed him ten thousand talents was brought before him.

Matt. 18:25

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	ἔχοντος	δὲ	αὐτοῦ	ἀποδοῦναι	ἐκέλευσεν	αὐτὸν	ὁ	κύριος	πραθῆναι
not	having	but	he	to repay	ordered	him	the	master	to be sold

καὶ	τὴν	γυναῖκα	καὶ	τὰ	τέκνα	καὶ	πάντα	ὅσα	ἔχει	καὶ
and	the	wife	and	the	children	and	everything	whatever	he has	and

ἀποδοθῆναι.
to be repaid

CLOSE ENGLISH

But because he had nothing with which to repay, the master ordered that he be sold, along with his wife and children and everything he had, and that repayment be made.

FLUENT ENGLISH

Since he could not pay, his master ordered him sold, along with his wife, his children, and everything he owned, to repay the debt.

Matt. 18:26

Greek: adopted SBLGNT text. Word-order interlinear.

πεσὼν	οὖν	ὁ	δοῦλος	προσεκύνει	αὐτῷ	λέγων·	Μακροθύμησον
having fallen	therefore	the	slave	was bowing before	him	saying	be patient

ἐπ’	ἐμοί,	καὶ	πάντα	ἀποδώσω	σοι.
with	me	and	everything	I will repay	to you

CLOSE ENGLISH

So the slave fell down and bowed before him, saying, ‘Be patient with me, and I will repay you everything.’

FLUENT ENGLISH

The slave fell down before him and pleaded, ‘Be patient with me, and I will pay you back everything.’

Matt. 18:27

Greek: adopted SBLGNT text. Word-order interlinear.

σπλαγχνισθεὶς	δὲ	ὁ	κύριος	τοῦ	δούλου	ἐκείνου	ἀπέλυσεν	αὐτόν,
having felt compassion	but	the	master	of the	slave	that	released	him

καὶ	τὸ	δάνειον	ἀφῆκεν	αὐτῷ.
and	the	loan	forgave	to him

CLOSE ENGLISH

And the master of that slave, moved with compassion, released him and forgave him the loan.

FLUENT ENGLISH

Moved with compassion, the slave’s master released him and canceled his debt.

SECTION NOTES

18:23-27. Ten thousand talents is an immense debt, set against a hundred denarii later. Both ancient amounts are retained; no modern currency equivalent is imposed. Slave and master preserve the social terms and the narrative’s proposed sale of the debtor, wife, children, and possessions. The slave promises repayment of everything. Compassion leads to both release and cancellation of the loan. The allusion is not replaced with a modern employment relationship.

MT-101 / Matthew 18:28-30

Mercy refused to a fellow slave

Matt. 18:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξελθὼν	δὲ	ὁ	δοῦλος	ἐκεῖνος	εὗρεν	ἕνα	τῶν	συνδούλων	αὐτοῦ
having gone out	but	the	slave	that	found	one	of the	fellow slaves	of him

ὃς	ὤφειλεν	αὐτῷ	ἑκατὸν	δηνάρια,	καὶ	κρατήσας	αὐτὸν	ἔπνιγεν
who	owed	to him	a hundred	denarii	and	having seized	him	was choking

λέγων·	Ἀπόδος	εἴ	τι	ὀφείλεις.
saying	repay	if	anything	you owe

CLOSE ENGLISH

But that slave went out and found one of his fellow slaves who owed him a hundred denarii. He seized him and began choking him, saying, ‘Pay what you owe.’

FLUENT ENGLISH

But when that slave went out, he found a fellow slave who owed him a hundred denarii. He grabbed him and began choking him. ‘Pay me what you owe!’ he demanded.

Matt. 18:29

Greek: adopted SBLGNT text. Word-order interlinear.

πεσὼν	οὖν	ὁ	σύνδουλος	αὐτοῦ	παρεκάλει	αὐτὸν	λέγων·
having fallen	therefore	the	fellow slave	of him	was pleading with	him	saying

Μακροθύμησον	ἐπ’	ἐμοί,	καὶ	ἀποδώσω	σοι.
be patient	with	me	and	I will repay	to you

CLOSE ENGLISH

So his fellow slave fell down and pleaded with him, saying, ‘Be patient with me, and I will repay you.’

FLUENT ENGLISH

His fellow slave fell down and begged him, ‘Be patient with me, and I will pay you back.’

Matt. 18:30

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	οὐκ	ἤθελεν,	ἀλλὰ	ἀπελθὼν	ἔβαλεν	αὐτὸν	εἰς	φυλακὴν	ἕως
he	but	not	was willing	but	having gone away	threw	him	into	prison	until

οὗ	ἀποδῷ	τὸ	ὀφειλόμενον.
[with until]	he should repay	the [thing]	owed

CLOSE ENGLISH

But he was unwilling; instead, he went and threw him into prison until he repaid what was owed.

FLUENT ENGLISH

But he refused. He went and had the man put in prison until he paid back the debt.

SECTION NOTES

18:28-30. Seizing and choking are both explicit. The Greek demand literally has if anything you owe; both continuous layers render its idiomatic force as pay what you owe. The second plea resembles the first but lacks everything, and that difference remains. The refusal and imprisonment are narrated. The compound until has no added negative; the wording does not independently tell us that repayment will occur.

MT-101 / Matthew 18:31-35

The master’s judgment and forgiveness from the heart

Matt. 18:31

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	οὖν	οἱ	σύνδουλοι	αὐτοῦ	τὰ	γενόμενα	ἐλυπήθησαν
having seen	therefore	the	fellow slaves	of him	the things	having happened	were grieved

σφόδρα,	καὶ	ἐλθόντες	διεσάφησαν	τῷ	κυρίῳ	ἑαυτῶν	πάντα	τὰ
greatly	and	having come	explained	to the	master	of themselves	all	the things

γενόμενα.
having happened

CLOSE ENGLISH

So when his fellow slaves saw what had happened, they were greatly grieved, and they went and told their master everything that had happened.

FLUENT ENGLISH

When his fellow slaves saw what had happened, they were deeply distressed. They went to their master and told him the whole story.

Matt. 18:32

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	προσκαλεσάμενος	αὐτὸν	ὁ	κύριος	αὐτοῦ	λέγει	αὐτῷ·	Δοῦλε
then	having summoned	him	the	master	of him	says	to him	slave

πονηρέ,	πᾶσαν	τὴν	ὀφειλὴν	ἐκείνην	ἀφῆκά	σοι,	ἐπεὶ	παρεκάλεσάς	με·
wicked	all	the	debt	that	I forgave	you	because	you pleaded with	me

CLOSE ENGLISH

Then his master summoned him and says to him, ‘Wicked slave! I forgave you that entire debt because you pleaded with me.

FLUENT ENGLISH

Then his master summoned him. ‘You wicked slave!’ he said. ‘I canceled that entire debt for you because you begged me.

Matt. 18:33

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἔδει	καὶ	σὲ	ἐλεῆσαι	τὸν	σύνδουλόν	σου,	ὡς
not [question]	was it necessary	also	you	to have mercy on	the	fellow slave	of you	as

κἀγὼ	σὲ	ἠλέησα;
I also	you	had mercy on

CLOSE ENGLISH

Should you not also have had mercy on your fellow slave, as I had mercy on you?’

FLUENT ENGLISH

Shouldn’t you have shown your fellow slave the same mercy I showed you?’

Matt. 18:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὀργισθεὶς	ὁ	κύριος	αὐτοῦ	παρέδωκεν	αὐτὸν	τοῖς	βασανισταῖς
and	having become angry	the	master	of him	handed over	him	to the	torturers

ἕως	οὗ	ἀποδῷ	πᾶν	τὸ	ὀφειλόμενον.
until	[with until]	he should repay	all	the [thing]	owed

CLOSE ENGLISH

And in anger his master handed him over to the torturers until he repaid all that was owed.

FLUENT ENGLISH

In anger, his master handed him over to the torturers until he paid back everything he owed.

Matt. 18:35

Greek: adopted SBLGNT text. Word-order interlinear.

Οὕτως	καὶ	ὁ	πατήρ	μου	ὁ	οὐράνιος	ποιήσει	ὑμῖν	ἐὰν	μὴ	ἀφῆτε
so	also	the	Father	of me	the	heavenly	will do	to you	if	not	you forgive

ἕκαστος	τῷ	ἀδελφῷ	αὐτοῦ	ἀπὸ	τῶν	καρδιῶν	ὑμῶν.
each	the	brother	of him	from	the	hearts	of you

CLOSE ENGLISH

So also my heavenly Father will do to you, unless each of you forgives his brother from your hearts.”

FLUENT ENGLISH

My heavenly Father will do the same to you unless each of you forgives your brother from the heart.”

SECTION NOTES

18:31–35. The fellow slaves’ distress and report remain full main-verse material. The master’s question connects received mercy with mercy owed to another. Verse 34 names torturers, not merely jailers, and adds all to the amount owed, unlike verse 30. The closing address requires each person’s forgiveness from the heart; the interlinear and close layer preserve plural your hearts. No additional trespasses phrase from another textual tradition is inserted.

MT-101 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 18:11 is separately labeled.

PARALLEL PASSAGES

Comparing the passages (SR-0097)
No direct parallel in the four Gospels or directly comparable saying in the Gospel of Thomas is established.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 18, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+18&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 18:6, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-186/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 18:22, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1822/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 18:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1824/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 18:34, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1834/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-102-MT-112 · Matthew 19: marriage, children, riches, and renewal

11 CORPUS UNITS **18 MAIN VERSES** **3 ENGLISH LAYERS**

Marriage and divorce, accepting celibacy, welcoming children, the good and the commandments, wealth and discipleship, renewal and inheritance, and the first and last.

Reading sections

MT-102	Marriage and one flesh	Matthew 19:4-6
MT-103	Permission, divorce, and remarriage	Matthew 19:8-9
MT-104	Receiving the saying about celibacy	Matthew 19:11-12
MT-105	Let the children come	Matthew 19:14
MT-106	What is good, and which commandments?	Matthew 19:17-19
MT-107	Sell, give, and follow	Matthew 19:21
MT-108	The difficulty of riches	Matthew 19:23
MT-109	The camel and the needle	Matthew 19:24
MT-110	Possible with God	Matthew 19:26
MT-111	The renewal and the promised inheritance	Matthew 19:28-29
MT-112	First and last	Matthew 19:30

Reading this section

Ten additional verses provide surrounding context in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] marks a conditional particle. The note at 19:12 identifies the fluent layer's interpretive rendering. Adopted longer clauses remain even where other editions omit them.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and "the heavens" are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular "they," or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MT-102 / Matthew 19:4-6

Marriage and one flesh

PRECEDING CONTEXT / Matt. 19:3

Some Pharisees came to test him. “Is a man allowed to divorce his wife for any reason?” they asked.

Matt. 19:4

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Οὐκ	ἀνέγνωτε	ὅτι	ὁ	κτίσας	ἀπ’
he	but	answering	said	not [question]	did you read	that	the one	having created	from

ἀρχῆς	ἄρσεν	καὶ	θῆλυ	ἐποίησεν	αὐτοὺς
[the] beginning	male	and	female	made	them

CLOSE ENGLISH

But he answered, “Have you not read that the one who created them from the beginning made them male and female,

FLUENT ENGLISH

He answered, “Haven’t you read that the Creator made them male and female from the beginning,

Matt. 19:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν·	Ἕνεκα	τούτου	καταλείψει	ἄνθρωπος	τὸν	πατέρα	καὶ	τὴν
and	said	because of	this	will leave	a man	the	father	and	the

μητέρα	καὶ	κολληθήσεται	τῇ	γυναικὶ	αὐτοῦ,	καὶ	ἔσονται	οἱ	δύο	εἰς
mother	and	will be joined	to the	wife	of him	and	will be	the	two	into

σάρκα	μίαν;
flesh	one

CLOSE ENGLISH

and said, ‘For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh’?

FLUENT ENGLISH

and said, ‘This is why a man will leave his father and mother and be joined to his wife, and the two will become one flesh’?

Matt. 19:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὥστε	οὐκέτι	εἰσὶν	δύο	ἀλλὰ	σὰρξ	μία.	ὃ	οὖν	ὁ	θεὸς
so that	no longer	they are	two	but	flesh	one	what	therefore	[art.]	God

συνέζευξεν	ἄνθρωπος	μὴ	χωριζέτω.
joined together	a person	not	let separate

CLOSE ENGLISH

So they are no longer two, but one flesh. Therefore what God has joined together, let no human being separate.”

FLUENT ENGLISH

So they are no longer two, but one flesh. What God has joined together, no one should separate.”

SECTION NOTES

19:4–6. The answer retains the creation wording and the quoted reason for leaving father and mother. Male and female translates the paired Greek terms. The two become one flesh; the translation preserves the image of one flesh, which says more than simply one person. The subject of and said continues the Creator reference in Jesus’ citation. Joined together in verse 6 is followed by a prohibition on human separation. The introductory question and complete quoted wording remain within the adopted verses.

FOLLOWING CONTEXT / Matt. 19:7

They asked him, “Why, then, did Moses command a man to give his wife a certificate of divorce and send her away?”

MT-102 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-096, SR-0098)
Mark 10:5–9.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-096): Mark 10:2–16; Luke 18:15–17.

MT-103 / Matthew 19:8-9

Permission, divorce, and remarriage

PRECEDING CONTEXT / Matt. 19:7

They asked him, “Why, then, did Moses command a man to give his wife a certificate of divorce and send her away?”

Matt. 19:8

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς	ὅτι	Μωϋσῆς	πρὸς	τὴν	σκληροκαρδίαν	ὑμῶν	ἐπέτρεψεν
he says	to them	that	Moses	because of	the	hardness of heart	of you	permitted

ὑμῖν	ἀπολῦσαι	τὰς	γυναῖκας	ὑμῶν,	ἀπ’	ἀρχῆς	δὲ	οὐ	γέγονεν
you	to divorce	the	wives	of you	from	[the] beginning	but	not	it has been

οὕτως.
so

CLOSE ENGLISH

He says to them, “Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been so.

FLUENT ENGLISH

He told them, “Moses allowed you to divorce your wives because your hearts were hard. But it was not that way from the beginning.

Matt. 19:9

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	δὲ	ὑμῖν	ὅτι	ὃς	ἂν	ἀπολύσῃ	τὴν	γυναῖκα	αὐτοῦ	μὴ
I say	but	to you	that	whoever	[modal]	divorces	the	wife	of him	not

ἐπὶ	πορνείᾳ	καὶ	γαμήσῃ	ἄλλην	μοιχᾶται	καὶ	ὁ
on grounds of	sexual immorality	and	marries	another	commits adultery	and	the one

ἀπολελυμένην	γαμήσας	μοιχᾶται.
a divorced woman	having married	commits adultery

CLOSE ENGLISH

But I say to you that whoever divorces his wife, except on grounds of sexual immorality, and marries another commits adultery; and the one who marries a divorced woman commits adultery.”

FLUENT ENGLISH

I tell you: anyone who divorces his wife, except on grounds of sexual immorality, and marries another woman commits adultery. And anyone who marries a divorced woman commits adultery.”

SECTION NOTES

19:8-9. Moses’ permission is distinguished from the command asserted in the preceding question. Hardness of heart remains explicit. Sexual immorality continues the broad rendering of porneia at 5:32; the English does not resolve the debated scope by silently restricting it to one legal category. Matthew’s exception is retained independently of Mark and Luke.

The adopted SBLGNT verse 19:9 includes the final clause about marrying a divorced woman. Its apparatus records omission in other editions; this translation preserves the actual adopted text. It does not add the separate causes-her-to-commit-adultery phrase from 5:32. The source clause and its variant status are distinguished from a newly supplied traditional numbered verse.

FOLLOWING CONTEXT / Matt. 19:10

The disciples said to him, “If that is how things stand between a man and his wife, it is better not to marry.”

MT-103 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-096, SR-0099)
Mark 10:5, hardness of heart; Mark 10:11–12, divorce and remarriage; Luke 16:18.
Matthew’s porneia exception and Mark’s separate statement about a wife retain their own boundaries.
No Thomas counterpart is listed.
Related narrative passages (H-096): Mark 10:2–16; Luke 18:15–17.

MT-104 / Matthew 19:11-12

Receiving the saying about celibacy

PRECEDING CONTEXT / Matt. 19:10

The disciples said to him, “If that is how things stand between a man and his wife, it is better not to marry.”

Matt. 19:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Οὐ	πάντες	χωροῦσι	τὸν	λόγον	τοῦτον	ἀλλ’
he	but	said	to them	not	all	make room for	the	saying	this	but

οἷς	δέδοται.
[those] to whom	it has been given

CLOSE ENGLISH

But he said to them, “Not everyone can accept this saying, but only those to whom it has been given.

FLUENT ENGLISH

He told them, “Not everyone can accept this teaching-only those to whom it has been given.

Matt. 19:12

Greek: adopted SBLGNT text. Word-order interlinear.

εἰσὶν	γὰρ	εὐνοῦχοι	οἵτινες	ἐκ	κοιλίας	μητρὸς	ἐγεννήθησαν
there are	for	eunuchs	who	from	[the] womb	of [their] mother	were born

οὕτως,	καὶ	εἰσὶν	εὐνοῦχοι	οἵτινες	εὐνουχίσθησαν	ὑπὸ	τῶν	ἀνθρώπων,
so	and	there are	eunuchs	who	were made eunuchs	by	the	people

καὶ	εἰσὶν	εὐνοῦχοι	οἵτινες	εὐνούχισαν	ἑαυτοὺς	διὰ	τὴν
and	there are	eunuchs	who	made eunuchs	themselves	for the sake of	the

βασιλείαν	τῶν	οὐρανῶν.	ὁ	δυνάμενος	χωρεῖν	χωρείτω.
kingdom	of the	heavens	the one	being able	to make room for	let make room for

CLOSE ENGLISH

For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by people, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. Let the one who can accept this accept it.”

FLUENT ENGLISH

Some are eunuchs from birth, some have been made eunuchs by other people, and some have chosen to live without marriage for the kingdom of heaven. Anyone who can accept this should accept it.”

SECTION NOTES

19:11-12. Accept renders the repeated verb whose spatial image is make room for in the interlinear. This saying and those to whom it has been given remain, without identifying the giver in the text. Verse 12 distinguishes eunuchs from birth, those made eunuchs by other people, and those who made themselves eunuchs for the kingdom. The close layer preserves the third expression; the fluent layer interprets it as chosen celibacy, living without marriage. That is an explicit interpretive choice, not a different Greek reading. The final invitation concerns those able to accept the saying, not a universal obligation.

FOLLOWING CONTEXT / Matt. 19:13

Then children were brought to Jesus so that he could lay his hands on them and pray. But the disciples rebuked the people who brought them.

MT-104 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-096, SR-0100)
Scene connection only; an exact individual-phrase match is not established.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-096): Mark 10:2–16; Luke 18:15–17.

MT-105 / Matthew 19:14

Let the children come

PRECEDING CONTEXT / Matt. 19:13

Then children were brought to Jesus so that he could lay his hands on them and pray. But the disciples rebuked the people who brought them.

Matt. 19:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν·	Ἄφετε	τὰ	παιδία	καὶ	μὴ	κωλύετε	αὐτὰ	ἐλθεῖν
he	but	Jesus	said	allow	the	children	and	not	hinder	them	to come

πρός	με,	τῶν	γὰρ	τοιούτων	ἐστὶν	ἡ	βασιλεία	τῶν	οὐρανῶν.
to	me	of the	for	such ones	is	the	kingdom	of the	heavens

CLOSE ENGLISH

But Jesus said, “Let the children come to me, and do not hinder them, for the kingdom of the heavens belongs to such as these.”

FLUENT ENGLISH

Jesus said, “Let the children come to me. Don’t stand in their way, because the kingdom of heaven belongs to people like these.”

SECTION NOTES

19:14. Both allowing the children to come and not hindering them remain. Such as these / people like these preserves the comparison’s scope instead of simply replacing it with children alone. The following context includes laying on hands and departure. Context 19:13 identifies the people bringing the children as the rebuked referent for fluent reading; the Greek uses a pronoun.

FOLLOWING CONTEXT / Matt. 19:15

After laying his hands on them, he went on from there.

MT-105 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-096, SR-0101)
Mark 10:14–15, Luke 18:16–17.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-096): Mark 10:2–16; Luke 18:15–17.

MT-106 / Matthew 19:17-19

What is good, and which commandments?

PRECEDING CONTEXT / Matt. 19:16

A man came to him and asked, “Teacher, what good thing must I do to obtain eternal life?”

Matt. 19:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῷ·	Τί	με	ἐρωτᾷς	περὶ	τοῦ	ἀγαθοῦ;	εἷς	ἐστιν	ὁ
he	but	said	to him	why	me	do you ask	about	the	good	one	is	the

ἀγαθός·	εἰ	δὲ	θέλεις	εἰς	τὴν	ζωὴν	εἰσελθεῖν,	τήρησον	τὰς
good [one]	if	but	you want	into	the	life	to enter	keep	the

ἐντολάς.
commandments

CLOSE ENGLISH

But he said to him, “Why do you ask me about what is good? One is good. But if you want to enter life, keep the commandments.”

FLUENT ENGLISH

He answered, “Why do you ask me about what is good? Only one is good. If you want to enter life, keep the commandments.”

Matt. 19:18

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ·	Ποίας;	ὁ	δὲ	Ἰησοῦς	εἶπεν·	Τὸ	Οὐ	φονεύσεις,	Οὐ
he says	to him	which ones	he	but	Jesus	said	the [saying]	not	you shall murder	not

μοιχεύσεις,	Οὐ	κλέψεις,	Οὐ	ψευδομαρτυρήσεις,
you shall commit adultery	not	you shall steal	not	you shall testify falsely

CLOSE ENGLISH

He says to him, “Which ones?” And Jesus said, “You shall not murder; you shall not commit adultery; you shall not steal; you shall not testify falsely;

FLUENT ENGLISH

“Which ones?” the man asked. Jesus said, “Do not murder. Do not commit adultery. Do not steal. Do not give false testimony.

Matt. 19:19

Greek: adopted SBLGNT text. Word-order interlinear.

Τίμα	τὸν	πατέρα	καὶ	τὴν	μητέρα,	καὶ	Ἀγαπήσεις	τὸν	πλησίον	σου
honor	the	father	and	the	mother	and	you shall love	the	neighbor	of you

ὡς	σεαυτόν.
as	yourself

CLOSE ENGLISH

honor your father and mother; and you shall love your neighbor as yourself.”

FLUENT ENGLISH

Honor your father and mother. And love your neighbor as yourself.”

SECTION NOTES

19:17-19. The adopted question is why do you ask me about what is good, not why do you call me good. Its preceding address is Teacher, without good. One is good remains without inserting God from the alternative expanded wording. The full verse 18 includes the young man’s Which ones? before Jesus’ answer. Murder is distinguished from the broader verb kill. The commands retain their order, followed by honoring parents and loving one’s neighbor. Context 19:20 does not acquire from my youth from a variant.

FOLLOWING CONTEXT / Matt. 19:20

The young man told him, “I have kept all these. What am I still missing?”

MT-106 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0102)
Mark 10:18–19, Luke 18:19, Luke 18:20.
The wording about good is checked independently.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-097): Mark 10:17–31; Luke 18:18–30.

MT-107 / Matthew 19:21

Sell, give, and follow

PRECEDING CONTEXT / Matt. 19:20

The young man told him, “I have kept all these. What am I still missing?”

Matt. 19:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	αὐτῷ	ὁ	Ἰησοῦς·	Εἰ	θέλεις	τέλειος	εἶναι,	ὕπαγε	πώλησόν	σου
said	to him	[art.]	Jesus	if	you want	complete	to be	go	sell	of you

τὰ	ὑπάρχοντα	καὶ	δὸς	πτωχοῖς,	καὶ	ἕξεις	θησαυρὸν	ἐν	οὐρανοῖς,
the	possessions	and	give	to poor [people]	and	you will have	treasure	in	heavens

καὶ	δεῦρο	ἀκολούθει	μοι.
and	come	follow	me

CLOSE ENGLISH

Jesus said to him, “If you want to be complete, go, sell your possessions and give to the poor, and you will have treasure in the heavens; and come, follow me.”

FLUENT ENGLISH

Jesus told him, “If you want to be perfect, go and sell what you own. Give to the poor, and you will have treasure in heaven. Then come and follow me.”

SECTION NOTES

19:21. Complete in the close layer and perfect in fluent English continue the rendering of the same adjective at 5:48. The conditional if you want is retained. Selling possessions, giving to poor people, treasure in heaven, coming, and following are all present. The adopted give lacks an article before poor, but ordinary English the poor naturally names the group. The man’s grief and substantial property remain in following context 19:22.

FOLLOWING CONTEXT / Matt. 19:22

When the young man heard this, he went away grieving, because he owned a great deal of property.

MT-107 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0103)
Mark 10:21, Luke 18:22.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-097): Mark 10:17–31; Luke 18:18–30.

MT-108 / Matthew 19:23

The difficulty of riches

PRECEDING CONTEXT / Matt. 19:22

When the young man heard this, he went away grieving, because he owned a great deal of property.

Matt. 19:23

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	Ἰησοῦς	εἶπεν	τοῖς	μαθηταῖς	αὐτοῦ·	Ἀμὴν	λέγω	ὑμῖν	ὅτι
he	but	Jesus	said	to the	disciples	of him	truly	I say	to you	that

πλούσιος	δυσκόλως	εἰσελεύσεται	εἰς	τὴν	βασιλείαν	τῶν	οὐρανῶν·
a rich [person]	with difficulty	will enter	into	the	kingdom	of the	heavens

CLOSE ENGLISH

But Jesus said to his disciples, “Truly I say to you that a rich person will enter the kingdom of the heavens with difficulty.

FLUENT ENGLISH

Jesus told his disciples, “I tell you the truth: it is hard for a rich person to enter the kingdom of heaven.

SECTION NOTES

19:23. The narrative introduction names the disciples. With difficulty becomes it is hard, retaining the force without replacing it with an absolute impossibility before the next comparison. Kingdom of the heavens here becomes kingdom of heaven; verse 24 has kingdom of God. The two source expressions are not mechanically harmonized.

FOLLOWING CONTEXT / Matt. 19:24

I tell you again: it is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.”

MT-108 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0104)
Mark 10:23–25, Luke 18:24–25.
This same apparatus entry also belongs to the next separate Matthew passage.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-097): Mark 10:17–31; Luke 18:18–30.

MT-109 / Matthew 19:24

The camel and the needle

PRECEDING CONTEXT / Matt. 19:23

Jesus told his disciples, “I tell you the truth: it is hard for a rich person to enter the kingdom of heaven.

Matt. 19:24

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	δὲ	λέγω	ὑμῖν,	εὐκοπώτερόν	ἐστιν	κάμηλον	διὰ	τρυπήματος
again	but	I say	to you	easier	it is	a camel	through	[the] opening

ῥαφίδος	εἰσελθεῖν	ἢ	πλούσιον	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ.
of a needle	to enter	than	a rich [person]	into	the	kingdom	of	God

CLOSE ENGLISH

And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”

FLUENT ENGLISH

I tell you again: it is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.”

SECTION NOTES

19:24. The adopted word names a camel and the comparison names a needle’s opening. The translation does not substitute rope or identify the eye as a city gate. The first verb’s entering is idiomatically rendered going or passing through; English supplies enter in the second clause where Greek leaves the verb understood. Again and kingdom of God remain. The disciples’ astonishment and salvation question are preserved as the following context.

FOLLOWING CONTEXT / Matt. 19:25

When the disciples heard this, they were astonished. “Who, then, can be saved?” they asked.

MT-109 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0104)
Mark 10:23–25, Luke 18:24–25.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-097): Mark 10:17–31; Luke 18:18–30.

MT-110 / Matthew 19:26

Possible with God

PRECEDING CONTEXT / Matt. 19:25

When the disciples heard this, they were astonished. “Who, then, can be saved?” they asked.

Matt. 19:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἐμβλέψας	δὲ	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Παρὰ	ἀνθρώποις	τοῦτο
having looked intently	but	[art.]	Jesus	said	to them	with	people	this

ἀδύνατόν	ἐστιν,	παρὰ	δὲ	θεῷ	πάντα	δυνατά.
impossible	is	with	but	God	all things	possible

CLOSE ENGLISH

But Jesus looked at them and said, “With human beings this is impossible, but with God all things are possible.”

FLUENT ENGLISH

Jesus looked directly at them and said, “For people this is impossible, but for God everything is possible.”

SECTION NOTES

19:26. Jesus’ direct look is part of the main verse. This is impossible answers the disciples’ preceding question about salvation. With people / with God becomes for people / for God in the reading layer, while all things remains everything. The saying is not detached from its scene by inserting a different promise. Peter’s following question is retained in full context.

FOLLOWING CONTEXT / Matt. 19:27

Then Peter said to him, “Look, we have left everything and followed you. What will there be for us?”

MT-110 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0105)
Mark 10:27, Luke 18:27.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-097): Mark 10:17–31; Luke 18:18–30.

MT-111 / Matthew 19:28-29

The renewal and the promised inheritance

PRECEDING CONTEXT / Matt. 19:27

Then Peter said to him, “Look, we have left everything and followed you. What will there be for us?”

Matt. 19:28

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Ἀμὴν	λέγω	ὑμῖν	ὅτι	ὑμεῖς	οἱ
he	but	Jesus	said	to them	truly	I say	to you	that	you	the ones

ἀκολουθήσαντές	μοι	ἐν	τῇ	παλιγγενεσίᾳ,	ὅταν	καθίσῃ	ὁ	υἱὸς	τοῦ
having followed	me	in	the	renewal	when	sits	the	Son	of

ἀνθρώπου	ἐπὶ	θρόνου	δόξης	αὐτοῦ,	καθήσεσθε	καὶ	ὑμεῖς	ἐπὶ	δώδεκα
Man	on	[the] throne	of glory	of him	you will sit	also	you	on	twelve

θρόνους	κρίνοντες	τὰς	δώδεκα	φυλὰς	τοῦ	Ἰσραήλ.
thrones	judging	the	twelve	tribes	of	Israel

CLOSE ENGLISH

But Jesus said to them, “Truly I say to you that you who have followed me, in the renewal, when the Son of Man sits on his throne of glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.

FLUENT ENGLISH

Jesus told them, “I tell you the truth: in the coming renewal, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

Matt. 19:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πᾶς	ὅστις	ἀφῆκεν	οἰκίας	ἢ	ἀδελφοὺς	ἢ	ἀδελφὰς	ἢ	πατέρα	ἢ
and	everyone	who	left	houses	or	brothers	or	sisters	or	father	or

μητέρα	ἢ	γυναῖκα	ἢ	τέκνα	ἢ	ἀγροὺς	ἕνεκεν	τοῦ	ὀνόματός	μου,
mother	or	wife	or	children	or	fields	for the sake of	the	name	of me

ἑκατονταπλασίονα	λήμψεται	καὶ	ζωὴν	αἰώνιον	κληρονομήσει.
a hundredfold	will receive	and	life	eternal	will inherit

CLOSE ENGLISH

And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for the sake of my name will receive a hundredfold and will inherit eternal life.

FLUENT ENGLISH

Everyone who has left houses, brothers, sisters, father, mother, wife, children, or fields for my sake will receive a hundred times as much and will inherit eternal life.

SECTION NOTES

19:28. Renewal renders palingenesia without narrowing it to an individual conversion. Coming is supplied in fluent English from the future scene. The Son of Man’s throne of glory becomes glorious throne; the followers’ twelve thrones and the twelve tribes of Israel remain explicit. Judging is retained, with governing as a possible contextual force rather than a replacement identity for Israel. Luke’s related throne saying occurs in another setting and lacks the renewal term.

19:29. The adopted SBLGNT list includes wife and the amount a hundredfold; both have alternatives in the apparatus, and both are preserved here. The full sequence of houses, siblings, parents, wife, children, and fields remains. For my name becomes for my sake in reading English. Eternal life is inherited. No Markan addition about persecutions or timing is imported.

FOLLOWING CONTEXT / Matt. 19:30

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

MT-111 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0106)
Mark 10:29–30, Luke 18:29–30 for 19:29; Luke 22:28–30 for the thrones and twelve tribes in 19:28, in a different narrative setting and without palingenesia.
No Thomas counterpart is listed.
Related narrative passages (H-097): Mark 10:17–31; Luke 18:18–30.

MT-112 / Matthew 19:30

First and last

PRECEDING CONTEXT / Matt. 19:29

Everyone who has left houses, brothers, sisters, father, mother, wife, children, or fields for my sake will receive a hundred times as much and will inherit eternal life.

Matt. 19:30

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	δὲ	ἔσονται	πρῶτοι	ἔσχατοι	καὶ	ἔσχατοι	πρῶτοι.
many	but	will be	first	last	and	last	first

CLOSE ENGLISH

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

FLUENT ENGLISH

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

SECTION NOTES

19:30. Many remains explicit rather than becoming all. The reading layer repeats many in the second half to carry the balanced construction clearly. Matthew 20:16 reverses the order of the two groups and has its own wording; it must not be copied mechanically from this verse.

MT-112 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0107)
Mark 10:31, Luke 13:30, Matthew 20:16.
Luke 18:29–30 relates to the preceding promise, not this formula.
Thomas saying 4 is a composite saying.
Related narrative passages (H-097): Mark 10:17–31; Luke 18:18–30.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 19, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+19&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 19:9, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-199/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 19:12, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1912/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 19:28, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-1928/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-113-MT-118 · Matthew 20: generosity, suffering, and service

6 CORPUS UNITS	26 MAIN VERSES	3 ENGLISH LAYERS

The workers in the vineyard; the third passion prediction; the mother’s request and the cup; greatness through service; the question to the two blind men.

Reading sections

MT-113	Hiring throughout the day	Matthew 20:1-7
MT-113	The payment and the complaint	Matthew 20:8-12
MT-113	The owner’s answer and the last made first	Matthew 20:13-16
MT-114	Condemnation, crucifixion, and resurrection	Matthew 20:18-19
MT-115	The mother’s request	Matthew 20:21
MT-116	The cup and the prepared places	Matthew 20:22-23
MT-117	Greatness through service	Matthew 20:25-28
MT-118	The question to the two blind men	Matthew 20:32

Reading this section

The vineyard parable is given in full.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] marks a conditional particle. Close English retains ancient numbered hours; fluent English uses approximate modern clock times. Servant and slave remain distinct. Complete dialogue and adopted variants are preserved.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

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MT-113 / Matthew 20:1-16

The workers in the vineyard

Hiring throughout the day

Matt. 20:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁμοία	γάρ	ἐστιν	ἡ	βασιλεία	τῶν	οὐρανῶν	ἀνθρώπῳ	οἰκοδεσπότῃ
like	for	is	the	kingdom	of the	heavens	a man	a householder

ὅστις	ἐξῆλθεν	ἅμα	πρωῒ	μισθώσασθαι	ἐργάτας	εἰς	τὸν	ἀμπελῶνα
who	went out	at	early morning	to hire	workers	for	the	vineyard

αὐτοῦ.
of him

CLOSE ENGLISH

“For the kingdom of the heavens is like a householder who went out early in the morning to hire workers for his vineyard.

FLUENT ENGLISH

“The kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard.

Matt. 20:2

Greek: adopted SBLGNT text. Word-order interlinear.

συμφωνήσας	δὲ	μετὰ	τῶν	ἐργατῶν	ἐκ	δηναρίου	τὴν	ἡμέραν	ἀπέστειλεν
having agreed	but	with	the	workers	for	a denarius	the	day	he sent

αὐτοὺς	εἰς	τὸν	ἀμπελῶνα	αὐτοῦ.
them	into	the	vineyard	of him

CLOSE ENGLISH

After agreeing with the workers on a denarius for the day, he sent them into his vineyard.

FLUENT ENGLISH

He agreed to pay them a denarius for the day and sent them into his vineyard.

Matt. 20:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθὼν	περὶ	τρίτην	ὥραν	εἶδεν	ἄλλους	ἑστῶτας	ἐν	τῇ
and	having gone out	about	[the] third	hour	he saw	others	standing	in	the

ἀγορᾷ	ἀργούς·
marketplace	idle

CLOSE ENGLISH

And he went out about the third hour and saw others standing idle in the marketplace.

FLUENT ENGLISH

At about nine in the morning, he went out and saw others standing in the marketplace without work.

Matt. 20:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκείνοις	εἶπεν·	Ὑπάγετε	καὶ	ὑμεῖς	εἰς	τὸν	ἀμπελῶνα,	καὶ	ὃ
and	to those	he said	go	also	you	into	the	vineyard	and	whatever

ἐὰν	ᾖ	δίκαιον	δώσω	ὑμῖν·
[modal]	is	right	I will give	to you

CLOSE ENGLISH

He said to them, ‘You also go into the vineyard, and I will give you whatever is right.’

FLUENT ENGLISH

He told them, ‘You can go and work in the vineyard too, and I will pay you whatever is fair.’

Matt. 20:5

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀπῆλθον.	πάλιν	ἐξελθὼν	περὶ	ἕκτην	καὶ	ἐνάτην	ὥραν
they	but	went away	again	having gone out	about	[the] sixth	and	ninth	hour

ἐποίησεν	ὡσαύτως.
he did	likewise

CLOSE ENGLISH

And they went. Again he went out about the sixth and ninth hours and did the same.

FLUENT ENGLISH

So they went. He went out again around noon and around three in the afternoon and did the same thing.

Matt. 20:6

Greek: adopted SBLGNT text. Word-order interlinear.

περὶ	δὲ	τὴν	ἑνδεκάτην	ἐξελθὼν	εὗρεν	ἄλλους	ἑστῶτας,	καὶ	λέγει
about	but	the	eleventh [hour]	having gone out	he found	others	standing	and	he says

αὐτοῖς·	Τί	ὧδε	ἑστήκατε	ὅλην	τὴν	ἡμέραν	ἀργοί;
to them	why	here	have you stood	all	the	day	idle

CLOSE ENGLISH

About the eleventh hour he went out and found others standing there, and he says to them, ‘Why have you been standing here idle all day?’

FLUENT ENGLISH

At about five in the afternoon, he went out and found still others standing there. ‘Why have you been here all day without work?’ he asked.

Matt. 20:7

Greek: adopted SBLGNT text. Word-order interlinear.

λέγουσιν	αὐτῷ·	Ὅτι	οὐδεὶς	ἡμᾶς	ἐμισθώσατο.	λέγει	αὐτοῖς·	Ὑπάγετε
they say	to him	because	no one	us	hired	he says	to them	go

καὶ	ὑμεῖς	εἰς	τὸν	ἀμπελῶνα.
also	you	into	the	vineyard

CLOSE ENGLISH

They say to him, ‘Because no one has hired us.’ He says to them, ‘You also go into the vineyard.’

FLUENT ENGLISH

‘Because no one has hired us,’ they replied. He told them, ‘You can go and work in the vineyard too.’

SECTION NOTES

20:1-7. The householder becomes a landowner in fluent English. The workers are hired laborers, distinct from the slave terminology of 20:27. A denarius is the agreed daily payment in this story; its ancient name is retained without a modern currency conversion. The close layer preserves the third, sixth, ninth, and eleventh hours. The reading layer supplies approximate familiar clock times, about nine, noon, three, and five, counting daytime hours from sunrise. Without work renders idle without adding laziness as the narrator’s judgment; verse 7 explains that no one hired them.

The adopted verse 7 ends with the instruction to enter the vineyard; it does not repeat the longer promise about fair pay found in a variant. Every narrative sentence and every worker’s reply is main-verse material with all three layers.

MT-113 / Matthew 20:8-12

The payment and the complaint

Matt. 20:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὀψίας	δὲ	γενομένης	λέγει	ὁ	κύριος	τοῦ	ἀμπελῶνος	τῷ	ἐπιτρόπῳ
evening	but	having come	says	the	master	of the	vineyard	to the	manager

αὐτοῦ·	Κάλεσον	τοὺς	ἐργάτας	καὶ	ἀπόδος	αὐτοῖς	τὸν	μισθὸν	ἀρξάμενος
of him	call	the	workers	and	pay	to them	the	wage	beginning

ἀπὸ	τῶν	ἐσχάτων	ἕως	τῶν	πρώτων.
from	the	last	until	the	first

CLOSE ENGLISH

When evening came, the owner of the vineyard says to his manager, ‘Call the workers and pay them their wages, beginning with the last and going to the first.’

FLUENT ENGLISH

That evening, the vineyard owner told his manager, ‘Call the workers and pay them. Start with the last ones hired and finish with the first.’

Matt. 20:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθόντες	οἱ	περὶ	τὴν	ἑνδεκάτην	ὥραν	ἔλαβον	ἀνὰ	δηνάριον.
and	having come	the ones	about	the	eleventh	hour	received	each	a denarius

CLOSE ENGLISH

And those hired about the eleventh hour came and each received a denarius.

FLUENT ENGLISH

The workers hired at about five in the afternoon came, and each received a denarius.

Matt. 20:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθόντες	οἱ	πρῶτοι	ἐνόμισαν	ὅτι	πλεῖον	λήμψονται·	καὶ	ἔλαβον
and	having come	the	first	thought	that	more	they will receive	and	they received

τὸ	ἀνὰ	δηνάριον	καὶ	αὐτοί.
the [amount]	each	a denarius	also	they

CLOSE ENGLISH

And the first came and thought they would receive more, but they also each received a denarius.

FLUENT ENGLISH

When the first workers came, they expected more. But they too received a denarius each.

Matt. 20:11

Greek: adopted SBLGNT text. Word-order interlinear.

λαβόντες	δὲ	ἐγόγγυζον	κατὰ	τοῦ	οἰκοδεσπότου
having received	but	they grumbled	against	the	householder

CLOSE ENGLISH

And when they received it, they grumbled against the householder,

FLUENT ENGLISH

After receiving their pay, they grumbled at the landowner.

Matt. 20:12

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Οὗτοι	οἱ	ἔσχατοι	μίαν	ὥραν	ἐποίησαν,	καὶ	ἴσους	αὐτοὺς
saying	these	the	last	one	hour	worked	and	equal	them

ἡμῖν	ἐποίησας	τοῖς	βαστάσασι	τὸ	βάρος	τῆς	ἡμέρας	καὶ	τὸν
to us	you made	the ones	having borne	the	burden	of the	day	and	the

καύσωνα.
scorching heat

CLOSE ENGLISH

saying, ‘These last ones worked one hour, and you have made them equal to us, who bore the burden of the day and the scorching heat.’

FLUENT ENGLISH

‘These last workers put in just one hour,’ they said. ‘You have treated them the same as us, after we bore the day’s burden and the scorching heat.’

SECTION NOTES

20:8-12. The owner instructs the manager to pay from the last hired to the first. Each group receives one denarius, with each explicit in the interlinear. The first workers expect more and complain about being made equal to those who worked one hour. The close layer preserves the sentence spanning 20:11-12; fluent English starts the quoted complaint as a new sentence. The day’s burden and scorching heat both remain.

MT-113 / Matthew 20:13-16

The owner’s answer and the last made first

Matt. 20:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	ἑνὶ	αὐτῶν	εἶπεν·	Ἑταῖρε,	οὐκ	ἀδικῶ	σε·	οὐχὶ
he	but	answering	to one	of them	said	friend	not	I wrong	you	not [question]

δηναρίου	συνεφώνησάς	μοι;
for a denarius	did you agree	with me

CLOSE ENGLISH

But he answered one of them, ‘Friend, I am not wronging you. Did you not agree with me on a denarius?

FLUENT ENGLISH

He answered one of them, ‘Friend, I have not cheated you. Didn’t you agree to work for a denarius?

Matt. 20:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἆρον	τὸ	σὸν	καὶ	ὕπαγε·	θέλω	δὲ	τούτῳ	τῷ	ἐσχάτῳ	δοῦναι	ὡς
take	the [thing]	yours	and	go	I want	but	to this	the	last	to give	as

καὶ	σοί·
also	to you

CLOSE ENGLISH

Take what is yours and go. I want to give this last one the same as you.

FLUENT ENGLISH

Take your pay and go. I want to give this last worker just as much as I gave you.

Matt. 20:15

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἔξεστίν	μοι	ὃ	θέλω	ποιῆσαι	ἐν	τοῖς	ἐμοῖς;	ἢ	ὁ
not [question]	is it lawful	for me	what	I want	to do	with	the things	mine	or	the

ὀφθαλμός	σου	πονηρός	ἐστιν	ὅτι	ἐγὼ	ἀγαθός	εἰμι;
eye	of you	evil	is	because	I	good	am

CLOSE ENGLISH

Am I not allowed to do what I want with what is mine? Or is your eye evil because I am good?’

FLUENT ENGLISH

Am I not free to do what I want with what belongs to me? Or are you envious because I am generous?’

Matt. 20:16

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	ἔσονται	οἱ	ἔσχατοι	πρῶτοι	καὶ	οἱ	πρῶτοι	ἔσχατοι.
so	will be	the	last	first	and	the	first	last

CLOSE ENGLISH

So the last will be first, and the first last.”

FLUENT ENGLISH

So the last will be first, and the first will be last.”

SECTION NOTES

20:13-16. Friend renders the form of address without inventing an affectionate tone. The agreement, the command to take one’s pay, and the owner’s intention to give equally remain. The close layer preserves the evil-eye / good wording at 20:15. Fluent envious / generous renders its contextual idiom. What belongs to me is not restricted to one unstated type of property.

20:16 begins with the last becoming first, followed by the first becoming last, unlike the order and many at 19:30. The adopted text does not contain the added many-called / few-chosen clause. That clause is not copied here from another verse or edition. The following context is the narrative introduction at 20:17, ending with a colon.

FOLLOWING CONTEXT / Matt. 20:17

As Jesus was going up to Jerusalem, he took the twelve disciples aside. On the way, he told them:

MT-113 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-098, SR-0108)
No direct counterpart for the entire 20:1–15 parable.
The conclusion 20:16 relates to Matthew 19:30, Mark 10:31, Luke 13:30.
Thomas saying 4 shares only the first/last motif.

MT-114 / Matthew 20:18-19

Condemnation, crucifixion, and resurrection

PRECEDING CONTEXT / Matt. 20:17

As Jesus was going up to Jerusalem, he took the twelve disciples aside. On the way, he told them:

Matt. 20:18

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδοὺ	ἀναβαίνομεν	εἰς	Ἰεροσόλυμα,	καὶ	ὁ	υἱὸς	τοῦ	ἀνθρώπου
look	we are going up	to	Jerusalem	and	the	Son	of	Man

παραδοθήσεται	τοῖς	ἀρχιερεῦσιν	καὶ	γραμματεῦσιν,	καὶ	κατακρινοῦσιν
will be handed over	to the	chief priests	and	scribes	and	they will condemn

αὐτὸν	θανάτῳ,
him	to death

CLOSE ENGLISH

“Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death

FLUENT ENGLISH

“Listen, we are going up to Jerusalem. The Son of Man will be handed over to the chief priests and teachers of the Scriptures. They will condemn him to death

Matt. 20:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραδώσουσιν	αὐτὸν	τοῖς	ἔθνεσιν	εἰς	τὸ	ἐμπαῖξαι	καὶ
and	they will hand over	him	to the	Gentiles	for	the [act of]	to mock	and

μαστιγῶσαι	καὶ	σταυρῶσαι,	καὶ	τῇ	τρίτῃ	ἡμέρᾳ	ἐγερθήσεται.
to flog	and	to crucify	and	on the	third	day	he will be raised

CLOSE ENGLISH

and hand him over to the Gentiles to mock and flog and crucify him, and on the third day he will be raised.”

FLUENT ENGLISH

and hand him over to the Gentiles to be mocked, flogged, and crucified. On the third day he will be raised.”

SECTION NOTES

20:18-19. The prediction names the chief priests and scribes, their death sentence, and their handing the Son of Man over to Gentiles. Mocking, flogging, and crucifixion are all explicit. The close layer keeps the active infinitives; fluent English uses natural passive wording for the sufferer. The adopted resurrection verb is passive, will be raised, not the alternate active rise. No Luke-specific explanation is supplied. The colon in preceding context 20:17 joins the speech naturally.

FOLLOWING CONTEXT / Matt. 20:20

Then the mother of Zebedee’s sons came to him with her sons. She knelt before him and asked him for something.

MT-114 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-100, SR-0109)
Mark 10:33–34, Luke 18:31–33.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-100): Mark 10:32–34; Luke 18:31–34.

MT-115 / Matthew 20:21

The mother’s request

PRECEDING CONTEXT / Matt. 20:20

Then the mother of Zebedee’s sons came to him with her sons. She knelt before him and asked him for something.

Matt. 20:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῇ·	Τί	θέλεις;	λέγει	αὐτῷ·	Εἰπὲ	ἵνα	καθίσωσιν
he	but	said	to her	what	do you want	she says	to him	say	that	may sit

οὗτοι	οἱ	δύο	υἱοί	μου	εἷς	ἐκ	δεξιῶν	σου	καὶ	εἷς	ἐξ	εὐωνύμων
these	the	two	sons	of me	one	at	[the] right	of you	and	one	at	[the] left

σου	ἐν	τῇ	βασιλείᾳ	σου.
of you	in	the	kingdom	of you

CLOSE ENGLISH

He said to her, “What do you want?” She says to him, “Say that these two sons of mine may sit, one at your right and one at your left, in your kingdom.”

FLUENT ENGLISH

“What do you want?” he asked her. She said, “Grant that these two sons of mine may sit beside you in your kingdom, one on your right and one on your left.”

SECTION NOTES

20:21. The question is addressed to the mother in the singular; her entire answer is also part of this main verse. Say that is rendered grant that in fluent English. The two sons and both right and left places remain. The following reply at 20:22 addresses plural you. Matthew’s mother is not replaced by Mark’s two sons as the initial speaker.

FOLLOWING CONTEXT / Matt. 20:22

Jesus answered, “You don’t know what you are asking. Can you drink the cup I am about to drink?” “We can,” they replied.

MT-115 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-101, SR-0110)
Mark 10:36, asking what the petitioners want.
Matthew addresses the mother singularly; Mark addresses two sons.
Mark 10:40 belongs with Matthew’s later answer at 20:23, not this question.
No Thomas counterpart is listed.
Related narrative passages (H-101): Mark 10:35–45.

MT-116 / Matthew 20:22-23

The cup and the prepared places

PRECEDING CONTEXT / Matt. 20:21

"What do you want?" he asked her. She said, "Grant that these two sons of mine may sit beside you in your kingdom, one on your right and one on your left."

Matt. 20:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Οὐκ	οἴδατε	τί	αἰτεῖσθε·	δύνασθε
answering	but	[art.]	Jesus	said	not	you know	what	you ask	can you

πιεῖν	τὸ	ποτήριον	ὃ	ἐγὼ	μέλλω	πίνειν;	λέγουσιν	αὐτῷ·	Δυνάμεθα.
to drink	the	cup	which	I	am about	to drink	they say	to him	we can

CLOSE ENGLISH

But Jesus answered, "You do not know what you are asking. Can you drink the cup that I am about to drink?" They say to him, "We can."

FLUENT ENGLISH

Jesus answered, "You don't know what you are asking. Can you drink the cup I am about to drink?" "We can," they replied.

Matt. 20:23

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς·	Τὸ	μὲν	ποτήριόν	μου	πίεσθε,	τὸ	δὲ	καθίσαι
he says	to them	the	indeed	cup	of me	you will drink	the [act of]	but	to sit

ἐκ	δεξιῶν	μου	καὶ	ἐξ	εὐωνύμων	οὐκ	ἔστιν	ἐμὸν	δοῦναι,	ἀλλ'
at	[the] right	of me	and	at	[the] left	not	is	mine	to give	but

οἷς	ἡτοίμασται	ὑπὸ	τοῦ	πατρός	μου.
[for those] for whom	it has been prepared	by	the	Father	of me

CLOSE ENGLISH

He says to them, "You will indeed drink my cup, but to sit at my right and at my left is not mine to grant; it is for those for whom it has been prepared by my Father."

FLUENT ENGLISH

He told them, "You will drink my cup. But the places at my right and left are not mine to give. They belong to those for whom my Father has prepared them."

SECTION NOTES

20:22-23. Jesus’ plural address and the brothers’ We can reply both remain. The cup metaphor is retained, with its suffering context supplied by the preceding prediction. The adopted text has no baptism clause in either verse; the longer forms and Mark’s related saying are not imported. The Father’s preparing the places remains distinct from an added predestination explanation. The fluent layer supplies places to clarify the elliptical construction and turns the passive into an active clause without changing the agent.

FOLLOWING CONTEXT / Matt. 20:24

When the other ten heard this, they were indignant with the two brothers.

MT-116 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-101, SR-0110)
Mark 10:38–39, Mark 10:40.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-101): Mark 10:35–45.

MT-117 / Matthew 20:25-28

Greatness through service

PRECEDING CONTEXT / Matt. 20:24

When the other ten heard this, they were indignant with the two brothers.

Matt. 20:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	προσκαλεσάμενος	αὐτοὺς	εἶπεν·	Οἴδατε	ὅτι	οἱ	ἄρχοντες
he	but	Jesus	having called near	them	said	you know	that	the	rulers

τῶν	ἐθνῶν	κατακυριεύουσιν	αὐτῶν	καὶ	οἱ	μεγάλοι	κατεξουσιάζουσιν
of the	nations	lord it over	them	and	the	great ones	exercise power over

αὐτῶν.
them

CLOSE ENGLISH

But Jesus called them to him and said, “You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.

FLUENT ENGLISH

Jesus called them over and said, “You know how the rulers of the nations lord it over their people, and how their powerful leaders impose their authority.

Matt. 20:26

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	οὕτως	ἔσται	ἐν	ὑμῖν·	ἀλλ’	ὃς	ἂν	θέλῃ	ἐν	ὑμῖν
not	so	it will be	among	you	but	whoever	[modal]	wants	among	you

μέγας	γενέσθαι	ἔσται	ὑμῶν	διάκονος,
great	to become	will be	of you	a servant

CLOSE ENGLISH

It will not be so among you. Instead, whoever wants to become great among you will be your servant,

FLUENT ENGLISH

It must not be that way among you. Anyone who wants to become great among you must be your servant.

Matt. 20:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὃς	ἂν	θέλῃ	ἐν	ὑμῖν	εἶναι	πρῶτος	ἔσται	ὑμῶν	δοῦλος·
and	whoever	[modal]	wants	among	you	to be	first	will be	of you	a slave

CLOSE ENGLISH

and whoever wants to be first among you will be your slave,

FLUENT ENGLISH

Anyone who wants to be first among you must be your slave.

Matt. 20:28

Greek: adopted SBLGNT text. Word-order interlinear.

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

καὶ	δοῦναι	τὴν	ψυχὴν	αὐτοῦ	λύτρον	ἀντὶ	πολλῶν.
and	to give	the	life	of him	a ransom	in exchange for	many

CLOSE ENGLISH

just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.”

FLUENT ENGLISH

In the same way, the Son of Man came to serve, not to be served, and to give his life as a ransom for many.”

SECTION NOTES

20:25-28. Rulers and powerful people exercise dominating authority over the nations. The adopted future it will not be so and will be your servant / slave remain in the close layer; fluent must expresses their directive force. Servant in 20:26 and slave in 20:27 render different Greek nouns. The opening just as in 20:28 presents the Son of Man as the pattern and is not replaced by Mark’s different conjunction.

Life continues the rendering of psyche in the preceding discipleship sayings. Ransom and for many remain without naming a recipient of payment or adding a developed theory of atonement. The interlinear preserves the exchange force of anti. The English does not replace many with all or turn the phrase into a claim about who is excluded. All narrative framing is retained.

FOLLOWING CONTEXT / Matt. 20:29

As they were leaving Jericho, a large crowd followed him.

MT-117 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-101, SR-0111)
Mark 10:42–45; Luke 22:25–27 for domination and service, in Luke’s meal setting with its own benefactors and younger-person wording.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-101): Mark 10:35–45.

MT-118 / Matthew 20:32

The question to the two blind men

PRECEDING CONTEXT / Matt. 20:31

The crowd rebuked them and told them to be quiet. But they shouted even louder, “Lord, have mercy on us, Son of David!”

Matt. 20:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	στὰς	ὁ	Ἰησοῦς	ἐφώνησεν	αὐτοὺς	καὶ	εἶπεν·	Τί	θέλετε
and	having stopped	[art.]	Jesus	called	them	and	said	what	do you want

ποιήσω	ὑμῖν;
I should do	for you

CLOSE ENGLISH

And Jesus stopped, called them, and said, “What do you want me to do for you?”

FLUENT ENGLISH

Jesus stopped and called them over. “What do you want me to do for you?” he asked.

SECTION NOTES

20:32. Stopping, calling, and asking are all part of the main verse. The question uses plural you, referring to Matthew’s two blind men; the note distinguishes it from the singular questions in Mark and Luke. The preceding context preserves the crowd’s rebuke and the louder Son of David appeal. The following context renders the request for opened eyes as wanting to see.

FOLLOWING CONTEXT / Matt. 20:33

They told him, “Lord, we want to see.”

MT-118 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-102, SR-0112)
Mark 10:51, Luke 18:41.
Matthew has two blind men and plural address.
No Thomas counterpart is listed.
Related narrative passages (H-102): Mark 10:46–52; Luke 18:35–43.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 20, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+20&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 20:3, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-203/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 20:5, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-205/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 20:6, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-206/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 20:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2015/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 20:23, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2023/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 20:28, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2028/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-119-MT-128 · Matthew 21: Jerusalem, authority, and the vineyard

10 CORPUS UNITS **26 MAIN VERSES** **3 ENGLISH LAYERS**

The donkey and colt, temple and children’s praise, fig tree and faith, the authority debate, the two sons, the vineyard tenants, and the rejected stone.

Reading sections

MT-119	The donkey and her colt	Matthew 21:2-3
MT-120	A house of prayer	Matthew 21:13
MT-121	Praise from children	Matthew 21:16
MT-122	The fig tree withers	Matthew 21:19
MT-123	Faith, the mountain, and prayer	Matthew 21:21-22
MT-124	The counterquestion about John	Matthew 21:24-25
MT-125	The refusal to name his authority	Matthew 21:27
MT-126	The two sons and the changed mind	Matthew 21:28-32
MT-127	The vineyard and the mistreated slaves	Matthew 21:33-36
MT-127	The son is killed	Matthew 21:37-40
MT-128	The rejected stone, the kingdom, and its fruit	Matthew 21:42-44

Reading this section

Verse 21:44 is present in the SBLGNT main text.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] marks a conditional particle. Speaker changes inside main verses are retained. Notes distinguish textual variants from interpretive choices. The two sons follow the adopted order, and 21:44 has ordinary SBLGNT status.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-119 / Matthew 21:2-3

The donkey and her colt

PRECEDING CONTEXT / Matt. 21:1

As they approached Jerusalem and came to Bethphage at the Mount of Olives, Jesus sent two disciples ahead.

Matt. 21:2

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων	αὐτοῖς·	Πορεύεσθε	εἰς	τὴν	κώμην	τὴν	κατέναντι	ὑμῶν,	καὶ
saying	to them	go	into	the	village	the one	opposite	you	and

εὐθέως	εὑρήσετε	ὄνον	δεδεμένην	καὶ	πῶλον	μετ’	αὐτῆς·	λύσαντες
immediately	you will find	a donkey	having been tied	and	a colt	with	her	having untied

ἀγάγετέ	μοι.
bring	to me

CLOSE ENGLISH

saying to them, “Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her. Untie them and bring them to me.

FLUENT ENGLISH

He told them, “Go to the village ahead of you. Right away you will find a donkey tied there, with her colt. Untie them and bring them to me.

Matt. 21:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐάν	τις	ὑμῖν	εἴπῃ	τι,	ἐρεῖτε	ὅτι	Ὁ	κύριος	αὐτῶν	χρείαν
and	if	anyone	to you	says	anything	you will say	that	the	Lord	of them	need

ἔχει·	εὐθὺς	δὲ	ἀποστελεῖ	αὐτούς.
has	immediately	and	he will send	them

CLOSE ENGLISH

And if anyone says anything to you, you will say, ‘The Lord needs them,’ and he will send them immediately.”

FLUENT ENGLISH

If anyone objects, tell that person, ‘The Lord needs them,’ and they will let the animals go right away.”

SECTION NOTES

21:2–3. Matthew names a donkey and a colt with her; both animals remain. The opening saying to them completes the preceding narrative. The Lord is the selected reading of the title, with owner or master as a lexical alternative. In the fluent layer, the person objecting is understood as the subject who lets the animals go; the close layer preserves he will send them. Mark’s back here is not present and is not inserted. The selected following context 21:4 introduces a quotation and therefore ends with a colon.

FOLLOWING CONTEXT / Matt. 21:4

This happened to fulfill what was spoken through the prophet:

MT-119 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-106, SR-0113)
Mark 11:2–3, Luke 19:30–31.
Matthew also has the donkey; Mark’s back here is absent.
No Thomas counterpart is listed.
Related narrative passages (H-106): Mark 11:1–11; Luke 19:28–44; John 12:12–19.

MT-120 / Matthew 21:13

A house of prayer

PRECEDING CONTEXT / Matt. 21:12

Jesus entered the temple and drove out everyone buying and selling there. He overturned the money changers’ tables and the seats of those selling doves.

Matt. 21:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Γέγραπται·	Ὁ	οἶκός	μου	οἶκος	προσευχῆς
and	he says	to them	it is written	the	house	of me	a house	of prayer

κληθήσεται,	ὑμεῖς	δὲ	αὐτὸν	ποιεῖτε	σπήλαιον	λῃστῶν.
will be called	you	but	it	are making	a cave	of robbers

CLOSE ENGLISH

And he says to them, “It is written, ‘My house will be called a house of prayer,’ but you are making it a den of robbers.”

FLUENT ENGLISH

He told them, “The Scriptures say, ‘My house will be called a house of prayer,’ but you are turning it into a robbers’ den.”

SECTION NOTES

21:13. The quotation and the accusation retain their contrast. The adopted present you are making is kept as are making / are turning; Mark’s perfect and Luke’s aorist are not substituted. Matthew does not include Mark’s for all nations here. Cave becomes den for the robbers’ refuge image. The preceding temple action and following healing are retained as fluent context, with temple referring to the wider precinct in this scene.

FOLLOWING CONTEXT / Matt. 21:14

Blind and lame people came to him in the temple, and he healed them.

MT-120 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-021a, H-106, H-108, SR-0114)
Mark 11:17, Luke 19:46.
Matthew has present making, Mark a perfect, Luke an aorist; Mark’s for all nations is not added.
No Thomas counterpart is listed.

MT-121 / Matthew 21:16

Praise from children

PRECEDING CONTEXT / Matt. 21:15

When the chief priests and teachers of the Scriptures saw the wonderful things he did and heard the children shouting in the temple, “Hosanna to the Son of David,” they became indignant.

Matt. 21:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπαν	αὐτῷ·	Ἀκούεις	τί	οὗτοι	λέγουσιν;	ὁ	δὲ	Ἰησοῦς	λέγει
and	they said	to him	do you hear	what	these	are saying	he	but	Jesus	says

αὐτοῖς·	Ναί.	οὐδέποτε	ἀνέγνωτε	ὅτι	Ἐκ	στόματος	νηπίων	καὶ
to them	yes	never	did you read	that	from	[the] mouth	of infants	and

θηλαζόντων	κατηρτίσω	αἶνον;
nursing [babies]	you prepared	praise

CLOSE ENGLISH

And they said to him, “Do you hear what these are saying?” But Jesus says to them, “Yes. Have you never read, ‘From the mouth of infants and nursing babies you have prepared praise’?”

FLUENT ENGLISH

“Do you hear what these children are saying?” they asked him. “Yes,” Jesus replied. “Haven’t you read, ‘From the mouths of infants and nursing babies you have brought forth praise’?”

SECTION NOTES

21:16. The opponents’ question, Jesus’ Yes, and the scriptural question all belong to the main verse. Children in the first question is a fluent clarification of these, supplied by context 21:15. The quotation retains infants and nursing babies, prepared / brought forth praise. It is translated from Matthew’s adopted Greek citation, not replaced with another language’s wording of the underlying psalm. The departure and overnight stay at Bethany remain in following context.

FOLLOWING CONTEXT / Matt. 21:17

He left them, went out of the city to Bethany, and spent the night there.

MT-121 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-021a, H-106, H-108, SR-0115)
Scene connection only; an exact individual-phrase match is not established.
No directly comparable saying in the Gospel of Thomas is established.

MT-122 / Matthew 21:19

The fig tree withers

PRECEDING CONTEXT / Matt. 21:18

Early in the morning, as he was returning to the city, he became hungry.

Matt. 21:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδὼν	συκῆν	μίαν	ἐπὶ	τῆς	ὁδοῦ	ἦλθεν	ἐπ’	αὐτήν,	καὶ	οὐδὲν
and	having seen	a fig tree	one	by	the	road	he came	to	it	and	nothing

εὗρεν	ἐν	αὐτῇ	εἰ	μὴ	φύλλα	μόνον,	καὶ	λέγει	αὐτῇ·	Μηκέτι	ἐκ
he found	on	it	if	not	leaves	only	and	he says	to it	no longer	from

σοῦ	καρπὸς	γένηται	εἰς	τὸν	αἰῶνα·	καὶ	ἐξηράνθη	παραχρῆμα	ἡ	συκῆ.
you	fruit	may come	into	the	age	and	withered	immediately	the	fig tree

CLOSE ENGLISH

And seeing a fig tree by the road, he came to it and found nothing on it except leaves alone. He says to it, “May no fruit ever come from you again.” And the fig tree withered immediately.

FLUENT ENGLISH

He saw a fig tree beside the road and went over to it, but found nothing on it except leaves. “May you never bear fruit again,” he said to it. The fig tree withered at once.

SECTION NOTES

21:19. The full verse includes the approach to the tree, the search and leaves, the saying, and immediate withering. No fruit ever again expresses the negative with the age idiom. Matthew narrates the withering at once, whereas Mark reports its discovery the next day. That difference is preserved rather than harmonized. The close interlinear exposes the full narrative as main-verse material.

FOLLOWING CONTEXT / Matt. 21:20

The disciples were amazed when they saw it. “How did the fig tree wither so quickly?” they asked.

MT-122 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-109, SR-0116, SR-0207)
Mark 11:14; Mark’s discovery of withering is narrated at 11:20–21, Matthew’s immediately at 21:19–20.
Related apparatus comparison no. 207.
No Thomas counterpart is listed.
Related narrative passages (H-109): Mark 11:20–26.

MT-123 / Matthew 21:21-22

Faith, the mountain, and prayer

PRECEDING CONTEXT / Matt. 21:20

The disciples were amazed when they saw it. “How did the fig tree wither so quickly?” they asked.

Matt. 21:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Ἀμὴν	λέγω	ὑμῖν,	ἐὰν	ἔχητε
answering	but	[art.]	Jesus	said	to them	truly	I say	to you	if	you have

πίστιν	καὶ	μὴ	διακριθῆτε,	οὐ	μόνον	τὸ	τῆς	συκῆς	ποιήσετε,
faith	and	not	doubt	not	only	the [thing]	of the	fig tree	you will do

ἀλλὰ	κἂν	τῷ	ὄρει	τούτῳ	εἴπητε·	Ἄρθητι	καὶ	βλήθητι	εἰς	τὴν
but	even if	to the	mountain	this	you say	be lifted	and	be thrown	into	the

θάλασσαν,	γενήσεται·
sea	it will happen

CLOSE ENGLISH

But Jesus answered them, “Truly I say to you, if you have faith and do not doubt, you will do not only what was done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen.

FLUENT ENGLISH

Jesus answered, “I tell you the truth: if you have faith and do not doubt, you can do what was done to the fig tree. You can even tell this mountain, ‘Be lifted up and thrown into the sea,’ and it will happen.

Matt. 21:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάντα	ὅσα	ἂν	αἰτήσητε	ἐν	τῇ	προσευχῇ	πιστεύοντες
and	all things	whatever	[modal]	you ask	in	the	prayer	believing

λήμψεσθε.
you will receive

CLOSE ENGLISH

And everything you ask in prayer, believing, you will receive.”

FLUENT ENGLISH

Whatever you ask for in prayer, with faith, you will receive.”

SECTION NOTES

21:21-22. The conditions of faith and not doubting are explicit. The fig-tree comparison and mountain command both remain. The mountain's being lifted and thrown are passive commands, not a newly identified human agent. Fluent can expresses the conditional promise carried by the Greek future. The praying and believing remain together in verse 22. Mark's following forgiveness sayings and Thomas's own conditions are not supplied here.

FOLLOWING CONTEXT / Matt. 21:23

When he entered the temple, the chief priests and the elders of the people came to him as he was teaching. "By what authority are you doing these things?" they asked. "Who gave you this authority?"

MT-123 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-109, SR-0117)
Mark 11:22, Mark 11:23–24.
Mark 11:25 and traditional 11:26 remain outside Matthew’s saying.
Thomas saying 48 and Gospel of Thomas, saying 106 share the mountain-command motif but have their own conditions.
Related narrative passages (H-109): Mark 11:20–26.

MT-124 / Matthew 21:24-25

The counterquestion about John

PRECEDING CONTEXT / Matt. 21:23

When he entered the temple, the chief priests and the elders of the people came to him as he was teaching. “By what authority are you doing these things?” they asked. “Who gave you this authority?”

Matt. 21:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Ἐρωτήσω	ὑμᾶς	κἀγὼ	λόγον
answering	but	[art.]	Jesus	said	to them	I will ask	you	I also	a matter

ἕνα,	ὃν	ἐὰν	εἴπητέ	μοι	κἀγὼ	ὑμῖν	ἐρῶ	ἐν	ποίᾳ	ἐξουσίᾳ	ταῦτα
one	which	if	you tell	me	I also	you	will tell	by	what	authority	these things

ποιῶ·
I do

CLOSE ENGLISH

But Jesus answered them, “I too will ask you one question. If you answer it for me, I too will tell you by what authority I do these things.

FLUENT ENGLISH

Jesus answered, “I have a question for you too. If you answer me, I will tell you by what authority I am doing these things.

Matt. 21:25

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	βάπτισμα	τὸ	Ἰωάννου	πόθεν	ἦν;	ἐξ	οὐρανοῦ	ἢ	ἐξ
the	baptism	the [one]	of John	from where	was	from	heaven	or	from

ἀνθρώπων;	οἱ	δὲ	διελογίζοντο	ἐν	ἑαυτοῖς	λέγοντες·	Ἐὰν	εἴπωμεν·	
people	they	but	reasoned	among	themselves	saying	if	we say	

Ἐξ	οὐρανοῦ,	ἐρεῖ	ἡμῖν·	Διὰ	τί	οὖν	οὐκ	ἐπιστεύσατε	αὐτῷ;
from	heaven	he will say	to us	for	what	then	not	did you believe	him

CLOSE ENGLISH

Where was John’s baptism from? From heaven or from human beings?” And they reasoned among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’

FLUENT ENGLISH

Where did John’s baptism come from-from heaven or from people?” They discussed it among themselves. “If we say, ‘From heaven,’ he will ask, ‘Then why didn’t you believe him?’

SECTION NOTES

21:24-25. One matter becomes one question. Jesus’ speech ends after the question about heaven or human beings. The remainder of verse 25 is the opponents’ discussion, including their imagined reply from Jesus; it is not presented as more of Jesus’ direct speech. All of that main verse receives three layers. Their alternative answer and fear of the crowd continue in the selected context 21:26.

FOLLOWING CONTEXT / Matt. 21:26

“But if we say, ‘From people,’ we are afraid of the crowd, because everyone regards John as a prophet.”

MT-124 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-110, SR-0118)
Mark 11:29–30, Luke 20:3–4.
The chief priests’ discussion at the end of Matthew 21:25 is not Jesus’ speech.
No Thomas counterpart is listed.
Related narrative passages (H-110): Mark 11:27–33; Luke 20:1–8.

MT-125 / Matthew 21:27

The refusal to name his authority

PRECEDING CONTEXT / Matt. 21:26

“But if we say, ‘From people,’ we are afraid of the crowd, because everyone regards John as a prophet.”

Matt. 21:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθέντες	τῷ	Ἰησοῦ	εἶπαν·	Οὐκ	οἴδαμεν.	ἔφη	αὐτοῖς	καὶ
and	answering	to	Jesus	they said	not	we know	said	to them	also

αὐτός·	Οὐδὲ	ἐγὼ	λέγω	ὑμῖν	ἐν	ποίᾳ	ἐξουσίᾳ	ταῦτα	ποιῶ.
he	neither	I	tell	you	by	what	authority	these things	I do

CLOSE ENGLISH

And they answered Jesus, “We do not know.” He also said to them, “Neither do I tell you by what authority I do these things.”

FLUENT ENGLISH

So they answered Jesus, “We don’t know.” He replied, “Then I won’t tell you by what authority I am doing these things.”

SECTION NOTES

21:27. We do not know is spoken by Jesus’ interlocutors. Jesus then gives his refusal to tell them the source of his authority. Both replies and their introductions remain. The fluent future will not tell conveys the refusal; the close layer keeps the present do not tell. The following context gives the opening of the next parable.

FOLLOWING CONTEXT / Matt. 21:28

“What do you think? A man had two sons. He went to the first and said, ‘Son, go and work in the vineyard today.’

MT-125 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-110, SR-0119)
Mark 11:33, Luke 20:8.
In Luke the opponents’ answer is at 20:7, before Luke 20:8.
No Thomas counterpart is listed.
Related narrative passages (H-110): Mark 11:27–33; Luke 20:1–8.

MT-126 / Matthew 21:28-32

The two sons and the changed mind

PRECEDING CONTEXT / Matt. 21:27

So they answered Jesus, “We don’t know.” He replied, “Then I won’t tell you by what authority I am doing these things.”

Matt. 21:28

Greek: adopted SBLGNT text. Word-order interlinear.

Τί	δὲ	ὑμῖν	δοκεῖ;	ἄνθρωπος	εἶχεν	τέκνα	δύο.	προσελθὼν	τῷ
what	but	to you	seems	a man	had	children	two	having approached	the

πρώτῳ	εἶπεν·	Τέκνον,	ὕπαγε	σήμερον	ἐργάζου	ἐν	τῷ	ἀμπελῶνι.
first	he said	child	go	today	work	in	the	vineyard

CLOSE ENGLISH

“But what do you think? A man had two children. He came to the first and said, ‘Child, go and work in the vineyard today.’

FLUENT ENGLISH

“What do you think? A man had two sons. He went to the first and said, ‘Son, go and work in the vineyard today.’

Matt. 21:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Οὐ	θέλω·	ὕστερον	δὲ	μεταμεληθεὶς
he	but	answering	said	not	I want	later	but	having changed his mind

ἀπῆλθεν.
he went

CLOSE ENGLISH

But he answered, ‘I do not want to.’ Later, however, he changed his mind and went.

FLUENT ENGLISH

‘I don’t want to,’ he answered. But later he changed his mind and went.

Matt. 21:30

Greek: adopted SBLGNT text. Word-order interlinear.

προσελθὼν	δὲ	τῷ	δευτέρῳ	εἶπεν	ὡσαύτως·	ὁ	δὲ	ἀποκριθεὶς	εἶπεν·
having approached	but	the	second	he said	likewise	he	but	answering	said

Ἐγώ,	κύριε·	καὶ	οὐκ	ἀπῆλθεν.
I [will]	sir	and	not	he went

CLOSE ENGLISH

Then he came to the second and said the same. He answered, ‘I will, sir,’ but did not go.

FLUENT ENGLISH

The father went to the second son and said the same thing. ‘I will, sir,’ he answered, but he did not go.

Matt. 21:31

Greek: adopted SBLGNT text. Word-order interlinear.

τίς	ἐκ	τῶν	δύο	ἐποίησεν	τὸ	θέλημα	τοῦ	πατρός;	λέγουσιν·	Ὁ
which	of	the	two	did	the	will	of the	father	they say	the

πρῶτος.	λέγει	αὐτοῖς	ὁ	Ἰησοῦς·	Ἀμὴν	λέγω	ὑμῖν	ὅτι	οἱ	τελῶναι
first	says	to them	[art.]	Jesus	truly	I say	to you	that	the	tax collectors

καὶ	αἱ	πόρναι	προάγουσιν	ὑμᾶς	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ.
and	the	prostitutes	go ahead of	you	into	the	kingdom	of	God

CLOSE ENGLISH

Which of the two did the father’s will?” They say, “The first.” Jesus says to them, “Truly I say to you that the tax collectors and the prostitutes go ahead of you into the kingdom of God.

FLUENT ENGLISH

Which of the two did what his father wanted?” “The first,” they answered. Jesus told them, “I tell you the truth: tax collectors and prostitutes are entering the kingdom of God ahead of you.

Matt. 21:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἦλθεν	γὰρ	Ἰωάννης	πρὸς	ὑμᾶς	ἐν	ὁδῷ	δικαιοσύνης,	καὶ	οὐκ
came	for	John	to	you	in	a way	of righteousness	and	not

ἐπιστεύσατε	αὐτῷ·	οἱ	δὲ	τελῶναι	καὶ	αἱ	πόρναι	ἐπίστευσαν	αὐτῷ·
you believed	him	the	but	tax collectors	and	the	prostitutes	believed	him

ὑμεῖς	δὲ	ἰδόντες	οὐδὲ	μετεμελήθητε	ὕστερον	τοῦ	πιστεῦσαι	αὐτῷ.
you	but	having seen	not even	changed your mind	afterward	[so as]	to believe	him

CLOSE ENGLISH

For John came to you in the way of righteousness, and you did not believe him; but the tax collectors and the prostitutes believed him. Yet even after seeing this, you did not change your minds afterward so as to believe him.”

FLUENT ENGLISH

John came to you in the way of righteousness, and you did not believe him. But the tax collectors and prostitutes did. Even after you saw this, you still did not change your minds and believe him.”

SECTION NOTES

21:28-32. In the adopted order, the first son refuses and later goes; the second agrees and does not go; the listeners answer the first. The source apparatus records a different ordering and different answer in other editions. This translation follows the adopted sequence throughout. Children / child is retained in the close layer, with sons / son supplied from the masculine participants for fluent English. First does not automatically become older.

The same change-of-mind expression links verse 29 with verse 32. Way of righteousness is retained rather than resolving its possible focus on John’s life or message. Going ahead of you is preserved without adding either a guarantee of the opponents’ eventual entry or an explicit never. The full listeners’ answer and Jesus’ response are part of verse 31. Kingdom of God is not changed to kingdom of heaven.

FOLLOWING CONTEXT / Matt. 21:33

“Listen to another parable. A landowner planted a vineyard, fenced it in, dug a winepress, and built a watchtower. He rented it to tenant farmers and went away.

MT-126 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-111, SR-0120)
No direct parallel in the four Gospels or directly comparable saying in the Gospel of Thomas is established.

MT-127 / Matthew 21:33-40

The vineyard tenants and the son

PRECEDING CONTEXT / Matt. 21:32

John came to you in the way of righteousness, and you did not believe him. But the tax collectors and prostitutes did. Even after you saw this, you still did not change your minds and believe him.”

The vineyard and the mistreated slaves

Matt. 21:33

Greek: adopted SBLGNT text. Word-order interlinear.

Ἄλλην	παραβολὴν	ἀκούσατε.	Ἄνθρωπος	ἦν	οἰκοδεσπότης	ὅστις	ἐφύτευσεν
another	parable	hear	a man	was	a householder	who	planted

ἀμπελῶνα	καὶ	φραγμὸν	αὐτῷ	περιέθηκεν	καὶ	ὤρυξεν	ἐν	αὐτῷ	ληνὸν
a vineyard	and	a fence	around it	put	and	dug	in	it	a winepress

καὶ	ᾠκοδόμησεν	πύργον,	καὶ	ἐξέδετο	αὐτὸν	γεωργοῖς,	καὶ	ἀπεδήμησεν.
and	built	a tower	and	leased	it	to farmers	and	went abroad

CLOSE ENGLISH

“Hear another parable. There was a householder who planted a vineyard, put a fence around it, dug a winepress in it, and built a tower. He leased it to tenant farmers and went abroad.

FLUENT ENGLISH

“Listen to another parable. A landowner planted a vineyard, fenced it in, dug a winepress, and built a watchtower. He rented it to tenant farmers and went away.

Matt. 21:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	δὲ	ἤγγισεν	ὁ	καιρὸς	τῶν	καρπῶν,	ἀπέστειλεν	τοὺς	δούλους
when	but	drew near	the	season	of the	fruits	he sent	the	slaves

αὐτοῦ	πρὸς	τοὺς	γεωργοὺς	λαβεῖν	τοὺς	καρποὺς	αὐτοῦ.
of him	to	the	farmers	to receive	the	fruits	of him

CLOSE ENGLISH

When the fruit season drew near, he sent his slaves to the tenant farmers to receive his fruit.

FLUENT ENGLISH

As harvest time approached, he sent his slaves to the tenant farmers to collect his share of the crop.

Matt. 21:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβόντες	οἱ	γεωργοὶ	τοὺς	δούλους	αὐτοῦ	ὃν	μὲν	ἔδειραν,	ὃν
and	having seized	the	farmers	the	slaves	of him	one	indeed	they beat	one

δὲ	ἀπέκτειναν,	ὃν	δὲ	ἐλιθοβόλησαν.
but	they killed	one	but	they stoned

CLOSE ENGLISH

And the tenant farmers seized his slaves: one they beat, another they killed, and another they stoned.

FLUENT ENGLISH

The tenants seized his slaves. They beat one, killed another, and stoned another.

Matt. 21:36

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	ἀπέστειλεν	ἄλλους	δούλους	πλείονας	τῶν	πρώτων,	καὶ	ἐποίησαν
again	he sent	other	slaves	more	than the	first	and	they did

αὐτοῖς	ὡσαύτως.
to them	likewise

CLOSE ENGLISH

Again he sent other slaves, more than the first, and they did the same to them.

FLUENT ENGLISH

He sent another group of slaves, larger than the first, but the tenants treated them the same way.

SECTION NOTES

21:33-36. The vineyard’s fence, winepress, and tower all remain. The cultivators are tenants in this leasing arrangement; the owner’s messengers are slaves. His fruit becomes his share of the crop in fluent English. The first group’s beating, killing, and stoning are distinct actions. More than the first means a larger second group, not a newly specified total. The second group receives the same treatment.

MT-127 / Matthew 21:37-40

The son is killed

Matt. 21:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὕστερον	δὲ	ἀπέστειλεν	πρὸς	αὐτοὺς	τὸν	υἱὸν	αὐτοῦ	λέγων·
later	but	he sent	to	them	the	son	of him	saying

Ἐντραπήσονται	τὸν	υἱόν	μου.
they will respect	the	son	of me

CLOSE ENGLISH

Finally he sent his son to them, saying, ‘They will respect my son.’

FLUENT ENGLISH

Finally he sent them his son, thinking, ‘They will respect my son.’

Matt. 21:38

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	γεωργοὶ	ἰδόντες	τὸν	υἱὸν	εἶπον	ἐν	ἑαυτοῖς·	Οὗτός	ἐστιν
the	but	farmers	having seen	the	son	said	among	themselves	this	is

ὁ	κληρονόμος·	δεῦτε	ἀποκτείνωμεν	αὐτὸν	καὶ	σχῶμεν	τὴν	κληρονομίαν
the	heir	come	let us kill	him	and	obtain	the	inheritance

αὐτοῦ·
of him

CLOSE ENGLISH

But when the tenant farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and take his inheritance.’

FLUENT ENGLISH

When the tenants saw the son, they said to one another, ‘This is the heir. Let’s kill him and take his inheritance.’

Matt. 21:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβόντες	αὐτὸν	ἐξέβαλον	ἔξω	τοῦ	ἀμπελῶνος	καὶ	ἀπέκτειναν.
and	having seized	him	they threw	outside	the	vineyard	and	killed

CLOSE ENGLISH

And they seized him, threw him out of the vineyard, and killed him.

FLUENT ENGLISH

They seized him, threw him out of the vineyard, and killed him.

Matt. 21:40

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	οὖν	ἔλθῃ	ὁ	κύριος	τοῦ	ἀμπελῶνος,	τί	ποιήσει	τοῖς
when	therefore	comes	the	master	of the	vineyard	what	will he do	to the

γεωργοῖς	ἐκείνοις;
farmers	those

CLOSE ENGLISH

So when the owner of the vineyard comes, what will he do to those tenant farmers?”

FLUENT ENGLISH

When the vineyard owner comes, what will he do to those tenants?”

SECTION NOTES

21:37–40. The owner’s stated expectation becomes thinking in fluent narration, while the close layer retains saying. The tenants identify the heir and plan to take his inheritance. They first throw him out of the vineyard, then kill him, as in Luke; Mark has a different action order. The passage ends with Jesus’ question. The punishment in verse 41 is the listeners’ answer and remains context-only, with its repeated evil/wretched wordplay reflected in wretches / wretched end. Thomas’s version is not used to supply Matthew’s ending.

FOLLOWING CONTEXT / Matt. 21:41

They told him, “He will bring those wretches to a wretched end and rent the vineyard to other tenants who will give him his share of the crop at harvest time.”

MT-127 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-112, SR-0121)
Mark 12:1–9, Luke 20:9–16.
Matthew 21:39 and Luke 20:15 cast out then kill; Mark 12:8 reverses the order.
Matthew 21:41 is the listeners’ answer outside Matthew 21:33–40.
Thomas saying 65 ends with the son’s murder and lacks that Matthew response.
Related narrative passages (H-112): Mark 12:1–12; Luke 20:9–19.

MT-128 / Matthew 21:42-44

The rejected stone, the kingdom, and its fruit

PRECEDING CONTEXT / Matt. 21:41

They told him, “He will bring those wretches to a wretched end and rent the vineyard to other tenants who will give him his share of the crop at harvest time.”

Matt. 21:42

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγει	αὐτοῖς	ὁ	Ἰησοῦς·	Οὐδέποτε	ἀνέγνωτε	ἐν	ταῖς	γραφαῖς·	Λίθον
says	to them	[art.]	Jesus	never	did you read	in	the	Scriptures	a stone

ὃν	ἀπεδοκίμασαν	οἱ	οἰκοδομοῦντες	οὗτος	ἐγενήθη	εἰς	κεφαλὴν
which	rejected	the ones	building	this	became	into	[the] head

γωνίας·	παρὰ	κυρίου	ἐγένετο	αὕτη,	καὶ	ἔστιν	θαυμαστὴ	ἐν	ὀφθαλμοῖς
of a corner	from	[the] Lord	came about	this	and	it is	marvelous	in	[the] eyes

ἡμῶν;
of us

CLOSE ENGLISH

Jesus says to them, “Have you never read in the Scriptures, ‘The stone the builders rejected has become the head of the corner; this came from the Lord, and it is marvelous in our eyes’?

FLUENT ENGLISH

Jesus said to them, “Haven’t you read in the Scriptures, ‘The stone the builders rejected has become the cornerstone. The Lord has done this, and it is wonderful in our eyes’?

Matt. 21:43

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	λέγω	ὑμῖν	ὅτι	ἀρθήσεται	ἀφ’	ὑμῶν	ἡ	βασιλεία	τοῦ
because of	this	I say	to you	that	will be taken	from	you	the	kingdom	of

θεοῦ	καὶ	δοθήσεται	ἔθνει	ποιοῦντι	τοὺς	καρποὺς	αὐτῆς.
God	and	will be given	to a people	producing	the	fruits	of it

CLOSE ENGLISH

For this reason I say to you that the kingdom of God will be taken from you and given to a people producing its fruit.

FLUENT ENGLISH

That is why I tell you: the kingdom of God will be taken away from you and given to a people who produce its fruit.

Matt. 21:44

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὁ	πεσὼν	ἐπὶ	τὸν	λίθον	τοῦτον	συνθλασθήσεται·	ἐφ’	ὃν
and	the one	having fallen	on	the	stone	this	will be shattered	on	whom

δ’	ἂν	πέσῃ	λικμήσει	αὐτόν.
but	[modal]	it falls	it will crush	him

CLOSE ENGLISH

And the one who falls on this stone will be shattered; but anyone on whom it falls, it will crush.”

FLUENT ENGLISH

Anyone who falls on this stone will be shattered, and anyone it falls on will be crushed.”

SECTION NOTES

21:42-44. The close layer retains head of the corner; fluent cornerstone is one interpretation of the architectural image. Keystone or capstone is another discussed interpretation; the note does not claim the physical placement is settled. The Lord’s action and the observers’ wonder are both retained.

21:43. A people renders the singular collective noun without naming a modern state, inserting Gentiles, or replacing it with church. The kingdom and its fruit remain the verse’s own images. The following context identifies the chief priests and Pharisees as recognizing the address about themselves; the translation does not expand this into a claim against an entire people.

21:44 TEXTUAL STATUS. This verse is present in the adopted SBLGNT main text, whose apparatus records an omission alternative. It therefore receives ordinary SBLGNT status here, unlike traditional 17:21 and 18:11. Falling on the stone and the stone falling on someone remain two distinct images. Crush renders the second verb in this image; its lexical range also includes winnowing.

FOLLOWING CONTEXT / Matt. 21:45

When the chief priests and Pharisees heard his parables, they realized he was speaking about them.

MT-128 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-112, SR-0121)
Mark 12:10–11, Luke 20:17–18.
The falling-stone saying has a Luke counterpart, not a Mark one; kingdom and fruit at 21:43 form a separate Matthew statement.
Thomas saying 66 shares only the rejected/cornerstone motif, with its own show-me wording.
Related narrative passages (H-112): Mark 12:1–12; Luke 20:9–19.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 21, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+21&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 21:3, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-213-2/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 21:31, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2131/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 21:32, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2132/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 21:42, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2142/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 21:43, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2143/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 21:44, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2144/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-129-MT-133 · Matthew 22: the feast, resurrection, and the greatest commandments

5 CORPUS UNITS **29 MAIN VERSES** **3 ENGLISH LAYERS**

The royal wedding feast, Caesar’s tax coin, resurrection and the living God, love of God and neighbor, and David’s son and Lord.

Reading sections

MT-129	The invitation is rejected	Matthew 22:2-7
MT-129	Other guests are gathered	Matthew 22:8-10
MT-129	Wedding clothes and the concluding saying	Matthew 22:11-14
MT-130	The tax coin and Caesar’s image	Matthew 22:18-21
MT-131	Resurrection and the God of the living	Matthew 22:29-32
MT-132	Love of God and neighbor	Matthew 22:37-40
MT-133	David’s son and David’s Lord	Matthew 22:42-45

Reading this section

The wedding parable is given in full.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] marks a conditional particle. The source signs at 22:5 and 22:37 are retained. Repeated judgment and neighbor-love phrases continue the established English. Narrative and other speakers remain part of every complete main verse.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

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MT-129 / Matthew 22:2-14

The king’s wedding feast

PRECEDING CONTEXT / Matt. 22:1

Jesus spoke to them again in parables:

The invitation is rejected

Matt. 22:2

Greek: adopted SBLGNT text. Word-order interlinear.

Ὡμοιώθη	ἡ	βασιλεία	τῶν	οὐρανῶν	ἀνθρώπῳ	βασιλεῖ,	ὅστις	ἐποίησεν
was likened	the	kingdom	of the	heavens	to a man	a king	who	made

γάμους	τῷ	υἱῷ	αὐτοῦ.
a wedding feast	for the	son	of him

CLOSE ENGLISH

“The kingdom of the heavens is like a king who prepared a wedding feast for his son.

FLUENT ENGLISH

“The kingdom of heaven is like a king who arranged a wedding feast for his son.

Matt. 22:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	τοὺς	δούλους	αὐτοῦ	καλέσαι	τοὺς	κεκλημένους	εἰς
and	he sent	the	slaves	of him	to call	the ones	having been invited	to

τοὺς	γάμους,	καὶ	οὐκ	ἤθελον	ἐλθεῖν.
the	wedding feast	and	not	they were willing	to come

CLOSE ENGLISH

And he sent his slaves to call those who had been invited to the wedding feast, but they were unwilling to come.

FLUENT ENGLISH

He sent his slaves to summon the invited guests, but they refused to come.

Matt. 22:4

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	ἀπέστειλεν	ἄλλους	δούλους	λέγων·	Εἴπατε	τοῖς	κεκλημένοις·
again	he sent	other	slaves	saying	tell	the ones	having been invited

Ἰδοὺ	τὸ	ἄριστόν	μου	ἡτοίμακα,	οἱ	ταῦροί	μου	καὶ	τὰ	σιτιστὰ
look	the	meal	of me	I have prepared	the	bulls	of me	and	the	fattened animals

τεθυμένα,	καὶ	πάντα	ἕτοιμα·	δεῦτε	εἰς	τοὺς	γάμους.
having been slaughtered	and	everything	ready	come	to	the	wedding feast

CLOSE ENGLISH

Again he sent other slaves, saying, ‘Tell those invited: I have prepared my meal; my bulls and fattened animals have been slaughtered, and everything is ready. Come to the wedding feast.’

FLUENT ENGLISH

He sent more slaves with this message: ‘Tell the guests that my banquet is ready. My bulls and fattened livestock have been slaughtered, and everything is prepared. Come to the wedding feast.’

Matt. 22:5

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀμελήσαντες	ἀπῆλθον,	ὃς	μὲν	εἰς	τὸν	ἴδιον	ἀγρόν,	⸢ὃς	δὲ
they	but	having disregarded	went away	one	indeed	to	the	own	field	one	but

ἐπὶ	τὴν	ἐμπορίαν	αὐτοῦ·	
to	the	business	of him	

CLOSE ENGLISH

But they paid no attention and went away, one to his own field, another to his business.

FLUENT ENGLISH

But they paid no attention. One went off to his farm, another to his business.

Matt. 22:6

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	λοιποὶ	κρατήσαντες	τοὺς	δούλους	αὐτοῦ	ὕβρισαν	καὶ	ἀπέκτειναν.
the	but	rest	having seized	the	slaves	of him	mistreated	and	killed

CLOSE ENGLISH

The rest seized his slaves, mistreated them, and killed them.

FLUENT ENGLISH

The others seized his slaves, abused them, and killed them.

Matt. 22:7

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	βασιλεὺς	ὠργίσθη,	καὶ	πέμψας	τὰ	στρατεύματα	αὐτοῦ
the	but	king	became angry	and	having sent	the	troops	of him

ἀπώλεσεν	τοὺς	φονεῖς	ἐκείνους	καὶ	τὴν	πόλιν	αὐτῶν	ἐνέπρησεν.
destroyed	the	murderers	those	and	the	city	of them	burned

CLOSE ENGLISH

And the king became angry and sent his troops, destroyed those murderers, and burned their city.

FLUENT ENGLISH

The king was furious. He sent his troops, who destroyed the murderers and burned their city.

SECTION NOTES

22:2-7. The king gives a wedding feast for his son. Slaves summon people who had already been invited, and their refusal is retained. The second message lists the prepared meal, slaughtered bulls and fattened animals, and readiness. The interlinear preserves the plural wedding expression while continuous English uses a wedding feast. No species is supplied for the fattened animals. The guests’ neglect, departure to farm and business, abuse and killing, and the king’s destruction of the murderers and burning of their city all remain. The narrative’s completed destruction is not reduced to a mere intention.

MT-129 / Matthew 22:8-10

Other guests are gathered

Matt. 22:8

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	λέγει	τοῖς	δούλοις	αὐτοῦ·	Ὁ	μὲν	γάμος	ἕτοιμός	ἐστιν,
then	he says	to the	slaves	of him	the	indeed	wedding feast	ready	is

οἱ	δὲ	κεκλημένοι	οὐκ	ἦσαν	ἄξιοι·
the ones	but	having been invited	not	were	worthy

CLOSE ENGLISH

Then he says to his slaves, ‘The wedding feast is ready, but those invited were not worthy.

FLUENT ENGLISH

Then he told his slaves, ‘The wedding feast is ready, but the invited guests were not worthy.

Matt. 22:9

Greek: adopted SBLGNT text. Word-order interlinear.

πορεύεσθε	οὖν	ἐπὶ	τὰς	διεξόδους	τῶν	ὁδῶν,	καὶ	ὅσους	ἐὰν
go	therefore	to	the	intersections	of the	roads	and	as many as	[modal]

εὕρητε	καλέσατε	εἰς	τοὺς	γάμους.
you find	invite	to	the	wedding feast

CLOSE ENGLISH

So go to the road intersections and invite to the wedding feast as many as you find.’

FLUENT ENGLISH

Go out to the crossroads and invite everyone you find to the wedding feast.’

Matt. 22:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθόντες	οἱ	δοῦλοι	ἐκεῖνοι	εἰς	τὰς	ὁδοὺς	συνήγαγον	πάντας
and	having gone out	the	slaves	those	into	the	roads	gathered	all

οὓς	εὗρον,	πονηρούς	τε	καὶ	ἀγαθούς·	καὶ	ἐπλήσθη	ὁ	γάμος
whom	they found	bad	both	and	good	and	was filled	the	wedding feast

ἀνακειμένων.
with reclining [guests]

CLOSE ENGLISH

And those slaves went out into the roads and gathered everyone they found, both bad and good, and the wedding feast was filled with guests.

FLUENT ENGLISH

The slaves went out along the roads and gathered everyone they found, bad and good alike. The wedding feast was filled with guests.

SECTION NOTES

22:8-10. The invitation goes to everyone the slaves find at the road intersections. Crossroads is the reading rendering of that location. Matthew’s bad and good both remain; Luke’s specific list of poor and disabled guests is not inserted. The adopted noun in verse 10 is wedding feast, not the alternative wedding hall or bridal chamber; English supplies guests for those reclining at table. The original source sign at 22:5 is preserved.

MT-129 / Matthew 22:11-14

Wedding clothes and the concluding saying

Matt. 22:11

Greek: adopted SBLGNT text. Word-order interlinear.

εἰσελθὼν	δὲ	ὁ	βασιλεὺς	θεάσασθαι	τοὺς	ἀνακειμένους	εἶδεν	ἐκεῖ
having entered	but	the	king	to look at	the ones	reclining	he saw	there

ἄνθρωπον	οὐκ	ἐνδεδυμένον	ἔνδυμα	γάμου·
a man	not	having put on	clothing	of a wedding

CLOSE ENGLISH

But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes.

FLUENT ENGLISH

When the king came in to see the guests, he noticed a man who was not dressed for the wedding.

Matt. 22:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῷ·	Ἑταῖρε,	πῶς	εἰσῆλθες	ὧδε	μὴ	ἔχων	ἔνδυμα	γάμου;
and	he says	to him	friend	how	did you enter	here	not	having	clothing	of a wedding

ὁ	δὲ	ἐφιμώθη.
he	but	was silenced

CLOSE ENGLISH

And he says to him, ‘Friend, how did you come in here without wedding clothes?’ But he was speechless.

FLUENT ENGLISH

‘Friend,’ he asked, ‘how did you get in here without wedding clothes?’ The man had no answer.

Matt. 22:13

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ὁ	βασιλεὺς	εἶπεν	τοῖς	διακόνοις·	Δήσαντες	αὐτοῦ	πόδας	καὶ
then	the	king	said	to the	attendants	having bound	of him	feet	and

χεῖρας	ἐκβάλετε	αὐτὸν	εἰς	τὸ	σκότος	τὸ	ἐξώτερον·	ἐκεῖ	ἔσται	ὁ
hands	throw out	him	into	the	darkness	the	outer	there	will be	the

κλαυθμὸς	καὶ	ὁ	βρυγμὸς	τῶν	ὀδόντων.
weeping	and	the	gnashing	of the	teeth

CLOSE ENGLISH

Then the king said to the attendants, ‘Bind his feet and hands and throw him into the outer darkness. There will be weeping and gnashing of teeth.’

FLUENT ENGLISH

Then the king told the attendants, ‘Tie his hands and feet and throw him into the darkness outside, where there will be weeping and gnashing of teeth.’

Matt. 22:14

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	γάρ	εἰσιν	κλητοὶ	ὀλίγοι	δὲ	ἐκλεκτοί.
many	for	are	called	few	but	chosen

CLOSE ENGLISH

For many are called, but few are chosen.”

FLUENT ENGLISH

Many are invited, but few are chosen.”

SECTION NOTES

22:11-14. The guest’s missing wedding clothes, the king’s question, and the guest’s speechlessness remain. Attendants in verse 13 renders a different noun from the slaves who carried invitations; it is not an ecclesiastical office here. Close feet and hands preserves the Greek order, while fluent hands and feet uses ordinary English order. The darkness-outside and weeping/gnashing wording continues 8:12 and 13:42, with the shared nine-token Greek clause aligned identically.

Many called / few chosen is present here in the adopted main text, unlike the rejected addition at 20:16. Invited in fluent English keeps the parable’s invitation setting, while called remains visible in the interlinear and close layer. No number, percentage, or developed explanation of election is supplied.

FOLLOWING CONTEXT / Matt. 22:15

Then the Pharisees went away and planned how to trap him by what he said.

MT-129 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-113, SR-0122, SR-0286)
Luke 14:16–24, invitation, refusal, and other guests.
The royal son, murdered messengers, destroyed city, and wedding clothes belong to Matthew; Luke’s new excuses are not transferred.
Related comparison no. 286.
Thomas saying 64 has a feast and refusals without the wedding-clothes scene; Gospel of Thomas, saying 23 and Gospel of Thomas, saying 75 relate thematically only to 22:14.

MT-130 / Matthew 22:18-21

The tax coin and Caesar’s image

PRECEDING CONTEXT / Matt. 22:17

“Tell us, then, what you think. Is it lawful to pay the tax to Caesar or not?”

Matt. 22:18

Greek: adopted SBLGNT text. Word-order interlinear.

γνοὺς	δὲ	ὁ	Ἰησοῦς	τὴν	πονηρίαν	αὐτῶν	εἶπεν·	Τί	με	πειράζετε,
having known	but	[art.]	Jesus	the	wickedness	of them	said	why	me	do you test

ὑποκριταί;
hypocrites

CLOSE ENGLISH

But Jesus, knowing their wickedness, said, “Why are you testing me, hypocrites?

FLUENT ENGLISH

Jesus saw their malice. “Why are you trying to trap me, you hypocrites?” he asked.

Matt. 22:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπιδείξατέ	μοι	τὸ	νόμισμα	τοῦ	κήνσου.	οἱ	δὲ	προσήνεγκαν	αὐτῷ
show	me	the	coin	of the	tax	they	but	brought	to him

δηνάριον.
a denarius

CLOSE ENGLISH

Show me the coin for the tax.” And they brought him a denarius.

FLUENT ENGLISH

“Show me the coin used to pay the tax.” They brought him a denarius.

Matt. 22:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Τίνος	ἡ	εἰκὼν	αὕτη	καὶ	ἡ	ἐπιγραφή;
and	he says	to them	whose	the	image	this	and	the	inscription

CLOSE ENGLISH

And he says to them, “Whose image and inscription are these?”

FLUENT ENGLISH

“Whose image and inscription are on it?” he asked.

Matt. 22:21

Greek: adopted SBLGNT text. Word-order interlinear.

λέγουσιν	αὐτῷ·	Καίσαρος.	τότε	λέγει	αὐτοῖς·	Ἀπόδοτε	οὖν	τὰ
they say	to him	of Caesar	then	he says	to them	give back	therefore	the things

Καίσαρος	Καίσαρι	καὶ	τὰ	τοῦ	θεοῦ	τῷ	θεῷ.
of Caesar	to Caesar	and	the things	of	God	to	God

CLOSE ENGLISH

They say to him, “Caesar’s.” Then he says to them, “So give back to Caesar what is Caesar’s, and to God what is God’s.”

FLUENT ENGLISH

“Caesar’s,” they answered. He told them, “Then give Caesar what belongs to Caesar, and God what belongs to God.”

SECTION NOTES

22:18-21. Jesus’ awareness of their malice, the testing question, the request for a coin, its production, the image-and-inscription question, and the opponents’ Caesar’s answer all receive three layers. The coin is a denarius, not Thomas’s gold coin. Give back exposes the force of the Greek imperative in the close layer; fluent give keeps the paired obligations clear. The saying is not expanded into a modern political rule, and Thomas’s additional third member is not imported.

FOLLOWING CONTEXT / Matt. 22:22

When they heard this, they were amazed. They left him and went away.

MT-130 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-114, SR-0123)
Mark 12:15–17, Luke 20:23–25.
The opponents answer Caesar’s.
The short adopted Luke 20:23 has no separate testing question.
Thomas saying 100 uses a gold coin and adds a third member, give me what is mine; neither is added here.
Related narrative passages (H-114): Mark 12:13–17; Luke 20:20–26.

MT-131 / Matthew 22:29-32

Resurrection and the God of the living

PRECEDING CONTEXT / Matt. 22:28

“In the resurrection, then, which of the seven will have her as his wife? They were all married to her.”

Matt. 22:29

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Πλανᾶσθε	μὴ	εἰδότες	τὰς
answering	but	[art.]	Jesus	said	to them	you are mistaken	not	knowing	the

γραφὰς	μηδὲ	τὴν	δύναμιν	τοῦ	θεοῦ·
Scriptures	nor	the	power	of	God

CLOSE ENGLISH

But Jesus answered them, “You are mistaken, because you know neither the Scriptures nor the power of God.

FLUENT ENGLISH

Jesus answered, “You are mistaken because you understand neither the Scriptures nor God’s power.

Matt. 22:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	γὰρ	τῇ	ἀναστάσει	οὔτε	γαμοῦσιν	οὔτε	γαμίζονται,	ἀλλ’	ὡς
in	for	the	resurrection	neither	they marry	nor	are given in marriage	but	like

ἄγγελοι	θεοῦ	ἐν	τῷ	οὐρανῷ	εἰσιν·
angels	of God	in	the	heaven	they are

CLOSE ENGLISH

For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.

FLUENT ENGLISH

In the resurrection, people neither marry nor are given in marriage. They are like God’s angels in heaven.

Matt. 22:31

Greek: adopted SBLGNT text. Word-order interlinear.

περὶ	δὲ	τῆς	ἀναστάσεως	τῶν	νεκρῶν	οὐκ	ἀνέγνωτε	τὸ
about	but	the	resurrection	of the	dead	not [question]	did you read	the [thing]

ῥηθὲν	ὑμῖν	ὑπὸ	τοῦ	θεοῦ	λέγοντος·
spoken	to you	by	[art.]	God	saying

CLOSE ENGLISH

But concerning the resurrection of the dead, have you not read what was spoken to you by God:

FLUENT ENGLISH

As for the resurrection of the dead, haven’t you read what God said to you:

Matt. 22:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγώ	εἰμι	ὁ	θεὸς	Ἀβραὰμ	καὶ	ὁ	θεὸς	Ἰσαὰκ	καὶ	ὁ	θεὸς	Ἰακώβ;
I	am	the	God	of Abraham	and	the	God	of Isaac	and	the	God	of Jacob

οὐκ	ἔστιν	ὁ	θεὸς	νεκρῶν	ἀλλὰ	ζώντων.
not	is	the	God	of dead [people]	but	of living [people]

CLOSE ENGLISH

‘I am the God of Abraham and the God of Isaac and the God of Jacob’? He is not the God of the dead, but of the living.”

FLUENT ENGLISH

‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is the God of the living, not the dead.”

SECTION NOTES

22:29-32. Both the Scriptures and God’s power are part of the correction. Marrying and being given in marriage remain separate expressions. The adopted SBLGNT explicitly has angels of God; that wording is retained despite its absence in other editions. Like angels does not say that people become angels. Luke’s further statements about inability to die and children of the resurrection are not added.

The question at 22:31 continues into God’s quoted self-identification at 22:32. God is repeated for Abraham, Isaac, and Jacob. The closing contrast concerns God of the living, not the dead; it does not replace the preceding resurrection argument with a different philosophical explanation. The crowds’ astonishment is following context only.

FOLLOWING CONTEXT / Matt. 22:33

When the crowds heard this, they were astonished at his teaching.

MT-131 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-115, SR-0124)
Mark 12:24–27, Luke 20:34–38.
Matthew’s adopted text has angels of God; Luke separately discusses inability to die and children of the resurrection.
No Thomas counterpart is listed.
Related narrative passages (H-115): Mark 12:18–27; Luke 20:27–40.

MT-132 / Matthew 22:37-40

Love of God and neighbor

PRECEDING CONTEXT / Matt. 22:36

“Teacher, which commandment is the greatest in the Law?”

Matt. 22:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἔφη	αὐτῷ·	Ἀγαπήσεις	κύριον	τὸν	θεόν	σου	ἐν	ὅλῃ	τῇ
he	but	said	to him	you shall love	[the] Lord	the	God	of you	with	all	the

καρδίᾳ	σου	καὶ	ἐν	ὅλῃ	⸀τῇ	ψυχῇ	σου	καὶ	ἐν	ὅλῃ	τῇ	διανοίᾳ
heart	of you	and	with	all	the	soul	of you	and	with	all	the	mind

σου·
of you

CLOSE ENGLISH

And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.

FLUENT ENGLISH

He answered, “Love the Lord your God with all your heart, all your soul, and all your mind.

Matt. 22:38

Greek: adopted SBLGNT text. Word-order interlinear.

αὕτη	ἐστὶν	ἡ	μεγάλη	καὶ	πρώτη	ἐντολή.
this	is	the	great	and	first	commandment

CLOSE ENGLISH

This is the great and first commandment.

FLUENT ENGLISH

This is the greatest and first commandment.

Matt. 22:39

Greek: adopted SBLGNT text. Word-order interlinear.

Δευτέρα	δὲ	ὁμοία	αὐτῇ·	Ἀγαπήσεις	τὸν	πλησίον	σου	ὡς	σεαυτόν.
a second	but	like	it	you shall love	the	neighbor	of you	as	yourself

CLOSE ENGLISH

And a second is like it: You shall love your neighbor as yourself.

FLUENT ENGLISH

A second is like it: Love your neighbor as yourself.

Matt. 22:40

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ταύταις	ταῖς	δυσὶν	ἐντολαῖς	ὅλος	ὁ	νόμος	κρέμαται	καὶ	οἱ
on	these	the	two	commandments	all	the	Law	hangs	and	the

προφῆται.
Prophets

CLOSE ENGLISH

On these two commandments hang the whole Law and the Prophets.”

FLUENT ENGLISH

The whole Law and the Prophets depend on these two commandments.”

SECTION NOTES

22:37-40. The close layer retains the command’s you shall love, while fluent English uses the imperative love. Heart, soul, and mind are all present, each with all in Greek. Soul renders psyche in this whole-person expression; the same Greek word can appropriately be life in a different context. These are not presented as a technical division into separable parts. Mark’s additional strength and opening Hear, Israel are not inserted.

The greatest and first commandment is followed by a second like it. Love your neighbor as yourself keeps the established wording at 19:19. The Law and the Prophets hang on these two in the close layer and depend on them in fluent English. The source’s apparatus mark at 22:37 is retained. The adopted following context is the opening of the next question at 22:41.

FOLLOWING CONTEXT / Matt. 22:41

While the Pharisees were gathered together, Jesus asked them a question.

MT-132 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-116, SR-0125)
Compare the commands to love God and one’s neighbor with Mark 12:29–31.
In the command to love God, Matthew lists heart, soul and mind. Mark lists heart, soul, mind and strength, and begins with “Hear, Israel.” The comparison shows which aspects of the person each text names.
No Thomas parallel is listed in this note.
Related narrative passages (H-116): Mark 12:28–34.

MT-133 / Matthew 22:42-45

David’s son and David’s Lord

PRECEDING CONTEXT / Matt. 22:41

While the Pharisees were gathered together, Jesus asked them a question.

Matt. 22:42

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Τί	ὑμῖν	δοκεῖ	περὶ	τοῦ	χριστοῦ;	τίνος	υἱός	ἐστιν;	λέγουσιν
saying	what	to you	seems	about	the	Messiah	whose	son	is he	they say

αὐτῷ·	Τοῦ	Δαυίδ.
to him	of	David

CLOSE ENGLISH

saying, “What do you think about the Messiah? Whose son is he?” They say to him, “David’s.”

FLUENT ENGLISH

He asked, “What do you think about the Messiah? Whose son is he?” “David’s,” they answered.

Matt. 22:43

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς·	Πῶς	οὖν	Δαυὶδ	ἐν	πνεύματι	καλεῖ	αὐτὸν	κύριον	λέγων·
he says	to them	how	then	David	in	[the] Spirit	calls	him	Lord	saying

CLOSE ENGLISH

He says to them, “How then does David, in the Spirit, call him Lord, saying,

FLUENT ENGLISH

He asked them, “Then how can David, speaking by the Spirit, call him Lord? He says,

Matt. 22:44

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	κύριος	τῷ	κυρίῳ	μου·	Κάθου	ἐκ	δεξιῶν	μου	ἕως	ἂν	θῶ
said	[the] Lord	to the	Lord	of me	sit	at	[the] right	of me	until	[modal]	I put

τοὺς	ἐχθρούς	σου	ὑποκάτω	τῶν	ποδῶν	σου;
the	enemies	of you	beneath	the	feet	of you

CLOSE ENGLISH

‘The Lord said to my Lord, “Sit at my right until I put your enemies beneath your feet”’?

FLUENT ENGLISH

‘The Lord said to my Lord, “Sit at my right until I put your enemies beneath your feet.”’

Matt. 22:45

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	οὖν	Δαυὶδ	καλεῖ	αὐτὸν	κύριον,	πῶς	υἱὸς	αὐτοῦ	ἐστιν;
if	therefore	David	calls	him	Lord	how	son	of him	is he

CLOSE ENGLISH

If then David calls him Lord, how is he his son?”

FLUENT ENGLISH

If David calls him Lord, how can he be David’s son?”

SECTION NOTES

22:42-45. The opening saying completes the preceding narrative. The Messiah is the titular rendering of Christos, and David’s is the Pharisees’ reply, not Jesus’ own answer. In the Spirit becomes speaking by the Spirit; the translation does not insert the adjective holy. The embedded psalm quotation retains both the Lord and my Lord, the right-hand position, and the enemies beneath the feet.

The adopted Matthew text has beneath your feet, not the footstool reading found in another tradition and Luke’s wording. The close layer retains the question extending through the citation; fluent English divides it before the quotation for readability. The final question leaves the relationship between David’s Lord and his son as Jesus’ question, without adding a doctrinal answer. Context 22:46 retains both the inability to answer and the subsequent reluctance to ask more.

FOLLOWING CONTEXT / Matt. 22:46

No one could answer him a word. From that day on, no one dared to ask him any more questions.

MT-133 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-117, SR-0126)
Mark 12:35–37, Luke 20:41–44.
David’s in 22:42 is the Pharisees’ answer.
Luke has footstool, Matthew beneath the feet.
No Thomas counterpart is listed.
Related narrative passages (H-117): Mark 12:35–37; Luke 20:40–44.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 22, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+22&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 22:9, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-229/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 22:13, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2213/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 22:37, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2237/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 22:44, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2244/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-134-MT-134 · Matthew 23: words, honor, and service

1 CORPUS UNITS	11 MAIN VERSES	3 ENGLISH LAYERS

Moses’ seat, the contrast between words and deeds, public religious display, honorific titles, service, and the reversal of self-exaltation.

Reading sections

MT-134	Words and deeds	Matthew 23:2-4
MT-134	Public display and places of honor	Matthew 23:5-7
MT-134	One teacher and the call to service	Matthew 23:8-12

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[modal] marks a conditional particle; [purpose] supplies the grammatical function of the article. Greek order and complete verse boundaries remain visible. Interpretive choices in the reading layer are explained beside the relevant section.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

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MT-134 / Matthew 23:2-12

Words, honor, and service

PRECEDING CONTEXT / Matt. 23:1

Then Jesus spoke to the crowds and to his disciples:

Words and deeds

Matt. 23:2

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Ἐπὶ	τῆς	Μωϋσέως	καθέδρας	ἐκάθισαν	οἱ	γραμματεῖς	καὶ	οἱ
saying	on	the	of Moses	seat	sat	the	scribes	and	the

Φαρισαῖοι.
Pharisees

CLOSE ENGLISH

saying, “The scribes and the Pharisees sit on Moses’ seat.

FLUENT ENGLISH

He said, “The scribes and Pharisees occupy Moses’ seat.

Matt. 23:3

Greek: adopted SBLGNT text. Word-order interlinear.

πάντα	οὖν	ὅσα	ἐὰν	εἴπωσιν	ὑμῖν	ποιήσατε	καὶ	τηρεῖτε,
all	therefore	whatever	[modal]	they say	to you	do	and	keep

κατὰ	δὲ	τὰ	ἔργα	αὐτῶν	μὴ	ποιεῖτε,	λέγουσιν	γὰρ	καὶ	οὐ
according to	but	the	deeds	of them	not	do	they say	for	and	not

ποιοῦσιν.
do

CLOSE ENGLISH

So do and keep everything they tell you, but do not act according to their deeds, for they say and do not do.

FLUENT ENGLISH

So do everything they tell you and observe it. But do not follow their example: they do not practice what they preach.

Matt. 23:4

Greek: adopted SBLGNT text. Word-order interlinear.

δεσμεύουσιν	δὲ	φορτία	βαρέα	καὶ	ἐπιτιθέασιν	ἐπὶ	τοὺς	ὤμους	τῶν
they bind	but	burdens	heavy	and	lay	on	the	shoulders	of the

ἀνθρώπων,	αὐτοὶ	δὲ	τῷ	δακτύλῳ	αὐτῶν	οὐ	θέλουσιν	κινῆσαι
people	they themselves	but	with the	finger	of them	not	are willing	to move

αὐτά.
them

CLOSE ENGLISH

They bind heavy burdens and lay them on people’s shoulders, but they themselves are unwilling to move them with their finger.

FLUENT ENGLISH

They tie up heavy loads and put them on people’s shoulders, but will not lift a finger to move them.

SECTION NOTES

23:2-4. The opening saying continues the preceding narrative. The Greek aorist sat is retained in the interlinear; sit / occupy expresses the resulting position in continuous English. Moses’ seat is preserved without a new explanation of its institutional authority. Both do and keep remain in 23:3; practice what they preach is the reading-layer idiom for saying without doing. The adopted 23:4 says heavy burdens: the additional hard-to-bear phrase from other editions is not inserted. The finger image remains.

MT-134 / Matthew 23:5-7

Public display and places of honor

Matt. 23:5

Greek: adopted SBLGNT text. Word-order interlinear.

πάντα	δὲ	τὰ	ἔργα	αὐτῶν	ποιοῦσιν	πρὸς	τὸ	θεαθῆναι	τοῖς
all	but	the	deeds	of them	they do	for	the [purpose]	to be seen	by the

ἀνθρώποις·	πλατύνουσι	γὰρ	τὰ	φυλακτήρια	αὐτῶν	καὶ	μεγαλύνουσι	τὰ
people	they widen	for	the	phylacteries	of them	and	enlarge	the

κράσπεδα,
tassels

CLOSE ENGLISH

They do all their deeds to be seen by people, for they broaden their phylacteries and enlarge their tassels.

FLUENT ENGLISH

Everything they do is for people to see. They make their Scripture boxes wider and their tassels larger.

Matt. 23:6

Greek: adopted SBLGNT text. Word-order interlinear.

φιλοῦσι	δὲ	τὴν	πρωτοκλισίαν	ἐν	τοῖς	δείπνοις	καὶ	τὰς	πρωτοκαθεδρίας
they love	but	the	place of honor	at	the	dinners	and	the	chief seats

ἐν	ταῖς	συναγωγαῖς
in	the	synagogues

CLOSE ENGLISH

They love the place of honor at dinners and the chief seats in the synagogues,

FLUENT ENGLISH

They love the place of honor at banquets and the best seats in synagogues,

Matt. 23:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοὺς	ἀσπασμοὺς	ἐν	ταῖς	ἀγοραῖς	καὶ	καλεῖσθαι	ὑπὸ	τῶν
and	the	greetings	in	the	marketplaces	and	to be called	by	the

ἀνθρώπων·	Ῥαββί.
people	Rabbi

CLOSE ENGLISH

and greetings in the marketplaces, and being called Rabbi by people.

FLUENT ENGLISH

greetings in the marketplaces, and having people call them Rabbi.

SECTION NOTES

23:5-7. Phylacteries are small containers worn with passages of Scripture inside; Scripture boxes explains the object in the reading layer. The note does not treat them as magical objects. Tassels retains the clothing-related item without adding the separate variant phrase of their garments. Larger preserves the general enlargement verb rather than specifying only length. Banquet place, synagogue seats, marketplace greetings, and the title Rabbi are all retained. The adopted text has Rabbi once at 23:7.

MT-134 / Matthew 23:8-12

One teacher and the call to service

Matt. 23:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	δὲ	μὴ	κληθῆτε·	Ῥαββί,	εἷς	γάρ	ἐστιν	ὑμῶν	ὁ	διδάσκαλος,
you	but	not	be called	Rabbi	one	for	is	of you	the	teacher

πάντες	δὲ	ὑμεῖς	ἀδελφοί	ἐστε·
all	but	you	brothers	are

CLOSE ENGLISH

But you are not to be called Rabbi, for one is your teacher, and you are all brothers.

FLUENT ENGLISH

But do not let people call you Rabbi. You have one teacher, and you are all brothers and sisters.

Matt. 23:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πατέρα	μὴ	καλέσητε	ὑμῶν	ἐπὶ	τῆς	γῆς,	εἷς	γάρ	ἐστιν	ὑμῶν	ὁ
and	father	not	call	of you	on	the	earth	one	for	is	of you	the

πατὴρ	ὁ	οὐράνιος·
Father	the	heavenly

CLOSE ENGLISH

And call no one on earth your father, for one is your Father, the heavenly one.

FLUENT ENGLISH

Do not call anyone on earth your father. You have one Father, your heavenly Father.

Matt. 23:10

Greek: adopted SBLGNT text. Word-order interlinear.

μηδὲ	κληθῆτε	καθηγηταί,	ὅτι	καθηγητὴς	ὑμῶν	ἐστιν	εἷς	ὁ	χριστός·
neither	be called	instructors	because	instructor	of you	is	one	the	Messiah

CLOSE ENGLISH

Nor are you to be called instructors, because one is your instructor, the Messiah.

FLUENT ENGLISH

Do not let people call you instructors either. You have one instructor, the Messiah.

Matt. 23:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	μείζων	ὑμῶν	ἔσται	ὑμῶν	διάκονος.
the one	but	greater	among you	will be	of you	a servant

CLOSE ENGLISH

But the greatest among you will be your servant.

FLUENT ENGLISH

The greatest among you must be your servant.

Matt. 23:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὅστις	δὲ	ὑψώσει	ἑαυτὸν	ταπεινωθήσεται,	καὶ	ὅστις	ταπεινώσει	ἑαυτὸν
whoever	but	will exalt	himself	will be humbled	and	whoever	will humble	himself

ὑψωθήσεται.
will be exalted

CLOSE ENGLISH

Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”

FLUENT ENGLISH

Anyone who exalts themselves will be humbled, and anyone who humbles themselves will be exalted.”

SECTION NOTES

23:8-10. The Greek uses teacher at verse 8 and a different term, instructor, at verse 10; both remain distinct. Messiah is explicit at verse 10, not inserted into verse 8. Brothers in the close layer becomes brothers and sisters in fluent English to express the community relationship; this does not add a separate Greek noun. The Father prohibition and its heavenly counterpart remain as stated, without a denominational qualification or a softened title rule.

23:11–12. Servant continues the term used at 20:26; it is not replaced by slave or an ecclesiastical office. The close layer retains will be, while fluent must be expresses the directive force in this setting. Both reversal clauses retain their passive forms and future outcome. No explicit agent is added to will be humbled / exalted.

FOLLOWING CONTEXT / Matt. 23:13

“But woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of heaven in people’s faces. You do not enter yourselves, and you do not let those who are entering go in.

MT-134 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-118, SR-0127)
Mark 12:38–39, Luke 20:46, and Luke 11:43 relate to 23:6–7; Luke 11:46 to 23:4; Luke 14:11 and Luke 18:14 to 23:12.
The entire speech is not declared one identical parallel, and Luke’s parable keeps its own context.
No Thomas counterpart is listed.
Related narrative passages (H-118): Mark 12:38–40; Luke 20:45–47.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 23, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+23&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:5, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-235/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:10, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2310/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-135-MT-135 · Matthew 23: woes and the obligation of oaths

1 CORPUS UNITS	10 MAIN VERSES	3 ENGLISH LAYERS

Shutting the kingdom, exploiting widows in the traditional verse, making converts, and the sequence of sanctuary, gold, altar, gift, heaven, and throne.

Reading sections

MT-135	Shutting the kingdom and making converts	Matthew 23:13-15
MT-135	Sanctuary, gold, altar, and gift	Matthew 23:16-19
MT-135	What an oath includes	Matthew 23:20-22

Reading this section

The main readings include nine verses from the SBLGNT text and the separately labeled traditional Matthew 23:14. Two additional verses appear as surrounding context in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[modal] marks a conditional particle. Traditional 23:14 is explicitly labeled.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

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MT-135 / Matthew 23:13-22

Woes and the obligation of oaths

PRECEDING CONTEXT / Matt. 23:12

Anyone who exalts themselves will be humbled, and anyone who humbles themselves will be exalted.”

Shutting the kingdom and making converts

Matt. 23:13

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαὶ	δὲ	ὑμῖν,	γραμματεῖς	καὶ	Φαρισαῖοι	ὑποκριταί,	ὅτι	κλείετε	τὴν
woe	but	to you	scribes	and	Pharisees	hypocrites	because	you shut	the

βασιλείαν	τῶν	οὐρανῶν	ἔμπροσθεν	τῶν	ἀνθρώπων·	ὑμεῖς	γὰρ	οὐκ
kingdom	of the	heavens	before	the	people	you	for	not

εἰσέρχεσθε,	οὐδὲ	τοὺς	εἰσερχομένους	ἀφίετε	εἰσελθεῖν.
enter	nor	the ones	entering	do you allow	to enter

CLOSE ENGLISH

“But woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of the heavens before people. For you do not enter, nor do you allow those entering to enter.

FLUENT ENGLISH

“But woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of heaven in people’s faces. You do not enter yourselves, and you do not let those who are entering go in.

Matt. 23:14

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

ουαι	υμιν	γραμματεις	και	φαρισαιοι	υποκριται	οτι	κατεσθιετε	τας
woe	to you	scribes	and	Pharisees	hypocrites	because	you devour	the

οικιας	των	χηρων	και	προφασει	μακρα	προσευχομενοι	δια	τουτο
houses	of the	widows	and	as a pretext	long	praying	because of	this

ληψεσθε	περισσοτερον	κριμα
you will receive	greater	judgment

CLOSE ENGLISH

Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses and pray at length as a pretext. Because of this you will receive greater judgment.

FLUENT ENGLISH

Woe to you, scribes and Pharisees, you hypocrites! You devour widows' houses and make a show of lengthy prayers. Because of this, you will face a harsher judgment.

Matt. 23:15

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαὶ	ὑμῖν,	γραμματεῖς	καὶ	Φαρισαῖοι	ὑποκριταί,	ὅτι	περιάγετε	τὴν
woe	to you	scribes	and	Pharisees	hypocrites	because	you travel around	the

θάλασσαν	καὶ	τὴν	ξηρὰν	ποιῆσαι	ἕνα	προσήλυτον,	καὶ	ὅταν	γένηται
sea	and	the	dry land	to make	one	convert	and	when	he becomes

ποιεῖτε	αὐτὸν	υἱὸν	γεέννης	διπλότερον	ὑμῶν.
you make	him	a son	of Gehenna	twice as much	as you

CLOSE ENGLISH

Woe to you, scribes and Pharisees, hypocrites, because you travel over sea and dry land to make one convert, and when he becomes one, you make him a son of Gehenna twice as much as yourselves.

FLUENT ENGLISH

Woe to you, scribes and Pharisees, you hypocrites! You travel across sea and land to gain one convert, and when you do, you make that person twice as much a child of Gehenna as you are.

SECTION NOTES

23:13. Both not entering themselves and hindering those entering remain. The kingdom-of-the-heavens wording is visible in the close layer. Luke’s key of knowledge is not added.

23:14 TEXTUAL STATUS. This verse is absent from the SBLGNT main text. The traditional Greek from Scrivener 1894 is reproduced without accents under a separate source label. Devouring houses retains the image of property exploitation. The display of prolonged prayer and greater judgment both remain; no additional agent of judgment is named.

23:15. Sea and dry land remain explicit. Convert here concerns joining the religious community addressed, not Christian conversion. Son of Gehenna in the close layer becomes child of Gehenna in fluent English; the expression conveys belonging to or deserving that judgment. The comparative twice as much as you remains, without treating it as a numerical prediction. Gehenna continues the established distinction from Hades.

MT-135 / Matthew 23:16-19

Sanctuary, gold, altar, and gift

Matt. 23:16

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαὶ	ὑμῖν,	ὁδηγοὶ	τυφλοὶ	οἱ	λέγοντες·	Ὃς	ἂν	ὀμόσῃ	ἐν	τῷ
woe	to you	guides	blind	the ones	saying	whoever	[modal]	swears	by	the

ναῷ,	οὐδέν	ἐστιν,	ὃς	δ’	ἂν	ὀμόσῃ	ἐν	τῷ	χρυσῷ	τοῦ
sanctuary	nothing	it is	whoever	but	[modal]	swears	by	the	gold	of the

ναοῦ	ὀφείλει.
sanctuary	is obligated

CLOSE ENGLISH

Woe to you, blind guides, who say, ‘Whoever swears by the sanctuary, it is nothing; but whoever swears by the sanctuary’s gold is obligated.’

FLUENT ENGLISH

Woe to you, blind guides! You say, ‘An oath sworn by the sanctuary is not binding, but anyone who swears by its gold must keep the oath.’

Matt. 23:17

Greek: adopted SBLGNT text. Word-order interlinear.

μωροὶ	καὶ	τυφλοί,	τίς	γὰρ	μείζων	ἐστίν,	ὁ	χρυσὸς	ἢ	ὁ	ναὸς
fools	and	blind	which	for	greater	is	the	gold	or	the	sanctuary

ὁ	ἁγιάσας	τὸν	χρυσόν;
the one	having sanctified	the	gold

CLOSE ENGLISH

Fools and blind people! For which is greater, the gold or the sanctuary that sanctified the gold?

FLUENT ENGLISH

You blind fools! Which is greater: the gold, or the sanctuary that made the gold holy?

Matt. 23:18

Greek: adopted SBLGNT text. Word-order interlinear.

καί·	Ὃς	ἂν	ὀμόσῃ	ἐν	τῷ	θυσιαστηρίῳ,	οὐδέν	ἐστιν,	ὃς	δ’
and	whoever	[modal]	swears	by	the	altar	nothing	it is	whoever	but

ἂν	ὀμόσῃ	ἐν	τῷ	δώρῳ	τῷ	ἐπάνω	αὐτοῦ	ὀφείλει.
[modal]	swears	by	the	gift	the one	upon	it	is obligated

CLOSE ENGLISH

And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift upon it is obligated.’

FLUENT ENGLISH

You also say, ‘An oath sworn by the altar is not binding, but anyone who swears by the gift on it must keep the oath.’

Matt. 23:19

Greek: adopted SBLGNT text. Word-order interlinear.

τυφλοί,	τί	γὰρ	μεῖζον,	τὸ	δῶρον	ἢ	τὸ	θυσιαστήριον	τὸ	ἁγιάζον
blind people	which	for	greater	the	gift	or	the	altar	the one	sanctifying

τὸ	δῶρον;
the	gift

CLOSE ENGLISH

Blind people! For which is greater, the gift or the altar that sanctifies the gift?

FLUENT ENGLISH

You are blind! Which is greater: the gift, or the altar that makes the gift holy?

SECTION NOTES

23:16-19. Sanctuary renders naos, distinct from the broader temple-complex term used elsewhere. No particular kind of gold or temple treasury is selected: the text itself does not decide that. The oath formulas it is nothing / is obligated become not binding / must keep the oath in fluent English. The contrast concerns the obligation created by an oath, not the monetary worth of a sacred object.

The questioning order is retained: gold and the sanctuary that made it holy, then gift and the altar that makes it holy. The aorist sanctified at 23:17 and present sanctifies at 23:19 remain distinct in the close layer. Verse 19 has blind without the extra fools found in another tradition; fools is present at verse 17.

MT-135 / Matthew 23:20-22

What an oath includes

Matt. 23:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	οὖν	ὀμόσας	ἐν	τῷ	θυσιαστηρίῳ	ὀμνύει	ἐν	αὐτῷ	καὶ	ἐν
the one	therefore	having sworn	by	the	altar	swears	by	it	and	by

πᾶσι	τοῖς	ἐπάνω	αὐτοῦ·
all	the things	upon	it

CLOSE ENGLISH

So whoever swears by the altar swears by it and by everything upon it.

FLUENT ENGLISH

So an oath sworn by the altar includes both the altar and everything on it.

Matt. 23:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	ὀμόσας	ἐν	τῷ	ναῷ	ὀμνύει	ἐν	αὐτῷ	καὶ	ἐν	τῷ
and	the one	having sworn	by	the	sanctuary	swears	by	it	and	by	the one

κατοικοῦντι	αὐτόν·
dwelling in	it

CLOSE ENGLISH

And whoever swears by the sanctuary swears by it and by the one dwelling in it.

FLUENT ENGLISH

An oath sworn by the sanctuary includes both the sanctuary and the One who dwells in it.

Matt. 23:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	ὀμόσας	ἐν	τῷ	οὐρανῷ	ὀμνύει	ἐν	τῷ	θρόνῳ	τοῦ	θεοῦ
and	the one	having sworn	by	the	heaven	swears	by	the	throne	of	God

καὶ	ἐν	τῷ	καθημένῳ	ἐπάνω	αὐτοῦ.
and	by	the one	sitting	upon	it

CLOSE ENGLISH

And whoever swears by heaven swears by God’s throne and by the one sitting upon it.”

FLUENT ENGLISH

And an oath sworn by heaven includes God’s throne and the One seated on it.”

SECTION NOTES

23:20-22. The conclusion moves from altar and everything upon it, to sanctuary and the one dwelling in it, to heaven and God’s throne and the one sitting on it. The adopted dwelling participle at 23:21 is present, not the alternative past form. Fluent includes renders the relation expressed through repeated swears by; the close layer retains that repetition. God’s throne also appeared in 5:34, but the earlier prohibition and this argument remain their own contexts.

FOLLOWING CONTEXT / Matt. 23:23

“Woe to you, scribes and Pharisees, you hypocrites! You give a tenth of your mint, dill, and cumin, but neglect the weightier matters of the Law: justice, mercy, and faithfulness. You should have practiced these without neglecting the others.

MT-135 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional 23:14 is distinguished from the nine SBLGNT main verses.

PARALLEL PASSAGES

Comparing the passages (H-118, SR-0128)
Luke 11:52 relates to 23:13; Luke's key of knowledge is not added.
Traditional 23:14 is comparable with Mark 12:40 and Luke 20:47, but absent from Matthew's SBLGNT main line.
The oaths at 23:16–22 relate thematically to 5:33–37.
Thomas saying 39 is composite: only its nonentry portion relates to 23:13.
Gospel of Thomas, saying 102 supplies a thematic dog-in-the-manger image, not Matthew's wording.
Related narrative passages (H-118): Mark 12:38–40; Luke 20:45–47.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 23, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+23&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:14, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2314/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2315/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:16, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2316/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-136-MT-138 · Matthew 23: inner integrity, the prophets, and Jerusalem

3 CORPUS UNITS	17 MAIN VERSES	3 ENGLISH LAYERS

Weightier matters of the Law, cup and dish, whitewashed tombs, the prophets’ blood, the lament over Jerusalem, and the deserted house.

Reading sections

MT-136	Weightier matters and the gnat and camel	Matthew 23:23-24
MT-136	The inside and the outside	Matthew 23:25-28
MT-137	The prophets’ tombs and the ancestors’ measure	Matthew 23:29-33
MT-137	Sent messengers, innocent blood, and Jerusalem	Matthew 23:34-37
MT-138	The deserted house and the coming one	Matthew 23:38-39

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[modal] marks a conditional particle. [emphatic not] identifies the second member of a strong Greek negative. The source sign in 23:30 is retained. Textual variants are distinguished from interpretive questions in the section notes.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-136 / Matthew 23:23-28

Weightier matters and inner integrity

PRECEDING CONTEXT / Matt. 23:22

And an oath sworn by heaven includes God’s throne and the One seated on it.”

Weightier matters and the gnat and camel

Matt. 23:23

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαὶ	ὑμῖν,	γραμματεῖς	καὶ	Φαρισαῖοι	ὑποκριταί,	ὅτι	ἀποδεκατοῦτε	τὸ
woe	to you	scribes	and	Pharisees	hypocrites	because	you tithe	the

ἡδύοσμον	καὶ	τὸ	ἄνηθον	καὶ	τὸ	κύμινον,	καὶ	ἀφήκατε	τὰ
mint	and	the	dill	and	the	cumin	and	you neglected	the

βαρύτερα	τοῦ	νόμου,	τὴν	κρίσιν	καὶ	τὸ	ἔλεος	καὶ	τὴν	πίστιν·
weightier things	of the	Law	the	justice	and	the	mercy	and	the	faithfulness

ταῦτα	ἔδει	ποιῆσαι	κἀκεῖνα	μὴ	ἀφιέναι.
these things	it was necessary	to do	and those things	not	to neglect

CLOSE ENGLISH

“Woe to you, scribes and Pharisees, hypocrites, because you tithe mint and dill and cumin, and have neglected the weightier matters of the Law: justice and mercy and faithfulness. These you ought to have done without neglecting those.

FLUENT ENGLISH

“Woe to you, scribes and Pharisees, you hypocrites! You give a tenth of your mint, dill, and cumin, but neglect the weightier matters of the Law: justice, mercy, and faithfulness. You should have practiced these without neglecting the others.

Matt. 23:24

Greek: adopted SBLGNT text. Word-order interlinear.

ὁδηγοὶ	τυφλοί,	οἱ	διϋλίζοντες	τὸν	κώνωπα	τὴν	δὲ	κάμηλον
guides	blind	the ones	straining out	the	gnat	the	but	camel

καταπίνοντες.
swallowing

CLOSE ENGLISH

Blind guides, straining out the gnat but swallowing the camel!

FLUENT ENGLISH

You blind guides! You strain out a gnat and swallow a camel!

SECTION NOTES

23:23-24. The existing reading translation of verse 23 is retained. The three herbs are mint, dill, and cumin. Faithfulness renders pistis in this ethical list; faith remains a possible broader sense of the same word. Justice and mercy both remain. The final clause requires doing these without neglecting the others, rather than abolishing the smaller practices. The comic disproportion of straining a gnat while swallowing a camel remains literal imagery.

MT-136 / Matthew 23:25-28

The inside and the outside

Matt. 23:25

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαὶ	ὑμῖν,	γραμματεῖς	καὶ	Φαρισαῖοι	ὑποκριταί,	ὅτι	καθαρίζετε	τὸ
woe	to you	scribes	and	Pharisees	hypocrites	because	you clean	the

ἔξωθεν	τοῦ	ποτηρίου	καὶ	τῆς	παροψίδος,	ἔσωθεν	δὲ	γέμουσιν	ἐξ
outside	of the	cup	and	of the	dish	inside	but	they are full	from

ἁρπαγῆς	καὶ	ἀκρασίας.
robbery	and	self-indulgence

CLOSE ENGLISH

Woe to you, scribes and Pharisees, hypocrites, because you clean the outside of the cup and the dish, but inside they are full of what comes from robbery and self-indulgence.

FLUENT ENGLISH

Woe to you, scribes and Pharisees, you hypocrites! You clean the outside of the cup and dish. Inside, though, you fill them through exploitation and self-indulgence.

Matt. 23:26

Greek: adopted SBLGNT text. Word-order interlinear.

Φαρισαῖε	τυφλέ,	καθάρισον	πρῶτον	τὸ	ἐντὸς	τοῦ	ποτηρίου	καὶ	τῆς
Pharisee	blind	clean	first	the	inside	of the	cup	and	of the

παροψίδος,	ἵνα	γένηται	καὶ	τὸ	ἐκτὸς	αὐτοῦ	καθαρόν.
dish	so that	may become	also	the	outside	of it	clean

CLOSE ENGLISH

Blind Pharisee, first clean the inside of the cup and the dish, so that its outside may also become clean.

FLUENT ENGLISH

You blind Pharisee! Clean the inside of the cup and dish first, so the outside will be clean as well.

Matt. 23:27

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαὶ	ὑμῖν,	γραμματεῖς	καὶ	Φαρισαῖοι	ὑποκριταί,	ὅτι	παρομοιάζετε
woe	to you	scribes	and	Pharisees	hypocrites	because	you resemble

τάφοις	κεκονιαμένοις,	οἵτινες	ἔξωθεν	μὲν	φαίνονται	ὡραῖοι	ἔσωθεν
tombs	having been whitewashed	which	outside	indeed	appear	beautiful	inside

δὲ	γέμουσιν	ὀστέων	νεκρῶν	καὶ	πάσης	ἀκαθαρσίας·
but	are full	of bones	of dead people	and	all	uncleanness

CLOSE ENGLISH

Woe to you, scribes and Pharisees, hypocrites, because you resemble whitewashed tombs, which appear beautiful outside but inside are full of dead people’s bones and every uncleanness.

FLUENT ENGLISH

Woe to you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs: beautiful on the outside, but filled inside with the bones of the dead and all kinds of uncleanness.

Matt. 23:28

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	καὶ	ὑμεῖς	ἔξωθεν	μὲν	φαίνεσθε	τοῖς	ἀνθρώποις	δίκαιοι,	ἔσωθεν
so	also	you	outside	indeed	appear	to the	people	righteous	inside

δέ	ἐστε	μεστοὶ	ὑποκρίσεως	καὶ	ἀνομίας.
but	you are	full	of hypocrisy	and	lawlessness

CLOSE ENGLISH

So you too outwardly appear righteous to people, but inwardly you are full of hypocrisy and lawlessness.”

FLUENT ENGLISH

In the same way, you look righteous to people on the outside, but inside you are full of hypocrisy and lawlessness.”

SECTION NOTES

23:25-28. The preposition from in verse 25 connects what fills the vessels with exploitation and self-indulgence; both English layers make that relation intelligible without adding a historical mechanism. The adopted text has lack of self-control / self-indulgence, not the alternative injustice. Verse 26 includes both cup and dish; its final pronoun is singular in Greek. The close layer keeps its, and fluent English leaves the outside unnumbered. Whitewashed tombs remain distinct from Luke’s unmarked graves. The final application retains both hypocrisy and lawlessness.

FOLLOWING CONTEXT / Matt. 23:29

“Woe to you, scribes and Pharisees, you hypocrites! You build tombs for the prophets and decorate the monuments of the righteous.

MT-136 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-118, SR-0129)
This note compares three images in the rebukes of the Pharisees: tithing herbs, the outside and inside of a cup, and graves. The parallel passage is Luke 11:39–44.
Tithing. Both Gospels contrast careful observance of tithing with neglect of more important obligations. The plants and the neglected obligations belong in separate lists.

Passage	What they tithed	What they neglected
Matthew 23:23	Mint, dill, cumin	Justice, mercy, faithfulness
Luke 11:42	Mint, rue, every herb	Justice and God’s love

Both verses mention mint. The other plants and the lists of obligations differ. Both passages call for observing both kinds of obligation.
The cup. Matthew 23:25–26 and Luke 11:39–40 compare outward cleanliness with a person’s inner condition. Saying 89 in the Gospel of Thomas also speaks of the cup’s inside and outside. Its argument about the maker of both sides is closer to Luke 11:40; that argument is absent from these verses in Matthew.
Graves. Matthew 23:27–28 describes whitewashed graves, beautiful outside but unclean inside. Luke 11:44 describes unmarked graves that people walk over unknowingly. Each image has its own details.
Related narrative passages (H-118): Mark 12:38–40; Luke 20:45–47, the broad source index.

MT-137 / Matthew 23:29-37

Prophets, judgment, and Jerusalem

PRECEDING CONTEXT / Matt. 23:28

In the same way, you look righteous to people on the outside, but inside you are full of hypocrisy and lawlessness.”

The prophets’ tombs and the ancestors’ measure

Matt. 23:29

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαὶ	ὑμῖν,	γραμματεῖς	καὶ	Φαρισαῖοι	ὑποκριταί,	ὅτι	οἰκοδομεῖτε	τοὺς
woe	to you	scribes	and	Pharisees	hypocrites	because	you build	the

τάφους	τῶν	προφητῶν	καὶ	κοσμεῖτε	τὰ	μνημεῖα	τῶν	δικαίων,
tombs	of the	prophets	and	adorn	the	monuments	of the	righteous

CLOSE ENGLISH

“Woe to you, scribes and Pharisees, hypocrites, because you build the prophets’ tombs and adorn the monuments of the righteous,

FLUENT ENGLISH

“Woe to you, scribes and Pharisees, you hypocrites! You build tombs for the prophets and decorate the monuments of the righteous.

Matt. 23:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγετε·	Εἰ	ἤμεθα	ἐν	ταῖς	ἡμέραις	τῶν	πατέρων	ἡμῶν,	οὐκ	ἂν
and	you say	if	we were	in	the	days	of the	fathers	of us	not	[modal]

⌜ἤμεθα	αὐτῶν	κοινωνοὶ	ἐν	τῷ	αἵματι	τῶν	προφητῶν·
we would be	of them	partners	in	the	blood	of the	prophets

CLOSE ENGLISH

and say, ‘If we had lived in the days of our fathers, we would not have been their partners in the blood of the prophets.’

FLUENT ENGLISH

You say, ‘If we had lived in our ancestors’ time, we would never have joined them in shedding the prophets’ blood.’

Matt. 23:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὥστε	μαρτυρεῖτε	ἑαυτοῖς	ὅτι	υἱοί	ἐστε	τῶν	φονευσάντων	τοὺς
so that	you testify	to yourselves	that	sons	you are	of the ones	having murdered	the

προφήτας.
prophets

CLOSE ENGLISH

Thus you testify against yourselves that you are sons of those who murdered the prophets.

FLUENT ENGLISH

So you testify against yourselves that you are descendants of the people who murdered the prophets.

Matt. 23:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑμεῖς	πληρώσατε	τὸ	μέτρον	τῶν	πατέρων	ὑμῶν.
and	you	fill up	the	measure	of the	fathers	of you

CLOSE ENGLISH

And you, fill up the measure of your fathers!

FLUENT ENGLISH

Go on, then, and fill up your ancestors’ measure!

Matt. 23:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὄφεις	γεννήματα	ἐχιδνῶν,	πῶς	φύγητε	ἀπὸ	τῆς	κρίσεως	τῆς
snakes	offspring	of vipers	how	will you escape	from	the	judgment	of

γεέννης;
Gehenna

CLOSE ENGLISH

Snakes, offspring of vipers! How will you escape the judgment of Gehenna?

FLUENT ENGLISH

You snakes, you brood of vipers! How will you escape being condemned to Gehenna?

SECTION NOTES

23:29-33. Building and decorating monuments contrasts with the claim that the speakers would not have shared their ancestors' guilt. Fathers in the close layer becomes ancestors in fluent English; sons becomes descendants. The source sign in 23:30 remains. Fill up the measure is an imperative used as a severe rhetorical challenge; it is not converted into neutral prediction or practical approval of killing. The snakes/vipers image and question about Gehenna retain the severity of the speech.

MT-137 / Matthew 23:34-37

Sent messengers, innocent blood, and Jerusalem

Matt. 23:34

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	ἰδοὺ	ἐγὼ	ἀποστέλλω	πρὸς	ὑμᾶς	προφήτας	καὶ	σοφοὺς
because of	this	look	I	send	to	you	prophets	and	wise people

καὶ	γραμματεῖς·	ἐξ	αὐτῶν	ἀποκτενεῖτε	καὶ	σταυρώσετε,	καὶ	ἐξ
and	scribes	some of	them	you will kill	and	crucify	and	some of

αὐτῶν	μαστιγώσετε	ἐν	ταῖς	συναγωγαῖς	ὑμῶν	καὶ	διώξετε	ἀπὸ	πόλεως
them	you will flog	in	the	synagogues	of you	and	pursue	from	city

εἰς	πόλιν·
to	city

CLOSE ENGLISH

Because of this, look, I send you prophets and wise people and scribes. Some of them you will kill and crucify, and some you will flog in your synagogues and pursue from city to city,

FLUENT ENGLISH

That is why I am sending you prophets, wise people, and scribes. Some you will kill and crucify; others you will flog in your synagogues and hunt from one city to the next,

Matt. 23:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπως	ἔλθῃ	ἐφ’	ὑμᾶς	πᾶν	αἷμα	δίκαιον	ἐκχυννόμενον	ἐπὶ	τῆς	γῆς
so that	may come	upon	you	all	blood	righteous	being shed	upon	the	earth

ἀπὸ	τοῦ	αἵματος	Ἅβελ	τοῦ	δικαίου	ἕως	τοῦ	αἵματος	Ζαχαρίου	υἱοῦ
from	the	blood	of Abel	the	righteous	until	the	blood	of Zechariah	son

Βαραχίου,	ὃν	ἐφονεύσατε	μεταξὺ	τοῦ	ναοῦ	καὶ	τοῦ	θυσιαστηρίου.
of Barachiah	whom	you murdered	between	the	sanctuary	and	the	altar

CLOSE ENGLISH

so that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar.

FLUENT ENGLISH

so that you will answer for all the innocent blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar.

Matt. 23:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν,	ἥξει	ταῦτα	πάντα	ἐπὶ	τὴν	γενεὰν	ταύτην.
truly	I say	to you	will come	these things	all	upon	the	generation	this

CLOSE ENGLISH

Truly I say to you, all these things will come upon this generation.

FLUENT ENGLISH

I tell you the truth: all this will fall on this generation.

Matt. 23:37

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰερουσαλὴμ	Ἰερουσαλήμ,	ἡ	ἀποκτείνουσα	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 often	I wished

ἐπισυναγαγεῖν	τὰ	τέκνα	σου,	ὃν	τρόπον	ὄρνις	ἐπισυνάγει	τὰ
to gather together	the	children	of you	in which	manner	a hen	gathers	the

νοσσία	αὐτῆς	ὑπὸ	τὰς	πτέρυγας,	καὶ	οὐκ	ἠθελήσατε;
chicks	of her	under	the	wings	and	not	you were willing

CLOSE ENGLISH

Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I wished to gather your children as a hen gathers her chicks under her wings, and you were unwilling!”

FLUENT ENGLISH

Jerusalem, Jerusalem! You kill the prophets and stone those sent to you. How often I wanted to gather your children as a hen gathers her chicks under her wings, but you would not let me!”

SECTION NOTES

23:34-37. Prophets, wise people, and scribes remain three groups. Killing, crucifying, flogging, and pursuing from city to city all remain. The so-that link into verse 35 is retained rather than silently changed into a merely retrospective explanation. Righteous blood becomes innocent blood in fluent English, while righteous Abel remains. Answer for explicates blood coming upon the addressees as responsibility.

Zechariah son of Barachiah belongs to the adopted Matthew text and is not corrected to another patronymic or shortened to Luke’s Zechariah. His historical identification is disputed; the translation does not resolve it by changing the text. The direct you murdered and this generation are preserved without widening them into an assertion about all Jewish people. Sanctuary and altar remain separate.

Jerusalem is addressed twice. The Greek moves between the city as a singular figure and its people in the plural; the interlinear exposes the pronouns, while English follows the direct address. Killing and stoning, the repeated desire to gather, the children, the hen and chicks, the wings, and the refusal all remain.

FOLLOWING CONTEXT / Matt. 23:38

“Look, your house is left to you deserted.

MT-137 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-118, SR-0130)
Two parts of this speech are compared with different passages in Luke.
The rebuke concerning the prophets: Matthew 23:29–36 and Luke 11:47–51. The passages connect the prophets' graves and their killing with responsibility for shed blood; both name Abel and Zechariah. Matthew calls Zechariah the son of Barachiah; Luke 11:51 does not include that description.
The address to Jerusalem: Matthew 23:37 and Luke 13:34. The shared theme is the desire to gather Jerusalem's children.
No Thomas parallel is listed in this note.

MT-138 / Matthew 23:38-39

The deserted house and the coming one

PRECEDING CONTEXT / Matt. 23:37

Jerusalem, Jerusalem! You kill the prophets and stone those sent to you. How often I wanted to gather your children as a hen gathers her chicks under her wings, but you would not let me!”

Matt. 23:38

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδοὺ	ἀφίεται	ὑμῖν	ὁ	οἶκος	ὑμῶν	ἔρημος.
look	is left	to you	the	house	of you	desolate

CLOSE ENGLISH

“Look, your house is left to you desolate.

FLUENT ENGLISH

“Look, your house is left to you deserted.

Matt. 23:39

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	γὰρ	ὑμῖν,	οὐ	μή	με	ἴδητε	ἀπ’	ἄρτι	ἕως	ἂν
I say	for	to you	not	[emphatic not]	me	will you see	from	now	until	[modal]

εἴπητε·	Εὐλογημένος	ὁ	ἐρχόμενος	ἐν	ὀνόματι	κυρίου.
you say	blessed	the one	coming	in	[the] name	of [the] Lord

CLOSE ENGLISH

For I say to you, from now on you will certainly not see me until you say, ‘Blessed is the one who comes in the name of the Lord.’”

FLUENT ENGLISH

For I tell you, you will not see me again until you say, ‘Blessed is the one who comes in the name of the Lord.’”

SECTION NOTES

23:38–39. Desolate / deserted translates eremos, explicitly present in the adopted Matthew text. House is not replaced with an interpretive Temple in the translation. The strong negative and from now remain explicit in the close layer; fluent not see me again carries the temporal force. The blessing preserves the coming one and the Lord’s name. No timetable or account of how the saying must be fulfilled is inserted.

MT-138 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-118, SR-0131)
Luke 13:35, the abandoned house and blessing of the coming one.
Matthew’s adopted text includes desolate and from now; those additions are not imposed on Luke’s line.
No Thomas counterpart is listed.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 23, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+23&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:23, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2323/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2325/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:35, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2335/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 23:37, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2337/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-139-MT-140 · Matthew 24: the temple, endurance, and urgent flight

2 CORPUS UNITS **24 MAIN VERSES** **3 ENGLISH LAYERS**

The temple’s destruction, misleading messianic claims, wars and suffering, endurance and worldwide witness, Daniel’s allusion, urgent flight, and warnings against secret reports.

Reading sections

MT-139	The temple buildings will be torn down	Matthew 24:2
MT-140	Misleading claims and the beginning of birth pains	Matthew 24:4-8
MT-140	Suffering, endurance, and witness to the nations	Matthew 24:9-14
MT-140	The desolating abomination and urgent flight	Matthew 24:15-18
MT-140	The severity and shortening of the distress	Matthew 24:19-22
MT-140	Do not follow secret reports of the Messiah	Matthew 24:23-26

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[art.] marks an article without a natural English equivalent; [modal] a conditional particle; [emphatic not] the second member of a strong Greek negative. The reader aside at 24:15 remains part of the complete main verse.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MT-139 / Matthew 24:2

The temple buildings will be torn down

PRECEDING CONTEXT / Matt. 24:1

Jesus left the temple and was walking away when his disciples came to point out the temple buildings to him.

Matt. 24:2

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Οὐ	βλέπετε	ταῦτα	πάντα;
he	but	answering	said	to them	not [question]	do you see	these things	all

ἀμὴν	λέγω	ὑμῖν,	οὐ	μὴ	ἀφεθῇ	ὧδε	λίθος	ἐπὶ	λίθον	ὃς	οὐ
truly	I say	to you	not	[emphatic not]	will be left	here	a stone	upon	a stone	which	not

καταλυθήσεται.
will be torn down

CLOSE ENGLISH

But he answered them, “Do you not see all these things? Truly I say to you, no stone will be left here upon another that will not be torn down.”

FLUENT ENGLISH

He answered, “Do you see all these things? I tell you the truth: not one stone here will be left standing on another. They will all be torn down.”

SECTION NOTES

24:2. The full main verse includes the answer introduction, question, solemn assurance, and destruction saying. The close layer preserves the negative question; fluent English uses its natural affirmative-question force. The strong negative concerns every stone, not only some buildings. The before-context uses temple for hieron; it is distinct from naos, sanctuary, in the preceding chapter. The complete disciples’ question is following context and then preceding context for MT-140.

FOLLOWING CONTEXT / Matt. 24:3

As he sat on the Mount of Olives, his disciples came to him privately and asked, “Tell us, when will these things happen? And what will be the sign of your coming and the end of the age?”

MT-139 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-120, SR-0132)
Mark 13:2 and Luke 21:6 are the close canonical units.
No directly comparable saying in the Gospel of Thomas is established.
Related narrative passages (H-120): Mark 13:1–37; Luke 21:5–38.

MT-140 / Matthew 24:4-26

Warnings, endurance, and urgent flight

PRECEDING CONTEXT / Matt. 24:3

As he sat on the Mount of Olives, his disciples came to him privately and asked, “Tell us, when will these things happen? And what will be the sign of your coming and the end of the age?”

Misleading claims and the beginning of birth pains

Matt. 24:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Βλέπετε	μή	τις	ὑμᾶς
and	answering	[art.]	Jesus	said	to them	see to it	lest	anyone	you

πλανήσῃ·
lead astray

CLOSE ENGLISH

And Jesus answered them, “See that no one leads you astray.

FLUENT ENGLISH

Jesus answered, “Take care that no one misleads you.

Matt. 24:5

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	γὰρ	ἐλεύσονται	ἐπὶ	τῷ	ὀνόματί	μου	λέγοντες·	Ἐγώ	εἰμι	ὁ
many	for	will come	in	the	name	of me	saying	I	am	the

χριστός,	καὶ	πολλοὺς	πλανήσουσιν.
Messiah	and	many	they will lead astray

CLOSE ENGLISH

For many will come in my name, saying, ‘I am the Messiah,’ and will lead many astray.

FLUENT ENGLISH

Many will come in my name and say, ‘I am the Messiah.’ They will mislead many people.

Matt. 24:6

Greek: adopted SBLGNT text. Word-order interlinear.

μελλήσετε	δὲ	ἀκούειν	πολέμους	καὶ	ἀκοὰς	πολέμων·	ὁρᾶτε,	μὴ
you will be about	but	to hear	wars	and	reports	of wars	see to it	not

θροεῖσθε·	δεῖ	γὰρ	γενέσθαι,	ἀλλ’	οὔπω	ἐστὶν	τὸ	τέλος.
be alarmed	it is necessary	for	to happen	but	not yet	is	the	end

CLOSE ENGLISH

You will hear of wars and reports of wars. See that you are not alarmed, for this must happen, but the end is not yet.

FLUENT ENGLISH

You will hear about wars and rumors of wars. Do not be alarmed. These things must happen, but the end has not yet come.

Matt. 24:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγερθήσεται	γὰρ	ἔθνος	ἐπὶ	ἔθνος	καὶ	βασιλεία	ἐπὶ	βασιλείαν,	καὶ
will rise	for	nation	against	nation	and	kingdom	against	kingdom	and

ἔσονται	λιμοὶ	καὶ	σεισμοὶ	κατὰ	τόπους·
there will be	famines	and	earthquakes	in	places

CLOSE ENGLISH

For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.

FLUENT ENGLISH

Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in different places.

Matt. 24:8

Greek: adopted SBLGNT text. Word-order interlinear.

πάντα	δὲ	ταῦτα	ἀρχὴ	ὠδίνων.
all	but	these things	[the] beginning	of birth pains

CLOSE ENGLISH

But all these things are the beginning of birth pains.

FLUENT ENGLISH

All this is only the beginning of birth pains.

SECTION NOTES

24:4-8. The speech warns against being misled before describing wars and disasters. Messiah is retained as the claim of the pretenders. The adopted Greek has famines and earthquakes, without an added pestilences clause. Not yet the end and the beginning of birth pains remain separate qualifications; no current event is identified as their fulfillment.

MT-140 / Matthew 24:9-14

Suffering, endurance, and witness to the nations

Matt. 24:9

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	παραδώσουσιν	ὑμᾶς	εἰς	θλῖψιν	καὶ	ἀποκτενοῦσιν	ὑμᾶς,	καὶ
then	they will hand over	you	to	affliction	and	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

CLOSE ENGLISH

Then they will hand you over to affliction and will kill you, and you will be hated by all the nations because of my name.

FLUENT ENGLISH

Then people will hand you over to suffering and put you to death. All nations will hate you because of my name.

Matt. 24:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	σκανδαλισθήσονται	πολλοὶ	καὶ	ἀλλήλους	παραδώσουσιν	καὶ
and	then	will stumble	many	and	one another	will hand over	and

μισήσουσιν	ἀλλήλους·
will hate	one another

CLOSE ENGLISH

And then many will stumble and will betray one another and hate one another.

FLUENT ENGLISH

Then many will fall away. They will betray and hate one another.

Matt. 24:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλοὶ	ψευδοπροφῆται	ἐγερθήσονται	καὶ	πλανήσουσιν	πολλούς·
and	many	false prophets	will arise	and	will lead astray	many

CLOSE ENGLISH

And many false prophets will arise and lead many astray.

FLUENT ENGLISH

Many false prophets will arise and mislead many people.

Matt. 24:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διὰ	τὸ	πληθυνθῆναι	τὴν	ἀνομίαν	ψυγήσεται	ἡ	ἀγάπη	τῶν
and	because of	the	to be multiplied	the	lawlessness	will grow cold	the	love	of the

πολλῶν.
many

CLOSE ENGLISH

And because lawlessness increases, the love of many will grow cold.

FLUENT ENGLISH

As lawlessness spreads, the love of many will grow cold.

Matt. 24:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ὑπομείνας	εἰς	τέλος	οὗτος	σωθήσεται.
the one	but	having endured	to	[the] end	this one	will be saved

CLOSE ENGLISH

But the one who endures to the end, that one will be saved.

FLUENT ENGLISH

But whoever endures to the end will be saved.

Matt. 24:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κηρυχθήσεται	τοῦτο	τὸ	εὐαγγέλιον	τῆς	βασιλείας	ἐν	ὅλῃ	τῇ
and	will be proclaimed	this	the	good news	of the	kingdom	in	all	the

οἰκουμένῃ	εἰς	μαρτύριον	πᾶσιν	τοῖς	ἔθνεσιν,	καὶ	τότε	ἥξει	τὸ
inhabited world	as	a testimony	to all	the	nations	and	then	will come	the

τέλος.
end

CLOSE ENGLISH

And this good news of the kingdom will be proclaimed in the whole inhabited world as a testimony to all the nations, and then the end will come.

FLUENT ENGLISH

This good news of the kingdom will be proclaimed throughout the world as a witness to all nations. Then the end will come.

SECTION NOTES

24:9-14. Handing over, killing, hatred, mutual betrayal, false prophecy, lawlessness, and love growing cold are all retained. Fall away renders the stumbling expression in this setting. Verse 13 repeats the Greek endurance clause of 10:22 exactly; its seven glosses and English wording continue that rendering. Inhabited world renders oikoumene in the close layer, while fluent throughout the world preserves the breadth without fixing a modern map or date.

MT-140 / Matthew 24:15-18

The desolating abomination and urgent flight

Matt. 24:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅταν	οὖν	ἴδητε	τὸ	βδέλυγμα	τῆς	ἐρημώσεως	τὸ	ῥηθὲν	διὰ
when	therefore	you see	the	abomination	of the	desolation	the one	spoken of	through

Δανιὴλ	τοῦ	προφήτου	ἑστὸς	ἐν	τόπῳ	ἁγίῳ,	ὁ	ἀναγινώσκων
Daniel	the	prophet	standing	in	a place	holy	the one	reading

νοείτω,
let understand

CLOSE ENGLISH

So when you see the abomination of desolation spoken of through Daniel the prophet standing in a holy place (let the reader understand),

FLUENT ENGLISH

So when you see the desolating abomination that the prophet Daniel spoke of standing in a holy place (let the reader understand),

Matt. 24:16

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	οἱ	ἐν	τῇ	Ἰουδαίᾳ	φευγέτωσαν	ἐπὶ	τὰ	ὄρη,
then	the ones	in	[art.]	Judea	let flee	to	the	mountains

CLOSE ENGLISH

then let those in Judea flee to the mountains.

FLUENT ENGLISH

those in Judea must flee to the mountains.

Matt. 24:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἐπὶ	τοῦ	δώματος	μὴ	καταβάτω	ἆραι	τὰ	ἐκ	τῆς	οἰκίας
the one	on	the	housetop	not	let come down	to take	the things	from	the	house

αὐτοῦ,
of him

CLOSE ENGLISH

Let the person on the housetop not come down to take the things from his house,

FLUENT ENGLISH

Anyone on the roof must not go down to get things from the house.

Matt. 24:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	ἐν	τῷ	ἀγρῷ	μὴ	ἐπιστρεψάτω	ὀπίσω	ἆραι	τὸ	ἱμάτιον
and	the one	in	the	field	not	let turn	back	to take	the	cloak

αὐτοῦ.
of him

CLOSE ENGLISH

and let the person in the field not turn back to take his cloak.

FLUENT ENGLISH

Anyone in the field must not go back for their cloak.

SECTION NOTES

24:15-18. Daniel and a holy place are explicit in Matthew’s adopted text. The desolating abomination remains an allusive expression rather than a named historical ruler or modern event. Let the reader understand is part of the full verse and receives all three layers; parentheses mark its editorial aside. Judea, mountains, rooftop, house belongings, field, and cloak remain distinct. Details from Luke’s encircled Jerusalem or Mark’s wording are not imported.

MT-140 / Matthew 24:19-22

The severity and shortening of the distress

Matt. 24:19

Greek: adopted SBLGNT text. Word-order interlinear.

οὐαὶ	δὲ	ταῖς	ἐν	γαστρὶ	ἐχούσαις	καὶ	ταῖς	θηλαζούσαις	ἐν
woe	but	to the ones	in	[the] womb	having	and	to the ones	nursing	in

ἐκείναις	ταῖς	ἡμέραις.
those	the	days

CLOSE ENGLISH

But woe to those who are pregnant and those who are nursing in those days!

FLUENT ENGLISH

How terrible those days will be for women who are pregnant or nursing babies!

Matt. 24:20

Greek: adopted SBLGNT text. Word-order interlinear.

προσεύχεσθε	δὲ	ἵνα	μὴ	γένηται	ἡ	φυγὴ	ὑμῶν	χειμῶνος	μηδὲ
pray	but	that	not	may happen	the	flight	of you	in winter	nor

σαββάτῳ·
on a Sabbath

CLOSE ENGLISH

Pray that your flight does not happen in winter or on a Sabbath.

FLUENT ENGLISH

Pray that you will not have to flee in winter or on a Sabbath.

Matt. 24:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσται	γὰρ	τότε	θλῖψις	μεγάλη	οἵα	οὐ	γέγονεν	ἀπ’	ἀρχῆς
there will be	for	then	affliction	great	such as	not	has happened	from	[the] beginning

κόσμου	ἕως	τοῦ	νῦν	οὐδ’	οὐ	μὴ	γένηται.
of [the] world	until	the	now	nor	not	[emphatic not]	will happen

CLOSE ENGLISH

For then there will be great affliction, such as has not happened from the beginning of the world until now, nor ever will happen.

FLUENT ENGLISH

For then there will be suffering greater than anything since the world began, and nothing like it will ever happen again.

Matt. 24:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰ	μὴ	ἐκολοβώθησαν	αἱ	ἡμέραι	ἐκεῖναι,	οὐκ	ἂν	ἐσώθη
and	if	not	were shortened	the	days	those	not	[modal]	would be saved

πᾶσα	σάρξ·	διὰ	δὲ	τοὺς	ἐκλεκτοὺς	κολοβωθήσονται	αἱ	ἡμέραι
all	flesh	because of	but	the	chosen ones	will be shortened	the	days

ἐκεῖναι.
those

CLOSE ENGLISH

And if those days were not shortened, no flesh would be saved. But for the sake of the chosen, those days will be shortened.

FLUENT ENGLISH

If that time were not cut short, no one would survive. But for the sake of the chosen, those days will be cut short.

SECTION NOTES

24:19-22. Pregnant and nursing women are both named. Matthew’s Sabbath qualification is retained alongside winter. Great affliction / suffering does not become a technical chronology in this translation. The counterfactual aorists in verse 22 remain visible in the interlinear; continuous English uses were not / would, followed by the source’s future will be shortened. Shortening concerns the duration of the distress, not the number of daylight hours. No flesh becomes no one would survive in this context. The passive has no added named agent.

MT-140 / Matthew 24:23-26

Do not follow secret reports of the Messiah

Matt. 24:23

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἐάν	τις	ὑμῖν	εἴπῃ·	Ἰδοὺ	ὧδε	ὁ	χριστός,	ἤ·	Ὧδε,	μὴ
then	if	anyone	to you	says	look	here	the	Messiah	or	here	not

πιστεύσητε·
believe

CLOSE ENGLISH

Then if anyone says to you, ‘Look, here is the Messiah,’ or, ‘Here,’ do not believe it.

FLUENT ENGLISH

If anyone then tells you, ‘Look, the Messiah is here!’ or, ‘There he is!’ do not believe it.

Matt. 24:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγερθήσονται	γὰρ	ψευδόχριστοι	καὶ	ψευδοπροφῆται,	καὶ	δώσουσιν	σημεῖα
will arise	for	false messiahs	and	false prophets	and	they will give	signs

μεγάλα	καὶ	τέρατα	ὥστε	πλανῆσαι	εἰ	δυνατὸν	καὶ	τοὺς	ἐκλεκτούς·
great	and	wonders	so as	to lead astray	if	possible	even	the	chosen ones

CLOSE ENGLISH

For false messiahs and false prophets will arise and give great signs and wonders, so as to lead astray, if possible, even the chosen.

FLUENT ENGLISH

False messiahs and false prophets will arise and perform great signs and wonders to mislead even the chosen, if possible.

Matt. 24:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδοὺ	προείρηκα	ὑμῖν.
look	I have told beforehand	you

CLOSE ENGLISH

Look, I have told you beforehand.

FLUENT ENGLISH

Remember, I have warned you in advance.

Matt. 24:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	οὖν	εἴπωσιν	ὑμῖν·	Ἰδοὺ	ἐν	τῇ	ἐρήμῳ	ἐστίν,	μὴ	ἐξέλθητε·
if	therefore	they say	to you	look	in	the	wilderness	he is	not	go out

Ἰδοὺ	ἐν	τοῖς	ταμείοις,	μὴ	πιστεύσητε·
look	in	the	inner rooms	not	believe

CLOSE ENGLISH

So if they say to you, ‘Look, he is in the wilderness,’ do not go out; ‘Look, he is in the inner rooms,’ do not believe it.”

FLUENT ENGLISH

So if they tell you, ‘He is out in the wilderness,’ do not go there. If they say, ‘He is in the inner rooms,’ do not believe it.”

SECTION NOTES

24:23-26. Greek has here in both quoted reports at verse 23; the close layer preserves both, while fluent here / there marks rival reports naturally. False messiahs and false prophets, great signs and wonders, and if possible even the chosen all remain. The conditional phrase is not expanded into a doctrinal declaration of possibility or impossibility. Wilderness and inner rooms remain separate locations. Verse 25 is a warning already given, not a newly announced sign.

FOLLOWING CONTEXT / Matt. 24:27

For just as lightning flashes from east to west, so will the coming of the Son of Man be.

MT-140 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-120, SR-0133)
Mark 13:5–8 for 24:4–8; Mark 13:9–13 for 24:9–14; Mark 13:14–20 for 24:15–22; Mark 13:21–23 for 24:23–25.
Luke 21:8–24 has its own order and armies surrounding Jerusalem, without Matthew’s Daniel and Sabbath wording.
Luke 17:23 relates to 24:26; Luke 17:31 to 24:17–18.
No Thomas counterpart is listed.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 24, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+24&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 24:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2415/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 24:22, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2422/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 24:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2424/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-141-MT-143 · Matthew 24: the coming, the unknown day, and watchfulness

3 CORPUS UNITS	25 MAIN VERSES	3 ENGLISH LAYERS

Lightning and the gathering, the fig-tree lesson, this generation, the unknown day, Noah’s days, taken and left, the thief, and the faithful and wicked slave.

Reading sections

MT-141	Lightning, the sky, and gathering the chosen	Matthew 24:27-31
MT-141	The fig tree, this generation, and the unknown day	Matthew 24:32-36
MT-141	Noah’s days and unexpected separation	Matthew 24:37-41
MT-142	Watchfulness and the thief	Matthew 24:42-44
MT-143	The faithful slave and the household	Matthew 24:45-47
MT-143	Delay, abuse, and the master’s return	Matthew 24:48-51

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[modal] marks a conditional particle; [emphatic not] identifies a strong negative. The source sign at 24:40 is retained. The alternative he / it at 24:33 and eagles / vultures at 24:28 are explained in notes.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MT-141 / Matthew 24:27-41

The coming and the unknown day

PRECEDING CONTEXT / Matt. 24:26

So if they tell you, ‘He is out in the wilderness,’ do not go there. If they say, ‘He is in the inner rooms,’ do not believe it.”

Lightning, the sky, and gathering the chosen

Matt. 24:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὥσπερ	γὰρ	ἡ	ἀστραπὴ	ἐξέρχεται	ἀπὸ	ἀνατολῶν	καὶ	φαίνεται	ἕως
just as	for	the	lightning	comes out	from	[the] east	and	is visible	as far as

δυσμῶν,	οὕτως	ἔσται	ἡ	παρουσία	τοῦ	υἱοῦ	τοῦ	ἀνθρώπου·
[the] west	so	will be	the	coming	of the	Son	of	Man

CLOSE ENGLISH

For just as lightning comes from the east and is visible as far as the west, so will be the coming of the Son of Man.

FLUENT ENGLISH

For just as lightning flashes from east to west, so will the coming of the Son of Man be.

Matt. 24:28

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπου	ἐὰν	ᾖ	τὸ	πτῶμα,	ἐκεῖ	συναχθήσονται	οἱ	ἀετοί.
wherever	[modal]	may be	the	corpse	there	will be gathered	the	eagles

CLOSE ENGLISH

Wherever the corpse is, there the eagles will gather.

FLUENT ENGLISH

Wherever the dead body lies, the vultures will gather.

Matt. 24:29

Greek: adopted SBLGNT text. Word-order interlinear.

Εὐθέως	δὲ	μετὰ	τὴν	θλῖψιν	τῶν	ἡμερῶν	ἐκείνων	ὁ	ἥλιος
immediately	but	after	the	affliction	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	the	heaven	and	the	powers	of the	heavens

σαλευθήσονται.
will be shaken

CLOSE ENGLISH

But immediately after the affliction 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.

FLUENT ENGLISH

Immediately after the suffering of those days, the sun will grow dark, the moon will give no light, the stars will fall from the sky, and the powers of heaven will be shaken.

Matt. 24:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	φανήσεται	τὸ	σημεῖον	τοῦ	υἱοῦ	τοῦ	ἀνθρώπου	ἐν	τῷ
and	then	will appear	the	sign	of the	Son	of	Man	in	the

οὐρανῷ,	καὶ	τότε	κόψονται	πᾶσαι	αἱ	φυλαὶ	τῆς	γῆς	καὶ	ὄψονται
heaven	and	then	will mourn	all	the	tribes	of the	earth	and	will see

τὸν	υἱὸν	τοῦ	ἀνθρώπου	ἐρχόμενον	ἐπὶ	τῶν	νεφελῶν	τοῦ	οὐρανοῦ
the	Son	of	Man	coming	on	the	clouds	of the	heaven

μετὰ	δυνάμεως	καὶ	δόξης	πολλῆς·
with	power	and	glory	great

CLOSE ENGLISH

And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

FLUENT ENGLISH

Then the sign of the Son of Man will appear in the sky. All the peoples of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

Matt. 24:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποστελεῖ	τοὺς	ἀγγέλους	αὐτοῦ	μετὰ	σάλπιγγος	μεγάλης,	καὶ	
and	he will send	the	angels	of him	with	a trumpet	great	and	
ἐπισυνάξουσιν	τοὺς	ἐκλεκτοὺς	αὐτοῦ	ἐκ	τῶν	τεσσάρων	ἀνέμων	ἀπ’	
they will gather	the	chosen ones	of him	from	the	four	winds	from	
ἄκρων	οὐρανῶν	ἕως	τῶν	ἄκρων	αὐτῶν.				
[the] ends	of [the] heavens	to	the	ends	of them				

CLOSE ENGLISH

And he will send his angels with a great trumpet, and they will gather his chosen from the four winds, from one end of the heavens to the other.

FLUENT ENGLISH

He will send his angels with a loud trumpet, and they will gather his chosen from the four winds, from one end of heaven to the other.

SECTION NOTES

24:27-31. The existing fluent 24:27 is retained. Coming renders parousia, as in the disciples’ question. Aetoi at 24:28 can denote eagles or vultures; the close layer exposes eagles and fluent English selects vultures for the corpse setting. No Roman-army or other historical identification is inserted. Immediately after remains the stated temporal link. The sun, moon, stars, heavenly powers, sign, mourning, clouds, power, glory, angels, trumpet, four winds, and gathering all remain.

Earth in tribes of the earth is the chosen scope in both layers, with peoples as the fluent social term; the Greek word can also mean land. A great / loud trumpet follows the adopted wording without adding the separate sound noun of another reading. The note does not decide an apocalyptic chronology or explain the sign as a specific object.

MT-141 / Matthew 24:32-36

The fig tree, this generation, and the unknown day

Matt. 24:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπὸ	δὲ	τῆς	συκῆς	μάθετε	τὴν	παραβολήν·	ὅταν	ἤδη	ὁ	κλάδος
from	but	the	fig tree	learn	the	parable	when	already	the	branch

αὐτῆς	γένηται	ἁπαλὸς	καὶ	τὰ	φύλλα	ἐκφύῃ,	γινώσκετε	ὅτι	ἐγγὺς	τὸ
of it	becomes	tender	and	the	leaves	puts out	you know	that	near	the

θέρος·
summer

CLOSE ENGLISH

Now learn the parable from the fig tree: when its branch has already become tender and puts out leaves, you know that summer is near.

FLUENT ENGLISH

Learn the lesson of the fig tree. When its branch grows tender and puts out leaves, you know summer is near.

Matt. 24:33

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	καὶ	ὑμεῖς,	ὅταν	ἴδητε	πάντα	ταῦτα,	γινώσκετε	ὅτι	ἐγγύς
so	also	you	when	you see	all	these things	know	that	near

ἐστιν	ἐπὶ	θύραις.
it is	at	[the] doors

CLOSE ENGLISH

So also, when you see all these things, know that it is near, at the doors.

FLUENT ENGLISH

In the same way, when you see all these things, know that it is near, right at the door.

Matt. 24:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐ	μὴ	παρέλθῃ	ἡ	γενεὰ	αὕτη	ἕως
truly	I say	to you	that	not	[emphatic not]	will pass away	the	generation	this	until

ἂν	πάντα	ταῦτα	γένηται.
[modal]	all	these things	happen

CLOSE ENGLISH

Truly I say to you that this generation will certainly not pass away until all these things happen.

FLUENT ENGLISH

I tell you the truth: this generation will not pass away until all these things happen.

Matt. 24:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	οὐρανὸς	καὶ	ἡ	γῆ	παρελεύσεται,	οἱ	δὲ	λόγοι	μου	οὐ
the	heaven	and	the	earth	will pass away	the	but	words	of me	not

μὴ	παρέλθωσιν.
[emphatic not]	will pass away

CLOSE ENGLISH

Heaven and earth will pass away, but my words will certainly not pass away.

FLUENT ENGLISH

Heaven and earth will pass away, but my words will never pass away.

Matt. 24:36

Greek: adopted SBLGNT text. Word-order interlinear.

Περὶ	δὲ	τῆς	ἡμέρας	ἐκείνης	καὶ	ὥρας	οὐδεὶς	οἶδεν,	οὐδὲ	οἱ
about	but	the	day	that	and	hour	no one	knows	not even	the

ἄγγελοι	τῶν	οὐρανῶν	οὐδὲ	ὁ	υἱός,	εἰ	μὴ	ὁ	πατὴρ	μόνος.
angels	of the	heavens	nor	the	Son	except	[with except]	the	Father	alone

CLOSE ENGLISH

But concerning that day and hour, no one knows, not even the angels of the heavens, nor the Son, but the Father alone.

FLUENT ENGLISH

No one knows that day or hour, not even the angels in heaven or the Son. Only the Father knows.

SECTION NOTES

24:32-36. Fig-tree growth illustrates recognition; the text does not identify the tree with a modern nation. At verse 33 the Greek has no expressed subject for is near. Both continuous layers select it, referring to the approaching event; he is near is a legitimate alternative and is not a different Greek text. This generation remains untranslated into a different group or a fixed duration. Heaven and earth versus my words preserves the strong contrast.

The adopted verse 36 expressly contains nor the Son and Father alone. Both are retained; neither omission nor a doctrinal explanation replaces the source. The absence of a known day and hour remains part of the discourse.

MT-141 / Matthew 24:37-41

Noah’s days and unexpected separation

Matt. 24:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὥσπερ	γὰρ	αἱ	ἡμέραι	τοῦ	Νῶε,	οὕτως	ἔσται	ἡ	παρουσία	τοῦ	υἱοῦ
just as	for	the	days	of	Noah	so	will be	the	coming	of the	Son

τοῦ	ἀνθρώπου·
of	Man

CLOSE ENGLISH

For as were the days of Noah, so will be the coming of the Son of Man.

FLUENT ENGLISH

The coming of the Son of Man will be like the days of Noah.

Matt. 24:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	γὰρ	ἦσαν	ἐν	ταῖς	ἡμέραις	ταῖς	πρὸ	τοῦ	κατακλυσμοῦ
as	for	they were	in	the	days	the ones	before	the	flood

τρώγοντες	καὶ	πίνοντες,	γαμοῦντες	καὶ	γαμίζοντες,	ἄχρι	ἧς	ἡμέρας
eating	and	drinking	marrying	and	giving in marriage	until	which	day

εἰσῆλθεν	Νῶε	εἰς	τὴν	κιβωτόν,
entered	Noah	into	the	ark

CLOSE ENGLISH

For in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark,

FLUENT ENGLISH

In the days before the flood, people were eating and drinking, marrying and arranging marriages, right up to the day Noah entered the ark.

Matt. 24:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἔγνωσαν	ἕως	ἦλθεν	ὁ	κατακλυσμὸς	καὶ	ἦρεν	ἅπαντας,
and	not	they knew	until	came	the	flood	and	took away	all

οὕτως	ἔσται	καὶ	ἡ	παρουσία	τοῦ	υἱοῦ	τοῦ	ἀνθρώπου.
so	will be	also	the	coming	of the	Son	of	Man

CLOSE ENGLISH

and they did not know until the flood came and took them all away. So also will be the coming of the Son of Man.

FLUENT ENGLISH

They knew nothing until the flood came and swept them all away. That is how the coming of the Son of Man will be.

Matt. 24:40

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	δύο	ἔσονται	ἐν	τῷ	ἀγρῷ,	εἷς	παραλαμβάνεται	καὶ	⌜εἷς	ἀφίεται·
then	two	will be	in	the	field	one	is taken	and	one	is left

CLOSE ENGLISH

Then two will be in the field; one is taken and one is left.

FLUENT ENGLISH

Then two people will be in the field. One will be taken and the other left.

Matt. 24:41

Greek: adopted SBLGNT text. Word-order interlinear.

δύο	ἀλήθουσαι	ἐν	τῷ	μύλῳ,	μία	παραλαμβάνεται	καὶ	μία	ἀφίεται.
two	grinding	at	the	mill	one	is taken	and	one	is left

CLOSE ENGLISH

Two women will be grinding at the mill; one is taken and one is left.

FLUENT ENGLISH

Two women will be grinding at the mill. One will be taken and the other left.

SECTION NOTES

24:37-41. Eating, drinking, marrying, and giving in marriage are ordinary activities in the comparison. The active giving-in-marriage form is retained in the close layer and rendered arranging marriages in fluent English. The lack of awareness continues until the flood; then the text repeats the coming comparison. The two people in the field and two women at the mill remain separate scenes. The feminine forms identify women in verse 41; no extra location is supplied. Taken and left are passive, without adding agents, destinations, or a doctrine of which group is rescued. The source sign in 24:40 is retained.

FOLLOWING CONTEXT / Matt. 24:42

So stay alert. You do not know which day your master is coming.

MT-141 / EDITORIAL APPARATUS

Unit notes and parallels

Interpretive alternatives accompany the Greek text.

PARALLEL PASSAGES

Comparing the passages (H-120, SR-0134)
Mark 13:24–32 for 24:29–36; Luke 21:25–28 for 24:29–30; Luke 21:29–33 for 24:32–35.
Luke 17:24 for 24:27; Luke 17:26–27 for 24:37–39; Luke 17:34–35 for 24:40–41; Luke 17:37 for 24:28.
Lot, the bed scene, and Luke’s kingdom-near wording are not added.
Thomas saying 11 and composite Gospel of Thomas, saying 111 relate thematically to passing heaven, not the whole speech.
Related narrative passages (H-120): Mark 13:1–37; Luke 21:5–38.

MT-142 / Matthew 24:42-44

Watchfulness and the thief

PRECEDING CONTEXT / Matt. 24:41

Two women will be grinding at the mill. One will be taken and the other left.

Matt. 24:42

Greek: adopted SBLGNT text. Word-order interlinear.

γρηγορεῖτε	οὖν,	ὅτι	οὐκ	οἴδατε	ποίᾳ	ἡμέρᾳ	ὁ	κύριος	ὑμῶν
keep watch	therefore	because	not	you know	on which	day	the	master	of you

ἔρχεται.
comes

CLOSE ENGLISH

So keep watch, because you do not know on what day your master comes.

FLUENT ENGLISH

So stay alert. You do not know which day your master is coming.

Matt. 24:43

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖνο	δὲ	γινώσκετε	ὅτι	εἰ	ᾔδει	ὁ	οἰκοδεσπότης	ποίᾳ	φυλακῇ
that	but	know	that	if	had known	the	householder	in which	watch

ὁ	κλέπτης	ἔρχεται,	ἐγρηγόρησεν	ἂν	καὶ	οὐκ	ἂν
the	thief	comes	he would have kept watch	[modal]	and	not	[modal]

εἴασεν	διορυχθῆναι	τὴν	οἰκίαν	αὐτοῦ.
would have allowed	to be dug through	the	house	of him

CLOSE ENGLISH

But know this: if the householder had known in which watch the thief was coming, he would have kept watch and would not have allowed his house to be broken into.

FLUENT ENGLISH

Understand this: if the homeowner had known what time of night the thief was coming, he would have stayed awake and prevented the break-in.

Matt. 24:44

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	καὶ	ὑμεῖς	γίνεσθε	ἕτοιμοι,	ὅτι	ᾗ	οὐ	δοκεῖτε
because of	this	also	you	be	ready	because	at which	not	you think

ὥρᾳ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἔρχεται.
hour	the	Son	of	Man	comes

CLOSE ENGLISH

Therefore you also must be ready, because the Son of Man comes at an hour you do not expect.

FLUENT ENGLISH

So you too must be ready. The Son of Man is coming at an hour you do not expect.

SECTION NOTES

24:42-44. The adopted verse 42 says day, not the alternative hour. Master is the domestic image that continues into the following parable; the word can also be rendered Lord. The thief’s watch becomes time of night, and the interlinear keeps the house being dug through behind the idiom broken into. The conditional is counterfactual, not a claim that the homeowner actually stayed awake. Readiness rests on an unexpected hour, without supplying a date.

FOLLOWING CONTEXT / Matt. 24:45

Who, then, is the faithful and wise slave the master put in charge of his household to give them their food on time?

MT-142 / EDITORIAL APPARATUS

Unit notes and parallels

Interpretive alternatives accompany the Greek text.

PARALLEL PASSAGES

Comparing the passages (H-120, SR-0135)
Luke 12:39 for 24:43; Luke 12:40 for 24:44.
Luke 12:35–38 retains its own scene.
Mark 13:35–37 is a watchfulness comparison, not the identical parable.
Thomas saying 21 supplies only part of a composite saying; Gospel of Thomas, saying 103 concerns a prepared householder, not all of 24:42–44.

MT-143 / Matthew 24:45-51

The faithful and the wicked slave

PRECEDING CONTEXT / Matt. 24:44

So you too must be ready. The Son of Man is coming at an hour you do not expect.

The faithful slave and the household

Matt. 24:45

Greek: adopted SBLGNT text. Word-order interlinear.

Τίς	ἄρα	ἐστὶν	ὁ	πιστὸς	δοῦλος	καὶ	φρόνιμος	ὃν	κατέστησεν	ὁ
who	then	is	the	faithful	slave	and	prudent	whom	appointed	the

κύριος	ἐπὶ	τῆς	οἰκετείας	αὐτοῦ	τοῦ	δοῦναι	αὐτοῖς	τὴν	τροφὴν	ἐν
master	over	the	household	of him	to	give	to them	the	food	at

καιρῷ;
[the] proper time

CLOSE ENGLISH

Who then is the faithful and prudent slave whom the master appointed over his household to give them food at the proper time?

FLUENT ENGLISH

Who, then, is the faithful and wise slave the master put in charge of his household to give them their food on time?

Matt. 24:46

Greek: adopted SBLGNT text. Word-order interlinear.

μακάριος	ὁ	δοῦλος	ἐκεῖνος	ὃν	ἐλθὼν	ὁ	κύριος	αὐτοῦ	εὑρήσει
blessed	the	slave	that	whom	having come	the	master	of him	will find

οὕτως	ποιοῦντα·
thus	doing

CLOSE ENGLISH

Blessed is that slave whom his master, when he comes, will find doing so.

FLUENT ENGLISH

Blessed is the slave whose master returns to find him doing that.

Matt. 24:47

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	ἐπὶ	πᾶσιν	τοῖς	ὑπάρχουσιν	αὐτοῦ	καταστήσει
truly	I say	to you	that	over	all	the	possessions	of him	he will appoint

αὐτόν.
him

CLOSE ENGLISH

Truly I say to you that he will appoint him over all his possessions.

FLUENT ENGLISH

I tell you the truth: the master will put him in charge of everything he owns.

SECTION NOTES

24:45-47. Slave and master retain the narrative’s social terms. Prudent / wise continues the distinction used for the builder at 7:24. The appointed task is feeding the household at the proper time; the reward concerns all the master’s possessions. The text does not insert Luke’s different steward noun or the later teaching on degrees of punishment.

MT-143 / Matthew 24:48-51

Delay, abuse, and the master’s return

Matt. 24:48

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δὲ	εἴπῃ	ὁ	κακὸς	δοῦλος	ἐκεῖνος	ἐν	τῇ	καρδίᾳ	αὐτοῦ·	Χρονίζει
if	but	says	the	wicked	slave	that	in	the	heart	of him	delays

μου	ὁ	κύριος,
of me	the	master

CLOSE ENGLISH

But if that wicked slave says in his heart, ‘My master is delaying,’

FLUENT ENGLISH

But suppose that wicked slave says to himself, ‘My master is taking a long time,’

Matt. 24:49

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄρξηται	τύπτειν	τοὺς	συνδούλους	αὐτοῦ,	ἐσθίῃ	δὲ	καὶ	πίνῃ	μετὰ
and	begins	to beat	the	fellow slaves	of him	eats	but	and	drinks	with

τῶν	μεθυόντων,
the ones	being drunk

CLOSE ENGLISH

and begins to beat his fellow slaves, and eats and drinks with the drunken,

FLUENT ENGLISH

and begins beating his fellow slaves and eating and drinking with drunkards.

Matt. 24:50

Greek: adopted SBLGNT text. Word-order interlinear.

ἥξει	ὁ	κύριος	τοῦ	δούλου	ἐκείνου	ἐν	ἡμέρᾳ	ᾗ	οὐ	προσδοκᾷ
will come	the	master	of the	slave	that	on	a day	which	not	he expects

καὶ	ἐν	ὥρᾳ	ᾗ	οὐ	γινώσκει,
and	at	an hour	which	not	he knows

CLOSE ENGLISH

the master of that slave will come on a day he does not expect and at an hour he does not know,

FLUENT ENGLISH

That slave’s master will come on a day the slave does not expect, at an hour he does not know.

Matt. 24:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διχοτομήσει	αὐτὸν	καὶ	τὸ	μέρος	αὐτοῦ	μετὰ	τῶν	ὑποκριτῶν
and	will cut in two	him	and	the	portion	of him	with	the	hypocrites

θήσει·	ἐκεῖ	ἔσται	ὁ	κλαυθμὸς	καὶ	ὁ	βρυγμὸς	τῶν	ὀδόντων.
will place	there	will be	the	weeping	and	the	gnashing	of the	teeth

CLOSE ENGLISH

and will cut him in two and assign his portion with the hypocrites. There will be weeping and gnashing of teeth.

FLUENT ENGLISH

He will cut him in two and give him a place with the hypocrites, where there will be weeping and gnashing of teeth.

SECTION NOTES

24:48–51. The if-clause runs through the abusive conduct into the master’s return. Fluent suppose introduces the condition across shorter sentences. The adopted verse 48 has my master delays, without an added to come. Beating fellow slaves and eating and drinking with drunkards both remain. Cut in two retains the severe image of dichotomeo; it is not replaced by a mild reprimand. Matthew assigns a portion with hypocrites, not Luke’s unfaithful. The final judgment formula repeats the wording of 8:12.

MT-143 / EDITORIAL APPARATUS

Unit notes and parallels

Interpretive alternatives accompany the Greek text.

PARALLEL PASSAGES

Comparing the passages (H-120, SR-0136, SR-0271)
Luke 12:42–46, faithful steward and wicked slave.
Matthew has hypocrites, Luke the unfaithful.
Luke 12:47–48 is a separate continuation without corresponding sentences here.
Related comparison no. 271.
No Thomas counterpart is listed.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 24, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+24&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 24:28, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2428/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 24:33, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2433/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 24:36, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2436/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 24:50-51, via TIPs verse page

https://tips.translation.bible/tip_verse/matt-2451/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-144-MT-145 · Matthew 25: the ten young women and the talents

2 CORPUS UNITS	30 MAIN VERSES	3 ENGLISH LAYERS

Prepared lamps, the delayed bridegroom, watchfulness, unequal entrusted sums, identical commendations, the third slave’s account, and the final judgment.

Reading sections

MT-144	The ten young women	Matthew 25:1-12
MT-145	Watchfulness and entrusted money	Matthew 25:13-18
MT-145	The first two slaves give account	Matthew 25:19-23
MT-145	The third slave and the master’s answer	Matthew 25:24-27
MT-145	Reassignment and the outer darkness	Matthew 25:28-30

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[modal] marks a conditional particle; [emphatic not] marks a strong negative. The immediately clause crosses verses 15-16 without moving its aligned token. Talents are monetary units.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MT-144 / Matthew 25:1-12

The ten young women

Matt. 25:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ὁμοιωθήσεται	ἡ	βασιλεία	τῶν	οὐρανῶν	δέκα	παρθένοις,	αἵτινες
then	will be likened	the	kingdom	of the	heavens	to ten	virgins	who

λαβοῦσαι	τὰς	λαμπάδας	ἑαυτῶν	ἐξῆλθον	εἰς	ὑπάντησιν	τοῦ	νυμφίου.
having taken	the	lamps	of themselves	went out	to	a meeting	of the	bridegroom

CLOSE ENGLISH

Then the kingdom of the heavens will be likened to ten virgins who took their lamps and went out to meet the bridegroom.

FLUENT ENGLISH

Then the kingdom of heaven will be like ten young women who took their lamps and went out to meet the bridegroom.

Matt. 25:2

Greek: adopted SBLGNT text. Word-order interlinear.

πέντε	δὲ	ἐξ	αὐτῶν	ἦσαν	μωραὶ	καὶ	πέντε	φρόνιμοι.
five	but	of	them	were	foolish	and	five	prudent

CLOSE ENGLISH

Five of them were foolish, and five were prudent.

FLUENT ENGLISH

Five were foolish, and five were wise.

Matt. 25:3

Greek: adopted SBLGNT text. Word-order interlinear.

αἱ	γὰρ	μωραὶ	λαβοῦσαι	τὰς	λαμπάδας	αὐτῶν	οὐκ	ἔλαβον	μεθ’
the	for	foolish ones	having taken	the	lamps	of them	not	took	with

ἑαυτῶν	ἔλαιον·
themselves	oil

CLOSE ENGLISH

For the foolish ones took their lamps but did not take oil with them.

FLUENT ENGLISH

The foolish ones took their lamps but brought no oil with them.

Matt. 25:4

Greek: adopted SBLGNT text. Word-order interlinear.

αἱ	δὲ	φρόνιμοι	ἔλαβον	ἔλαιον	ἐν	τοῖς	ἀγγείοις	μετὰ	τῶν	λαμπάδων
the	but	prudent ones	took	oil	in	the	containers	with	the	lamps

ἑαυτῶν.
of themselves

CLOSE ENGLISH

But the prudent ones took oil in containers along with their lamps.

FLUENT ENGLISH

The wise ones brought oil in containers along with their lamps.

Matt. 25:5

Greek: adopted SBLGNT text. Word-order interlinear.

χρονίζοντος	δὲ	τοῦ	νυμφίου	ἐνύσταξαν	πᾶσαι	καὶ	ἐκάθευδον.
delaying	but	the	bridegroom	became drowsy	all	and	were sleeping

CLOSE ENGLISH

But while the bridegroom delayed, they all grew drowsy and slept.

FLUENT ENGLISH

The bridegroom took a long time, and they all grew drowsy and fell asleep.

Matt. 25:6

Greek: adopted SBLGNT text. Word-order interlinear.

μέσης	δὲ	νυκτὸς	κραυγὴ	γέγονεν·	Ἰδοὺ	ὁ	νυμφίος,	ἐξέρχεσθε	εἰς
middle	but	of night	a cry	has arisen	look	the	bridegroom	come out	to

ἀπάντησιν	αὐτοῦ.
a meeting	of him

CLOSE ENGLISH

But at midnight a cry arose: ‘Look, the bridegroom! Come out to meet him!’

FLUENT ENGLISH

At midnight a cry rang out: ‘Here is the bridegroom! Come out to meet him!’

Matt. 25:7

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἠγέρθησαν	πᾶσαι	αἱ	παρθένοι	ἐκεῖναι	καὶ	ἐκόσμησαν	τὰς
then	arose	all	the	virgins	those	and	put in order	the

λαμπάδας	ἑαυτῶν.
lamps	of themselves

CLOSE ENGLISH

Then all those virgins arose and put their lamps in order.

FLUENT ENGLISH

Then all the young women got up and readied their lamps.

Matt. 25:8

Greek: adopted SBLGNT text. Word-order interlinear.

αἱ	δὲ	μωραὶ	ταῖς	φρονίμοις	εἶπαν·	Δότε	ἡμῖν	ἐκ	τοῦ	ἐλαίου
the	but	foolish ones	to the	prudent ones	said	give	to us	from	the	oil

ὑμῶν,	ὅτι	αἱ	λαμπάδες	ἡμῶν	σβέννυνται.
of you	because	the	lamps	of us	are going out

CLOSE ENGLISH

But the foolish ones said to the prudent ones, ‘Give us some of your oil, because our lamps are going out.’

FLUENT ENGLISH

The foolish ones said to the wise ones, ‘Give us some of your oil. Our lamps are going out.’

Matt. 25:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	δὲ	αἱ	φρόνιμοι	λέγουσαι·	Μήποτε	οὐ	μὴ	ἀρκέσῃ
answered	but	the	prudent ones	saying	perhaps	not	[emphatic not]	will suffice

ἡμῖν	καὶ	ὑμῖν·	πορεύεσθε	μᾶλλον	πρὸς	τοὺς	πωλοῦντας	καὶ
for us	and	for you	go	rather	to	the ones	selling	and

ἀγοράσατε	ἑαυταῖς.
buy	for yourselves

CLOSE ENGLISH

But the prudent ones answered, ‘There may not be enough for both us and you. Go instead to the sellers and buy for yourselves.’

FLUENT ENGLISH

The wise ones answered, ‘There may not be enough for all of us. Go to the sellers and buy some for yourselves.’

Matt. 25:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπερχομένων	δὲ	αὐτῶν	ἀγοράσαι	ἦλθεν	ὁ	νυμφίος,	καὶ	αἱ	ἕτοιμοι
going away	but	they	to buy	came	the	bridegroom	and	the	ready ones

εἰσῆλθον	μετ’	αὐτοῦ	εἰς	τοὺς	γάμους,	καὶ	ἐκλείσθη	ἡ	θύρα.
went in	with	him	into	the	wedding feast	and	was shut	the	door

CLOSE ENGLISH

But while they went away to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

FLUENT ENGLISH

While they were away buying oil, the bridegroom arrived. Those who were ready went in with him to the wedding feast, and the door was shut.

Matt. 25:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὕστερον	δὲ	ἔρχονται	καὶ	αἱ	λοιπαὶ	παρθένοι	λέγουσαι·	Κύριε	κύριε,
later	but	come	also	the	remaining	virgins	saying	master	master

ἄνοιξον	ἡμῖν·
open	for us

CLOSE ENGLISH

But later the other virgins also came, saying, ‘Master, master, open for us!’

FLUENT ENGLISH

Later the other young women came too. ‘Sir, sir, open the door for us!’ they said.

Matt. 25:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Ἀμὴν	λέγω	ὑμῖν,	οὐκ	οἶδα	ὑμᾶς.
he	but	answering	said	truly	I say	to you	not	I know	you

CLOSE ENGLISH

But he answered, ‘Truly I say to you, I do not know you.’

FLUENT ENGLISH

He answered, ‘I tell you the truth: I do not know you.’

SECTION NOTES

25:1-5. The close layer keeps virgins, the lexical sense of parthenoi; fluent young women follows the wedding scene without inventing a named role for each participant. The bride is not added. Lamps is selected for lampades; oil-fed torches are a possible alternative. The text does not specify the equipment’s construction. Prudent / wise continues 7:24 and 24:45. All ten fall asleep: the distinction is preparation, not a claim that the wise never slept.

25:6-12. The adopted cry has Look, the bridegroom, without the added verb comes. Readied renders the preparation of the lamps without specifying trimming a wick. The answer about oil expresses concern that the supply will not suffice; the interlinear exposes the strong negative within that expression of concern. Master / sir renders the repeated address to the bridegroom. The final response says I do not know you, without never from 7:23. The following context is exactly verse 13.

FOLLOWING CONTEXT / Matt. 25:13

So stay alert. You know neither the day nor the hour.

MT-144 / EDITORIAL APPARATUS

Unit notes and parallels

Dialogue, narration and each repeated response are translated in full.

PARALLEL PASSAGES

Comparing the passages (H-120, SR-0137)
No full parallel in the four Gospels is established; Luke 12:35–38 shares waiting for the master but not this narrative sequence.
Thomas saying 75 relates only to the door and wedding chamber at 25:10–12.
Related narrative passages (H-120): Mark 13:1–37; Luke 21:5–38, a broad discourse index rather than a direct parallel to this whole parable.

MT-145 / Matthew 25:13-30

Watchfulness and the talents

PRECEDING CONTEXT / Matt. 25:12

He answered, ‘I tell you the truth: I do not know you.’

Watchfulness and entrusted money

Matt. 25:13

Greek: adopted SBLGNT text. Word-order interlinear.

γρηγορεῖτε	οὖν,	ὅτι	οὐκ	οἴδατε	τὴν	ἡμέραν	οὐδὲ	τὴν	ὥραν.
keep watch	therefore	because	not	you know	the	day	nor	the	hour

CLOSE ENGLISH

So keep watch, because you know neither the day nor the hour.

FLUENT ENGLISH

So stay alert. You know neither the day nor the hour.

Matt. 25:14

Greek: adopted SBLGNT text. Word-order interlinear.

Ὥσπερ	γὰρ	ἄνθρωπος	ἀποδημῶν	ἐκάλεσεν	τοὺς	ἰδίους	δούλους	καὶ
just as	for	a man	going abroad	called	the	own	slaves	and

παρέδωκεν	αὐτοῖς	τὰ	ὑπάρχοντα	αὐτοῦ,
handed over	to them	the	possessions	of him

CLOSE ENGLISH

For it is like a man going abroad who called his own slaves and handed over his possessions to them.

FLUENT ENGLISH

It is like a man leaving on a journey. He called his slaves and entrusted his possessions to them.

Matt. 25:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ᾧ	μὲν	ἔδωκεν	πέντε	τάλαντα	ᾧ	δὲ	δύο	ᾧ	δὲ
and	to one	[on the one hand]	he gave	five	talents	to one	but	two	to one	but

ἕν,	ἑκάστῳ	κατὰ	τὴν	ἰδίαν	δύναμιν,	καὶ	ἀπεδήμησεν.	εὐθέως
one	to each	according to	the	own	ability	and	went abroad	immediately

CLOSE ENGLISH

And to one he gave five talents, to another two, and to another one, to each according to his own ability; and he went abroad. Immediately,

FLUENT ENGLISH

He gave one five talents, another two, and another one, according to each slave’s ability. Then he left. At once,

Matt. 25:16

Greek: adopted SBLGNT text. Word-order interlinear.

πορευθεὶς	ὁ	τὰ	πέντε	τάλαντα	λαβὼν	ἠργάσατο	ἐν	αὐτοῖς	καὶ
having gone	the one	the	five	talents	having received	worked	with	them	and

ἐκέρδησεν	ἄλλα	πέντε·
gained	another	five

CLOSE ENGLISH

the one who had received the five talents went and worked with them and gained another five.

FLUENT ENGLISH

the slave who had received five talents went and put them to work, earning five more.

Matt. 25:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὡσαύτως	ὁ	τὰ	δύο	ἐκέρδησεν	ἄλλα	δύο·
likewise	the one	the	two	gained	another	two

CLOSE ENGLISH

Likewise, the one with the two gained another two.

FLUENT ENGLISH

In the same way, the slave with two earned two more.

Matt. 25:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	τὸ	ἓν	λαβὼν	ἀπελθὼν	ὤρυξεν	γῆν	καὶ	ἔκρυψεν
the one	but	the	one	having received	having gone away	dug	ground	and	hid

τὸ	ἀργύριον	τοῦ	κυρίου	αὐτοῦ.
the	silver	of the	master	of him

CLOSE ENGLISH

But the one who had received the one went away, dug in the ground, and hid his master’s money.

FLUENT ENGLISH

But the slave who had received one went away, dug a hole in the ground, and hid his master’s money.

SECTION NOTES

25:13–18. Verse 13 concludes the preceding call to watchfulness. It lacks the later addition about the Son of Man coming. Verse 14 starts a comparison without an explicit kingdom noun. A talent is a large monetary unit here, as at 18:24, not a natural skill. Both layers retain talents, the sums five / two / one, and allocation according to each slave’s ability; no modern currency equivalent is imposed.

The adopted punctuation places immediately at the end of verse 15 but attaches it syntactically to the slave’s action in verse 16. Both English layers therefore continue the clause across the verse number: Immediately / At once, followed by the slave’s action. The one-talent slave digs and hides silver / money, not a paper banknote.

MT-145 / Matthew 25:19-23

The first two slaves give account

Matt. 25:19

Greek: adopted SBLGNT text. Word-order interlinear.

μετὰ	δὲ	πολὺν	χρόνον	ἔρχεται	ὁ	κύριος	τῶν	δούλων	ἐκείνων	καὶ
after	but	much	time	comes	the	master	of the	slaves	those	and

συναίρει	λόγον	μετ’	αὐτῶν
settles	an account	with	them

CLOSE ENGLISH

But after a long time the master of those slaves came and settled accounts with them.

FLUENT ENGLISH

After a long time, the slaves’ master returned and settled accounts with them.

Matt. 25:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθὼν	ὁ	τὰ	πέντε	τάλαντα	λαβὼν	προσήνεγκεν
and	having approached	the one	the	five	talents	having received	brought

ἄλλα	πέντε	τάλαντα	λέγων·	Κύριε,	πέντε	τάλαντά	μοι	παρέδωκας·
another	five	talents	saying	master	five	talents	to me	you handed over

ἴδε	ἄλλα	πέντε	τάλαντα	ἐκέρδησα.
look	another	five	talents	I gained

CLOSE ENGLISH

And the one who had received the five talents came forward and brought another five talents, saying, ‘Master, you handed over five talents to me. Look, I have gained another five talents.’

FLUENT ENGLISH

The slave who had received five talents came forward with five more. ‘Master,’ he said, ‘you entrusted five talents to me. Look, I have earned five more.’

Matt. 25:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	αὐτῷ	ὁ	κύριος	αὐτοῦ·	Εὖ,	δοῦλε	ἀγαθὲ	καὶ	πιστέ,	ἐπὶ	ὀλίγα
said	to him	the	master	of him	well	slave	good	and	faithful	over	a few things

ἦς	πιστός,	ἐπὶ	πολλῶν	σε	καταστήσω·	εἴσελθε	εἰς	τὴν	χαρὰν
you were	faithful	over	many things	you	I will appoint	enter	into	the	joy

τοῦ	κυρίου	σου.
of the	master	of you

CLOSE ENGLISH

His master said to him, ‘Well done, good and faithful slave. You were faithful over a few things; I will appoint you over many. Enter into your master’s joy.’

FLUENT ENGLISH

His master said, ‘Well done, good and faithful slave. You have been faithful with a little; I will put you in charge of much. Come and share your master’s joy.’

Matt. 25:22

Greek: adopted SBLGNT text. Word-order interlinear.

προσελθὼν	δὲ	καὶ	ὁ	τὰ	δύο	τάλαντα	εἶπεν·	Κύριε,	δύο
having approached	but	also	the one	the	two	talents	said	master	two

τάλαντά	μοι	παρέδωκας·	ἴδε	ἄλλα	δύο	τάλαντα	ἐκέρδησα.
talents	to me	you handed over	look	another	two	talents	I gained

CLOSE ENGLISH

And the one with the two talents also came forward and said, ‘Master, you handed over two talents to me. Look, I have gained another two talents.’

FLUENT ENGLISH

The slave with two talents also came forward. ‘Master,’ he said, ‘you entrusted two talents to me. Look, I have earned two more.’

Matt. 25:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	αὐτῷ	ὁ	κύριος	αὐτοῦ·	Εὖ,	δοῦλε	ἀγαθὲ	καὶ	πιστέ,	ἐπὶ	ὀλίγα
said	to him	the	master	of him	well	slave	good	and	faithful	over	a few things

ἦς	πιστός,	ἐπὶ	πολλῶν	σε	καταστήσω·	εἴσελθε	εἰς	τὴν	χαρὰν
you were	faithful	over	many things	you	I will appoint	enter	into	the	joy

τοῦ	κυρίου	σου.
of the	master	of you

CLOSE ENGLISH

His master said to him, ‘Well done, good and faithful slave. You were faithful over a few things; I will appoint you over many. Enter into your master’s joy.’

FLUENT ENGLISH

His master said, ‘Well done, good and faithful slave. You have been faithful with a little; I will put you in charge of much. Come and share your master’s joy.’

SECTION NOTES

25:19-23. Settling accounts continues the financial idiom of 18:23-24. Both successful slaves receive the identical response, despite their different totals. Verses 21 and 23 have identical adopted Greek and identical English layers and glosses. Enter into the master’s joy becomes share your master’s joy without adding a specific feast to this parable.

MT-145 / Matthew 25:24-27

The third slave and the master’s answer

Matt. 25:24

Greek: adopted SBLGNT text. Word-order interlinear.

προσελθὼν	δὲ	καὶ	ὁ	τὸ	ἓν	τάλαντον	εἰληφὼς	εἶπεν·	Κύριε,
having approached	but	also	the one	the	one	talent	having received	said	master

ἔγνων	σε	ὅτι	σκληρὸς	εἶ	ἄνθρωπος,	θερίζων	ὅπου	οὐκ	ἔσπειρας
I knew	you	that	hard	you are	a man	reaping	where	not	you sowed

καὶ	συνάγων	ὅθεν	οὐ	διεσκόρπισας·
and	gathering	from where	not	you scattered

CLOSE ENGLISH

And the one who had received the one talent also came forward and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you did not scatter.

FLUENT ENGLISH

Then the slave who had received one talent came forward. ‘Master,’ he said, ‘I knew you were a hard man. You harvest where you did not plant and gather where you did not scatter seed.

Matt. 25:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φοβηθεὶς	ἀπελθὼν	ἔκρυψα	τὸ	τάλαντόν	σου	ἐν	τῇ
and	having become afraid	having gone away	I hid	the	talent	of you	in	the

γῇ·	ἴδε	ἔχεις	τὸ	σόν.
ground	look	you have	the	yours

CLOSE ENGLISH

And being afraid, I went away and hid your talent in the ground. Look, you have what is yours.’

FLUENT ENGLISH

I was afraid, so I went and hid your talent in the ground. Here, take what belongs to you.’

Matt. 25:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	κύριος	αὐτοῦ	εἶπεν	αὐτῷ·	Πονηρὲ	δοῦλε	καὶ	ὀκνηρέ,
answering	but	the	master	of him	said	to him	wicked	slave	and	lazy

ᾔδεις	ὅτι	θερίζω	ὅπου	οὐκ	ἔσπειρα	καὶ	συνάγω	ὅθεν	οὐ
you knew	that	I reap	where	not	I sowed	and	I gather	from where	not

διεσκόρπισα;
I scattered

CLOSE ENGLISH

But his master answered him, ‘Wicked and lazy slave! You knew that I reap where I did not sow and gather where I did not scatter?

FLUENT ENGLISH

His master answered, ‘You wicked, lazy slave! So you knew that I harvest where I did not plant and gather where I did not scatter seed?

Matt. 25:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἔδει	σε	οὖν	βαλεῖν	τὰ	ἀργύριά	μου	τοῖς	τραπεζίταις,	καὶ
it was necessary	you	therefore	to put	the	monies	of me	with the	bankers	and

ἐλθὼν	ἐγὼ	ἐκομισάμην	ἂν	τὸ	ἐμὸν	σὺν	τόκῳ.
having come	I	would have received back	[modal]	the	mine	with	interest

CLOSE ENGLISH

Then you ought to have put my money with the bankers, and when I came I would have received back what was mine with interest.

FLUENT ENGLISH

Then you should have deposited my money with the bankers. When I returned, I would have received my money back with interest.

SECTION NOTES

25:24-27. The slave describes a hard master with two agricultural images. Scatter has an unspecified object in the close layer; fluent English selects seed, while winnow is a possible interpretation. The master’s reply follows the adopted question punctuation. It need not be read as an independent narrator’s endorsement of the slave’s characterization. Fear, concealment, the rebuke, bankers and interest all remain. The counterfactual recovery of money is distinguished from an actual deposit.

MT-145 / Matthew 25:28-30

Reassignment and the outer darkness

Matt. 25:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἄρατε	οὖν	ἀπ’	αὐτοῦ	τὸ	τάλαντον	καὶ	δότε	τῷ	ἔχοντι	τὰ
take	therefore	from	him	the	talent	and	give	to the one	having	the

δέκα	τάλαντα·
ten	talents

CLOSE ENGLISH

So take the talent from him and give it to the one who has the ten talents.

FLUENT ENGLISH

So take his talent and give it to the slave who has ten talents.

Matt. 25:29

Greek: adopted SBLGNT text. Word-order interlinear.

τῷ	γὰρ	ἔχοντι	παντὶ	δοθήσεται	καὶ	περισσευθήσεται·	τοῦ	δὲ
to the one	for	having	everyone	will be given	and	he will have abundance	of the one	but

μὴ	ἔχοντος	καὶ	ὃ	ἔχει	ἀρθήσεται	ἀπ’	αὐτοῦ.
not	having	even	what	he has	will be taken	from	him

CLOSE ENGLISH

For everyone who has will be given more and will have abundance; but whoever does not have will have even what he has taken away from him.

FLUENT ENGLISH

Everyone who has will receive more and have plenty. Anyone who does not have will lose even what they have.

Matt. 25:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸν	ἀχρεῖον	δοῦλον	ἐκβάλετε	εἰς	τὸ	σκότος	τὸ	ἐξώτερον·	ἐκεῖ
and	the	useless	slave	throw out	into	the	darkness	the	outer	there

ἔσται	ὁ	κλαυθμὸς	καὶ	ὁ	βρυγμὸς	τῶν	ὀδόντων.
will be	the	weeping	and	the	gnashing	of the	teeth

CLOSE ENGLISH

And throw the useless slave into the outer darkness. There will be weeping and gnashing of teeth.’

FLUENT ENGLISH

Throw the useless slave into the darkness outside, where there will be weeping and gnashing of teeth.’

SECTION NOTES

25:28-30. The singular talent is taken and given to the one with ten. Verse 29 resembles 13:12 but changes the opening to everyone who has; the close wording and interlinear preserve that difference. The final six Greek words and glosses of verse 29 match 13:12. Verse 30 retains the useless slave, outer darkness, and the nine-token weeping-and-teeth formula. The following context begins the next scene at 25:31, without holy added to angels.

FOLLOWING CONTEXT / Matt. 25:31

When the Son of Man comes in his glory with all the angels, he will sit on his glorious throne.

MT-145 / EDITORIAL APPARATUS

Unit notes and parallels

Dialogue, narration and each repeated response are translated in full.

PARALLEL PASSAGES

Comparing the passages (H-120, SR-0138)
The parable of the talents in Matthew 25:14–30 is compared with Luke 19:12–27. The shared theme is entrusted money followed by an account of its use.
Differences between the stories. Matthew names talents and unequal initial amounts. Luke names minas, connects the reward with cities, and includes the receiving of royal authority. These details belong to their respective versions.
Passage boundaries. Matthew 25:13 concludes the preceding appeal; it is not the beginning of the talents story itself.
A separate saying. Matthew 25:29 is compared with Matthew 13:12 and Gospel of Thomas, saying 41. This comparison concerns the wording about having and not having, not the entire parable.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 25, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+25&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 25:1, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-251/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 25:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2515/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 25:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2524/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 25:26, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2526/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-146-MT-146 · Matthew 25: the king, the least, and the two outcomes

1 CORPUS UNITS	16 MAIN VERSES	3 ENGLISH LAYERS

The gathering of the nations, sheep and goats, the invitation to inherit, six forms of care, the king’s identification with the least, and the parallel final outcomes.

Reading sections

MT-146	The nations and the invitation to inherit	Matthew 25:31-36
MT-146	The righteous ask when	Matthew 25:37-40
MT-146	The omitted care and the two outcomes	Matthew 25:41-46

Reading this section

One additional verse provides surrounding context in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Bracketed words clarify Greek articles or the pairing particle. Brothers / brothers and sisters, naked / without clothes, and visit / care are explained in the notes.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MT-146 / Matthew 25:31-46

The king and the least

PRECEDING CONTEXT / Matt. 25:30

Throw the useless slave into the darkness outside, where there will be weeping and gnashing of teeth.’

The nations and the invitation to inherit

Matt. 25:31

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅταν	δὲ	ἔλθῃ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐν	τῇ	δόξῃ	αὐτοῦ	καὶ	πάντες
when	but	comes	the	Son	of	Man	in	the	glory	of him	and	all

οἱ	ἄγγελοι	μετ’	αὐτοῦ,	τότε	καθίσει	ἐπὶ	θρόνου	δόξης	αὐτοῦ·
the	angels	with	him	then	he will sit	on	a throne	of glory	of him

CLOSE ENGLISH

But when the Son of Man comes in his glory, and all the angels with him, then he will sit on his throne of glory.

FLUENT ENGLISH

When the Son of Man comes in his glory with all the angels, he will sit on his glorious throne.

Matt. 25:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	συναχθήσονται	ἔμπροσθεν	αὐτοῦ	πάντα	τὰ	ἔθνη,	καὶ	ἀφορίσει
and	will be gathered	before	him	all	the	nations	and	he will separate

αὐτοὺς	ἀπ’	ἀλλήλων,	ὥσπερ	ὁ	ποιμὴν	ἀφορίζει	τὰ	πρόβατα	ἀπὸ	τῶν
them	from	one another	just as	the	shepherd	separates	the	sheep	from	the

ἐρίφων,
goats

CLOSE ENGLISH

And all the nations will be gathered before him, and he will separate them from one another, just as the shepherd separates the sheep from the goats.

FLUENT ENGLISH

All the nations will be gathered before him. He will separate people from one another as a shepherd separates sheep from goats.

Matt. 25:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	στήσει	τὰ	μὲν	πρόβατα	ἐκ	δεξιῶν	αὐτοῦ	τὰ	δὲ
and	he will place	the	[on the one hand]	sheep	at	[the] right	of him	the	but

ἐρίφια	ἐξ	εὐωνύμων.
young goats	at	[the] left

CLOSE ENGLISH

And he will place the sheep at his right and the young goats at his left.

FLUENT ENGLISH

He will put the sheep on his right and the goats on his left.

Matt. 25:34

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἐρεῖ	ὁ	βασιλεὺς	τοῖς	ἐκ	δεξιῶν	αὐτοῦ·	Δεῦτε,	οἱ
then	will say	the	king	to the ones	at	[the] right	of him	come	the ones

εὐλογημένοι	τοῦ	πατρός	μου,	κληρονομήσατε	τὴν	ἡτοιμασμένην	ὑμῖν
blessed	of the	Father	of me	inherit	the	prepared	for you

βασιλείαν	ἀπὸ	καταβολῆς	κόσμου.
kingdom	from	[the] foundation	of [the] world

CLOSE ENGLISH

Then the king will say to those at his right, ‘Come, you blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

FLUENT ENGLISH

Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you since the world was founded.

Matt. 25:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπείνασα	γὰρ	καὶ	ἐδώκατέ	μοι	φαγεῖν,	ἐδίψησα	καὶ	ἐποτίσατέ	με,
I was hungry	for	and	you gave	to me	to eat	I was thirsty	and	you gave drink to	me

ξένος	ἤμην	καὶ	συνηγάγετέ	με,
a stranger	I was	and	you welcomed	me

CLOSE ENGLISH

For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me;

FLUENT ENGLISH

I was hungry, and you gave me food. I was thirsty, and you gave me a drink. I was a stranger, and you welcomed me.

Matt. 25:36

Greek: adopted SBLGNT text. Word-order interlinear.

γυμνὸς	καὶ	περιεβάλετέ	με,	ἠσθένησα	καὶ	ἐπεσκέψασθέ	με,	ἐν	φυλακῇ
naked	and	you clothed	me	I was sick	and	you visited	me	in	prison

ἤμην	καὶ	ἤλθατε	πρός	με.
I was	and	you came	to	me

CLOSE ENGLISH

I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.’

FLUENT ENGLISH

I had no clothes, and you clothed me. I was sick, and you cared for me. I was in prison, and you came to see me.’

SECTION NOTES

25:31-36. The fluent opening repeats the existing context unchanged. The adopted Greek has all the angels, without holy. Throne of glory becomes glorious throne. All the nations are gathered; the subsequent masculine them refers to people, made explicit in fluent English. The sheep-and-goats distinction remains a comparison. The diminutive goat noun at verse 33 is visible as young goats in the close layer.

The king identifies the blessed with my Father and the prepared kingdom with the foundation of the world. From / since is retained, not before. The six needs remain food, drink, welcome for a stranger, clothing, care in sickness, and a prison visit. Naked / without clothes is paired consistently. Visit in sickness is rendered cared for in fluent English; came to me in prison becomes came to see me.

MT-146 / Matthew 25:37-40

The righteous ask when

Matt. 25:37

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἀποκριθήσονται	αὐτῷ	οἱ	δίκαιοι	λέγοντες·	Κύριε,	πότε	σε
then	will answer	him	the	righteous ones	saying	Lord	when	you

εἴδομεν	πεινῶντα	καὶ	ἐθρέψαμεν,	ἢ	διψῶντα	καὶ	ἐποτίσαμεν;
did we see	hungry	and	fed	or	thirsty	and	gave drink

CLOSE ENGLISH

Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink?

FLUENT ENGLISH

Then the righteous will answer him, ‘Lord, when did we see you hungry and give you food, or thirsty and give you a drink?

Matt. 25:38

Greek: adopted SBLGNT text. Word-order interlinear.

πότε	δέ	σε	εἴδομεν	ξένον	καὶ	συνηγάγομεν,	ἢ	γυμνὸν	καὶ
when	and	you	did we see	a stranger	and	welcomed	or	naked	and

περιεβάλομεν;
clothed

CLOSE ENGLISH

And when did we see you a stranger and welcome you, or naked and clothe you?

FLUENT ENGLISH

When did we see you as a stranger and welcome you, or without clothes and clothe you?

Matt. 25:39

Greek: adopted SBLGNT text. Word-order interlinear.

πότε	δέ	σε	εἴδομεν	ἀσθενοῦντα	ἢ	ἐν	φυλακῇ	καὶ	ἤλθομεν	πρός	σε;
when	and	you	did we see	sick	or	in	prison	and	came	to	you

CLOSE ENGLISH

And when did we see you sick or in prison and come to you?’

FLUENT ENGLISH

When did we see you sick or in prison and come to see you?’

Matt. 25:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	βασιλεὺς	ἐρεῖ	αὐτοῖς·	Ἀμὴν	λέγω	ὑμῖν,	ἐφ’
and	answering	the	king	will say	to them	truly	I say	to you	in

ὅσον	ἐποιήσατε	ἑνὶ	τούτων	τῶν	ἀδελφῶν	μου	τῶν	ἐλαχίστων,
as much as	you did	to one	of these	the	brothers	of me	the	least

ἐμοὶ	ἐποιήσατε.
to me	you did

CLOSE ENGLISH

And the king will answer them, ‘Truly I say to you, insofar as you did it to one of the least of these brothers of mine, you did it to me.’

FLUENT ENGLISH

The king will answer, ‘I tell you the truth: whatever you did for one of the least of these brothers and sisters of mine, you did for me.’

SECTION NOTES

25:37-40. The three questions preserve all six needs, their sequence, and the king’s answer. Brothers remains in the close layer; fluent brothers and sisters makes the inclusive social use explicit. Neither layer replaces the phrase with a predetermined group such as all humanity or only itinerant missionaries. The identification of the least is left for interpretation. You did it to me remains direct, not weakened to as if it were to me.

MT-146 / Matthew 25:41-46

The omitted care and the two outcomes

Matt. 25:41

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἐρεῖ	καὶ	τοῖς	ἐξ	εὐωνύμων·	Πορεύεσθε	ἀπ’	ἐμοῦ	οἱ
then	he will say	also	to the ones	at	[the] left	go	from	me	the ones

κατηραμένοι	εἰς	τὸ	πῦρ	τὸ	αἰώνιον	τὸ	ἡτοιμασμένον	τῷ	διαβόλῳ
cursed	into	the	fire	the	eternal	the	prepared	for the	devil

καὶ	τοῖς	ἀγγέλοις	αὐτοῦ.
and	the	angels	of him

CLOSE ENGLISH

Then he will also say to those at his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.

FLUENT ENGLISH

Then he will say to those on his left, ‘Go away from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Matt. 25:42

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπείνασα	γὰρ	καὶ	οὐκ	ἐδώκατέ	μοι	φαγεῖν,	ἐδίψησα	καὶ	οὐκ
I was hungry	for	and	not	you gave	to me	to eat	I was thirsty	and	not

ἐποτίσατέ	με,
you gave drink to	me

CLOSE ENGLISH

For I was hungry and you did not give me food; I was thirsty and you did not give me drink;

FLUENT ENGLISH

I was hungry, and you gave me no food. I was thirsty, and you gave me no drink.

Matt. 25:43

Greek: adopted SBLGNT text. Word-order interlinear.

ξένος	ἤμην	καὶ	οὐ	συνηγάγετέ	με,	γυμνὸς	καὶ	οὐ	περιεβάλετέ	με,
a stranger	I was	and	not	you welcomed	me	naked	and	not	you clothed	me

ἀσθενὴς	καὶ	ἐν	φυλακῇ	καὶ	οὐκ	ἐπεσκέψασθέ	με.	
sick	and	in	prison	and	not	you visited	me	

CLOSE ENGLISH

I was a stranger and you did not welcome me; naked and you did not clothe me; sick and in prison and you did not visit me.’

FLUENT ENGLISH

I was a stranger, and you did not welcome me. I had no clothes, and you did not clothe me. I was sick and in prison, and you did not care for me.’

Matt. 25:44

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἀποκριθήσονται	καὶ	αὐτοὶ	λέγοντες·	Κύριε,	πότε	σε	εἴδομεν		
then	will answer	also	they	saying	Lord	when	you	did we see		

πεινῶντα	ἢ	διψῶντα	ἢ	ξένον	ἢ	γυμνὸν	ἢ	ἀσθενῆ	ἢ	ἐν	φυλακῇ
hungry	or	thirsty	or	a stranger	or	naked	or	sick	or	in	prison

καὶ	οὐ	διηκονήσαμέν	σοι;	
and	not	did we serve	you	

CLOSE ENGLISH

Then they too will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and not serve you?’

FLUENT ENGLISH

Then they too will answer, ‘Lord, when did we see you hungry, thirsty, a stranger, without clothes, sick, or in prison and fail to help you?’

Matt. 25:45

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἀποκριθήσεται	αὐτοῖς	λέγων·	Ἀμὴν	λέγω	ὑμῖν,	ἐφ’	ὅσον	οὐκ
then	he will answer	them	saying	truly	I say	to you	in	as much as	not

ἐποιήσατε	ἑνὶ	τούτων	τῶν	ἐλαχίστων,	οὐδὲ	ἐμοὶ	ἐποιήσατε.
you did	to one	of these	the	least	neither	to me	you did

CLOSE ENGLISH

Then he will answer them, ‘Truly I say to you, insofar as you did not do it to one of the least of these, neither did you do it to me.’

FLUENT ENGLISH

He will answer, ‘I tell you the truth: whatever you failed to do for one of the least of these, you failed to do for me.’

Matt. 25:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπελεύσονται	οὗτοι	εἰς	κόλασιν	αἰώνιον,	οἱ	δὲ	δίκαιοι	εἰς
and	will go away	these	into	punishment	eternal	the	but	righteous ones	into

ζωὴν	αἰώνιον.
life	eternal

CLOSE ENGLISH

And these will go away into eternal punishment, but the righteous into eternal life.

FLUENT ENGLISH

These will go away to eternal punishment, but the righteous to eternal life.

SECTION NOTES

25:41-46. The cursed are not described here as cursed by my Father, and the fire is said to be prepared for the devil and his angels. Those asymmetries with verse 34 are preserved. The negative list compresses sickness and imprisonment under one verb, and the reply uses serve / help rather than repeating every action. All six needs remain in the question.

Verse 45 lacks brothers of mine, which occurs in verse 40; the phrase is not silently supplied. The same adjective aionios modifies both punishment and life in verse 46, and both receive eternal. This translation preserves the parallel wording without adding a theory of the nature or mechanism of punishment. Go away is retained without inventing an expressed agent who sends them.

MT-146 / EDITORIAL APPARATUS

Unit notes and parallels

The complete dialogue and narrative framing remain in all three layers. Repeated lists are checked item by item, with their grammatical differences retained.

PARALLEL PASSAGES

Comparing the passages (SR-0139)
No direct parallel in the four Gospels is established; no directly comparable saying in the Gospel of Thomas is established.
The apparatus does not turn thematic similarities into full parallels.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 25, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+25&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 25:35-36, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2535-2536/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 25:40, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2540/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 25:46, via TIPs verse page

https://tips.translation.bible/tip_verse/matt-2546/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-147-MT-155 · Matthew 26: Passover, betrayal, the meal, and Peter

9 CORPUS UNITS **17 MAIN VERSES** **3 ENGLISH LAYERS**

The coming crucifixion, the woman’s memorial, Passover preparation, the betrayer, bread and cup, the scattered flock, and Peter’s coming denials.

Reading sections

MT-147	Passover and the coming crucifixion	Matthew 26:2
MT-148	The woman’s act and her memorial	Matthew 26:10-13
MT-149	Preparing the Passover	Matthew 26:18
MT-150	One of you will betray me	Matthew 26:21
MT-151	The shared dish and the betrayer	Matthew 26:23-24
MT-152	Judas asks	Matthew 26:25
MT-153	The bread and the cup	Matthew 26:26-29
MT-154	The shepherd and the scattered flock	Matthew 26:31-32
MT-155	Peter’s three denials foretold	Matthew 26:34

Reading this section

Eleven additional verses provide surrounding context in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

[modal] marks a conditional particle and [emphatic not] a strong negative. Hand over / betray and stumble / fall away are contextual choices explained beside the sayings.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. Licensed under Creative Commons Attribution 4.0 International (CC BY 4.0). The Greek text follows SBLGNT; selection, alignment, English translations, notes, and layout are editorial work. The separately labeled traditional Matthew 17:21 is the unaccented Greek reading credited to Scrivener 1894. It is absent from the SBLGNT main text and is counted separately; its English is editorial work. Traditional 18:11 is likewise based on the unaccented Scrivener 1894 reading, absent from the SBLGNT main text, and counted separately. Traditional Matthew 23:14 is likewise the separately supplied, unaccented Scrivener 1894 reading, absent from the SBLGNT main text and counted separately.

https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

https://creativecommons.org/licenses/by/4.0/

MT-147 / Matthew 26:2

Passover and the coming crucifixion

PRECEDING CONTEXT / Matt. 26:1

When Jesus had finished all these sayings, he told his disciples:

Matt. 26:2

Greek: adopted SBLGNT text. Word-order interlinear.

Οἴδατε	ὅτι	μετὰ	δύο	ἡμέρας	τὸ	πάσχα	γίνεται,	καὶ	ὁ	υἱὸς	τοῦ
you know	that	after	two	days	the	Passover	occurs	and	the	Son	of

ἀνθρώπου	παραδίδοται	εἰς	τὸ	σταυρωθῆναι.
Man	is handed over	for	the	being crucified

CLOSE ENGLISH

You know that after two days the Passover takes place, and the Son of Man is handed over to be crucified.

FLUENT ENGLISH

You know that Passover is two days away, and the Son of Man will be handed over to be crucified.

SECTION NOTES

26:2. The present is handed over anticipates the impending event; fluent English uses will be handed over. The Son of Man and crucifixion are retained. The two selected contexts are 26:1 and 26:3, not a reconstructed complete council scene. The latter names chief priests and elders without adding scribes.

FOLLOWING CONTEXT / Matt. 26:3

Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was called Caiaphas.

MT-147 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-121, SR-0140)
This comparison establishes no direct parallel in the four Gospels to this individual saying and no direct saying in the Gospel of Thomas.

MT-148 / Matthew 26:10-13

The woman’s act and her memorial

PRECEDING CONTEXT / Matt. 26:9

This could have been sold for a large sum and the money given to the poor.

Matt. 26:10

Greek: adopted SBLGNT text. Word-order interlinear.

γνοὺς	δὲ	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Τί	κόπους	παρέχετε	τῇ
having known	but	the	Jesus	said	to them	why	troubles	do you cause	to the

γυναικί;	ἔργον	γὰρ	καλὸν	ἠργάσατο	εἰς	ἐμέ·
woman	a work	for	good	she worked	toward	me

CLOSE ENGLISH

But Jesus, knowing this, said to them, ‘Why do you trouble the woman? For she has done a good deed for me.

FLUENT ENGLISH

Jesus knew what they were saying and told them, ‘Why are you troubling this woman? She has done a beautiful thing for me.

Matt. 26:11

Greek: adopted SBLGNT text. Word-order interlinear.

πάντοτε	γὰρ	τοὺς	πτωχοὺς	ἔχετε	μεθ’	ἑαυτῶν,	ἐμὲ	δὲ	οὐ	πάντοτε	
always	for	the	poor	you have	with	yourselves	me	but	not	always	

ἔχετε·
you have

CLOSE ENGLISH

For you always have the poor with you, but you do not always have me.

FLUENT ENGLISH

You will always have the poor with you, but you will not always have me.

Matt. 26:12

Greek: adopted SBLGNT text. Word-order interlinear.

βαλοῦσα	γὰρ	αὕτη	τὸ	μύρον	τοῦτο	ἐπὶ	τοῦ	σώματός	μου	πρὸς	τὸ
having poured	for	she	the	perfume	this	on	the	body	of me	for	the

ἐνταφιάσαι	με	ἐποίησεν.
preparing for burial	me	she did

CLOSE ENGLISH

For in pouring this perfume on my body, she did it to prepare me for burial.

FLUENT ENGLISH

By pouring this perfume on my body, she has prepared me for burial.

Matt. 26:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν,	ὅπου	ἐὰν	κηρυχθῇ	τὸ	εὐαγγέλιον	τοῦτο	ἐν	ὅλῳ
truly	I say	to you	wherever	[modal]	is proclaimed	the	good news	this	in	whole

τῷ	κόσμῳ,	λαληθήσεται	καὶ	ὃ	ἐποίησεν	αὕτη	εἰς	μνημόσυνον	αὐτῆς.
the	world	will be told	also	what	did	she	for	a memorial	of her

CLOSE ENGLISH

Truly I say to you, wherever this good news is proclaimed in the whole world, what she has done will also be told in memory of her.’

FLUENT ENGLISH

I tell you the truth: wherever this good news is proclaimed throughout the world, people will also tell what she has done, in memory of her.’

SECTION NOTES

26:10-13. Good / beautiful renders kalon without importing a woman’s name. Body and burial remain, as do the contrasted availability of the poor and Jesus. The poor are not dismissed as unworthy of care. The memorial concerns what she did wherever this good news is proclaimed; the passive telling becomes people will tell in fluent English. The contexts are exactly 26:9 and 26:14.

FOLLOWING CONTEXT / Matt. 26:14

Then one of the Twelve, called Judas Iscariot, went to the chief priests.

MT-148 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-122, H-124a, SR-0141)
Mark 14:6–9; John 12:7–8.
Matthew does not name the woman, add Mark’s permission to do good to the poor, or substitute John’s feet for the head in the scene.
No direct Thomas counterpart.
Related narrative passages (H-122): Mark 14:3–9; H-124a adds John 12:1–11.

MT-149 / Matthew 26:18

Preparing the Passover

PRECEDING CONTEXT / Matt. 26:17

On the first day of Unleavened Bread, the disciples came to Jesus and asked, ‘Where do you want us to prepare the Passover meal for you?’

Matt. 26:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Ὑπάγετε	εἰς	τὴν	πόλιν	πρὸς	τὸν	δεῖνα	καὶ	εἴπατε
he	but	said	go	into	the	city	to	the	certain person	and	say

αὐτῷ·	Ὁ	διδάσκαλος	λέγει·	Ὁ	καιρός	μου	ἐγγύς	ἐστιν·	πρὸς	σὲ
to him	the	teacher	says	the	time	of me	near	is	with	you

ποιῶ	τὸ	πάσχα	μετὰ	τῶν	μαθητῶν	μου.
I keep	the	Passover	with	the	disciples	of me

CLOSE ENGLISH

But he said, ‘Go into the city to a certain man and tell him, “The Teacher says: My time is near; I will keep the Passover at your house with my disciples.”’

FLUENT ENGLISH

He said, ‘Go into the city to a certain man and tell him, “The Teacher says: My time is near. I will celebrate Passover at your house with my disciples.”’

SECTION NOTES

26:18. A certain man leaves the host unnamed. The deina expression can imply a person specified to the disciples, but no missing name or spoken identification is invented. My time is near and at your house keep the message’s content. The nested quotation retains Jesus’ words transmitted by the disciples. No water jar or upper room is supplied from the parallels.

FOLLOWING CONTEXT / Matt. 26:19

The disciples did as Jesus directed them and prepared the Passover meal.

MT-149 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-123, SR-0142, SR-0215)
Mark 14:13–15, Luke 22:10–12, the Passover preparation instruction.
Water jar and upper room remain outside Matthew’s wording.
Related comparison no. 215.
No direct Thomas counterpart.
Related narrative passages (H-123): Mark 14:12–31; Luke 22:7–38; John 13:1–17:26, a broad scene index.

MT-150 / Matthew 26:21

One of you will betray me

PRECEDING CONTEXT / Matt. 26:20

When evening came, he reclined at the table with the twelve disciples.

Matt. 26:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐσθιόντων	αὐτῶν	εἶπεν·	Ἀμὴν	λέγω	ὑμῖν	ὅτι	εἷς	ἐξ	ὑμῶν
and	eating	they	he said	truly	I say	to you	that	one	of	you

παραδώσει	με.
will hand over	me

CLOSE ENGLISH

And while they were eating, he said, ‘Truly I say to you that one of you will hand me over.’

FLUENT ENGLISH

While they were eating, he said, ‘I tell you the truth: one of you will betray me.’

SECTION NOTES

26:21. All the meal framing remains. Hand over in the close layer and betray in fluent English represent the same verb in its betrayal setting. The following question anticipates a negative answer and retains Lord; Judas later uses Rabbi. The adopted preceding context explicitly says twelve disciples.

FOLLOWING CONTEXT / Matt. 26:22

Deeply distressed, each one began to ask him, ‘Surely you do not mean me, Lord?’

MT-150 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-123, SR-0143)
Mark 14:18; John 13:21, close canonical units.
No direct Thomas counterpart.

MT-151 / Matthew 26:23-24

The shared dish and the betrayer

PRECEDING CONTEXT / Matt. 26:22

Deeply distressed, each one began to ask him, ‘Surely you do not mean me, Lord?’

Matt. 26:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Ὁ	ἐμβάψας	μετ’	ἐμοῦ	τὴν	χεῖρα	ἐν	τῷ
he	but	answering	said	the one	having dipped	with	me	the	hand	in	the

τρυβλίῳ	οὗτός	με	παραδώσει·
dish	this one	me	will hand over

CLOSE ENGLISH

But he answered, ‘The one who dipped his hand with me in the dish will hand me over.

FLUENT ENGLISH

He answered, ‘The one who dipped his hand into the dish with me will betray me.

Matt. 26:24

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	μὲν	υἱὸς	τοῦ	ἀνθρώπου	ὑπάγει	καθὼς	γέγραπται	περὶ	αὐτοῦ,	οὐαὶ
the	indeed	Son	of	Man	goes	as	it is written	about	him	woe

δὲ	τῷ	ἀνθρώπῳ	ἐκείνῳ	δι’	οὗ	ὁ	υἱὸς	τοῦ	ἀνθρώπου
but	to the	man	that	through	whom	the	Son	of	Man

παραδίδοται·	καλὸν	ἦν	αὐτῷ	εἰ	οὐκ	ἐγεννήθη	ὁ	ἄνθρωπος	ἐκεῖνος.
is handed over	good	it was	for him	if	not	was born	the	man	that

CLOSE ENGLISH

The Son of Man indeed goes as it is written about him, but woe to that man through whom the Son of Man is handed over! It would have been good for him if that man had not been born.’

FLUENT ENGLISH

The Son of Man goes as Scripture says of him. But woe to the man who betrays the Son of Man! It would have been better for that man if he had never been born.’

SECTION NOTES

26:23-24. The hand is dipped in the shared dish; no piece is handed to Judas as in John. The written destiny and woe both remain. Goes is not replaced by a detailed theory of causation; the final counterfactual concerns the betrayer’s birth. The next context is the full Judas exchange in verse 25.

FOLLOWING CONTEXT / Matt. 26:25

Judas, who was betraying him, asked, ‘Surely you do not mean me, Rabbi?’ Jesus answered, ‘You have said so.’

MT-151 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-123, SR-0144)
Mark 14:20–21, Luke 22:21–22.
John 13:26 is a scene comparison, but Jesus gives a dipped piece there; that act does not replace Matthew’s hand in the dish.
No direct Thomas counterpart.

MT-152 / Matthew 26:25

Judas asks

PRECEDING CONTEXT / Matt. 26:24

The Son of Man goes as Scripture says of him. But woe to the man who betrays the Son of Man! It would have been better for that man if he had never been born.’

Matt. 26:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	Ἰούδας	ὁ	παραδιδοὺς	αὐτὸν	εἶπεν·	Μήτι	ἐγώ	εἰμι,
answering	but	Judas	the one	handing over	him	said	surely not	I	am

ῥαββί;	λέγει	αὐτῷ·	Σὺ	εἶπας.
Rabbi	he says	to him	you	said

CLOSE ENGLISH

But Judas, who was handing him over, answered, ‘Surely it is not I, Rabbi?’ He said to him, ‘You have said so.’

FLUENT ENGLISH

Judas, who was betraying him, asked, ‘Surely you do not mean me, Rabbi?’ Jesus answered, ‘You have said so.’

SECTION NOTES

26:25. The full verse includes Judas’ question and the response. The question repeats the pattern in 26:22, changing Lord to Rabbi. You have said so preserves the indirect response; in this setting it is generally read as acknowledgment, not as an explicit denial. It is not expanded to a bare yes or no.

FOLLOWING CONTEXT / Matt. 26:26

While they were eating, Jesus took bread, said the blessing, broke it, and gave it to the disciples. ‘Take and eat,’ he said. ‘This is my body.’

MT-152 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-123, SR-0145)
This comparison does not establish an exact counterpart to this individual exchange.
No direct Thomas counterpart.

MT-153 / Matthew 26:26-29

The bread and the cup

PRECEDING CONTEXT / Matt. 26:25

Judas, who was betraying him, asked, ‘Surely you do not mean me, Rabbi?’ Jesus answered, ‘You have said so.’

Matt. 26:26

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐσθιόντων	δὲ	αὐτῶν	λαβὼν	ὁ	Ἰησοῦς	ἄρτον	καὶ	εὐλογήσας
eating	but	they	having taken	the	Jesus	bread	and	having blessed

ἔκλασεν	καὶ	δοὺς	τοῖς	μαθηταῖς	εἶπεν·	Λάβετε	φάγετε,	τοῦτό	ἐστιν
broke	and	having given	to the	disciples	said	take	eat	this	is

τὸ	σῶμά	μου.
the	body	of me

CLOSE ENGLISH

But while they were eating, Jesus took bread, blessed it and broke it, and gave it to the disciples, saying, ‘Take, eat; this is my body.’

FLUENT ENGLISH

While they were eating, Jesus took bread, said the blessing, broke it, and gave it to the disciples. ‘Take and eat,’ he said. ‘This is my body.’

Matt. 26:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβὼν	ποτήριον	καὶ	εὐχαριστήσας	ἔδωκεν	αὐτοῖς	λέγων·	Πίετε
and	having taken	a cup	and	having given thanks	he gave	to them	saying	drink

ἐξ	αὐτοῦ	πάντες,
from	it	all

CLOSE ENGLISH

And he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you,

FLUENT ENGLISH

Then he took a cup, gave thanks, and gave it to them. ‘Drink from it, all of you,’ he said.

Matt. 26:28

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	γάρ	ἐστιν	τὸ	αἷμά	μου	τῆς	διαθήκης	τὸ	περὶ	πολλῶν
this	for	is	the	blood	of me	of the	covenant	the one	for	many

ἐκχυννόμενον	εἰς	ἄφεσιν	ἁμαρτιῶν·
being poured out	for	forgiveness	of sins

CLOSE ENGLISH

for this is my blood of the covenant, poured out for many for the forgiveness of sins.

FLUENT ENGLISH

‘This is my blood of the covenant, poured out for many for the forgiveness of sins.

Matt. 26:29

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	δὲ	ὑμῖν,	οὐ	μὴ	πίω	ἀπ’	ἄρτι	ἐκ	τούτου	τοῦ
I say	but	to you	not	[emphatic not]	will I drink	from	now	from	this	the

γενήματος	τῆς	ἀμπέλου	ἕως	τῆς	ἡμέρας	ἐκείνης	ὅταν	αὐτὸ	πίνω	μεθ’
produce	of the	vine	until	the	day	that	when	it	I drink	with

ὑμῶν	καινὸν	ἐν	τῇ	βασιλείᾳ	τοῦ	πατρός	μου.
you	new	in	the	kingdom	of the	Father	of me

CLOSE ENGLISH

But I say to you, from now on I will certainly not drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.’

FLUENT ENGLISH

I tell you, I will not drink this fruit of the vine again until the day I drink it new with you in my Father’s kingdom.’

SECTION NOTES

26:26-29. The complete action sequence precedes the sayings: taking bread, blessing, breaking, giving, then taking the cup, giving thanks, and giving it. Blessing and thanksgiving remain distinct verbs. This is my body / my blood is retained without inserting represents or a doctrinal explanation. All of you qualifies those drinking, not an instruction to consume every drop.

The adopted text says blood of the covenant, without new. Many and forgiveness of sins remain explicit. The strong negative, from now on, fruit of the vine, new, with you, and my Father’s kingdom all remain in verse 29. New modifies the drinking reference there; it is not moved to covenant. Luke and the extra-Gospel account have their own wording.

FOLLOWING CONTEXT / Matt. 26:30

After singing a hymn, they went out to the Mount of Olives.

MT-153 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-123, SR-0146)
Mark 14:22 for bread; Mark 14:24 for blood; Mark 14:25 for future drinking; Luke 22:17–20.
New covenant occurs in Luke, not the adopted Matthew or Mark.
1 Corinthians 11:23–25 (1 Corinthians 11:23–25) is an extra-Gospel transmission with its own form.
No direct Thomas counterpart.

MT-154 / Matthew 26:31-32

The shepherd and the scattered flock

PRECEDING CONTEXT / Matt. 26:30

After singing a hymn, they went out to the Mount of Olives.

Matt. 26:31

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	λέγει	αὐτοῖς	ὁ	Ἰησοῦς·	Πάντες	ὑμεῖς	σκανδαλισθήσεσθε	ἐν
then	says	to them	the	Jesus	all	you	will stumble	because of

ἐμοὶ	ἐν	τῇ	νυκτὶ	ταύτῃ,	γέγραπται	γάρ·	Πατάξω	τὸν	ποιμένα,	καὶ
me	in	the	night	this	it is written	for	I will strike	the	shepherd	and

διασκορπισθήσονται	τὰ	πρόβατα	τῆς	ποίμνης·
will be scattered	the	sheep	of the	flock

CLOSE ENGLISH

Then Jesus said to them, ‘All of you will stumble because of me this night, for it is written, “I will strike the shepherd, and the sheep of the flock will be scattered.”

FLUENT ENGLISH

Then Jesus told them, ‘You will all fall away because of me tonight. For Scripture says, “I will strike the shepherd, and the sheep of the flock will scatter.”

Matt. 26:32

Greek: adopted SBLGNT text. Word-order interlinear.

μετὰ	δὲ	τὸ	ἐγερθῆναί	με	προάξω	ὑμᾶς	εἰς	τὴν	Γαλιλαίαν.
after	but	the	being raised	me	I will go ahead of	you	into	the	Galilee

CLOSE ENGLISH

But after I am raised, I will go ahead of you into Galilee.’

FLUENT ENGLISH

But after I am raised, I will go ahead of you to Galilee.’

SECTION NOTES

26:31-32. Stumble / fall away renders the disciples’ impending failure, retaining all of you and this night. The quotation about striking the shepherd is preserved in Matthew’s form, including sheep of the flock, without replacing it with another witness’s wording. The passive being raised and promised advance to Galilee remain. Peter’s response is the selected following context.

FOLLOWING CONTEXT / Matt. 26:33

Peter answered him, ‘Even if everyone else falls away because of you, I never will.’

MT-154 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-123, SR-0147)
Mark 14:27–28, a close canonical unit.
No direct Thomas counterpart.

MT-155 / Matthew 26:34

Peter’s three denials foretold

PRECEDING CONTEXT / Matt. 26:33

Peter answered him, ‘Even if everyone else falls away because of you, I never will.’

Matt. 26:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	αὐτῷ	ὁ	Ἰησοῦς·	Ἀμὴν	λέγω	σοι	ὅτι	ἐν	ταύτῃ	τῇ	νυκτὶ	πρὶν
said	to him	the	Jesus	truly	I say	to you	that	in	this	the	night	before

ἀλέκτορα	φωνῆσαι	τρὶς	ἀπαρνήσῃ	με.
a rooster	crows	three times	you will deny	me

CLOSE ENGLISH

Jesus said to him, ‘Truly I say to you that this very night, before a rooster crows, you will deny me three times.’

FLUENT ENGLISH

Jesus told him, ‘I tell you the truth: tonight, before a rooster crows, you will deny me three times.’

SECTION NOTES

26:34. The singular address is to Peter. Tonight, a rooster’s crowing and three denials are all retained. Mark’s twice is not added to Matthew. The following context includes Peter’s willingness to die and the same protest from all the disciples.

FOLLOWING CONTEXT / Matt. 26:35

Peter said to him, ‘Even if I must die with you, I will never deny you.’ All the disciples said the same.

MT-155 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-123, SR-0148)
Mark 14:30; Luke 22:34; John 13:38.
Differences in the rooster formula remain local to each Gospel.
No direct Thomas counterpart.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 26, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+26&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 26:18, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2618/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 26:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2625/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 26:28, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2628/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-156-MT-168 · Matthew 26: Gethsemane, arrest, hearing, and recollection

13 CORPUS UNITS **16 MAIN VERSES** **3 ENGLISH LAYERS**

The prayers and sleeping disciples, the betrayer, the sword, Scripture fulfillment, the hearing, and Peter’s remembered warning.

Reading sections

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MT-166	Fulfillment and flight	Matthew 26:56
MT-167	The answer before the high priest	Matthew 26:64
MT-168	Peter remembers	Matthew 26:75

Reading this section

Eleven additional verses provide surrounding context in fluent English.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The short second prayer is retained. Alternatives for the sleep command, elliptical address to Judas, and speech boundary at 26:56 are recorded explicitly.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MT-156 / Matthew 26:36

At Gethsemane

PRECEDING CONTEXT / Matt. 26:35

Peter said to him, ‘Even if I must die with you, I will never deny you.’ All the disciples said the same.

Matt. 26:36

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ἔρχεται	μετ’	αὐτῶν	ὁ	Ἰησοῦς	εἰς	χωρίον	λεγόμενον	Γεθσημανί,
then	comes	with	them	the	Jesus	to	a place	called	Gethsemane

καὶ	λέγει	τοῖς	μαθηταῖς·	Καθίσατε	αὐτοῦ	ἕως	οὗ	ἀπελθὼν
and	says	to the	disciples	sit	here	until	[with until]	having gone away

ἐκεῖ	προσεύξωμαι.
there	I pray

CLOSE ENGLISH

Then Jesus came with them to a place called Gethsemane and said to the disciples, ‘Sit here while I go over there and pray.’

FLUENT ENGLISH

Then Jesus came with them to a place called Gethsemane. He told the disciples, ‘Sit here while I go over there to pray.’

SECTION NOTES

26:36. The whole arrival and instruction remain. The place is Gethsemane, but garden is not added to Matthew’s wording. Here and over there preserve the separation between the disciples and the place of prayer.

FOLLOWING CONTEXT / Matt. 26:37

He took Peter and the two sons of Zebedee with him and began to feel sorrow and distress.

MT-156 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0149)
Mark 14:32.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Mark 14:32–52; Luke 22:39–53; John 18:1–12, a broad scene index.

MT-157 / Matthew 26:38

Sorrow to the point of death

PRECEDING CONTEXT / Matt. 26:37

He took Peter and the two sons of Zebedee with him and began to feel sorrow and distress.

Matt. 26:38

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	λέγει	αὐτοῖς·	Περίλυπός	ἐστιν	ἡ	ψυχή	μου	ἕως	θανάτου·
then	he says	to them	deeply sorrowful	is	the	soul	of me	to	death

μείνατε	ὧδε	καὶ	γρηγορεῖτε	μετ’	ἐμοῦ.
remain	here	and	keep watch	with	me

CLOSE ENGLISH

Then he said to them, ‘My soul is deeply sorrowful to the point of death. Stay here and keep watch with me.’

FLUENT ENGLISH

He told them, ‘I am overwhelmed with sorrow, to the point of death. Stay here and keep watch with me.’

SECTION NOTES

26:38. My soul names the grieving person, rendered I in fluent English; to the point of death retains the intensity. Stay here and keep watch with me are distinct instructions. The following context contains the full first prayer.

FOLLOWING CONTEXT / Matt. 26:39

He went a little farther, fell facedown, and prayed, ‘My Father, if it is possible, let this cup pass from me. Yet let it be as you want, not as I want.’

MT-157 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0150)
Mark 14:34.
No direct Thomas counterpart is established.

MT-158 / Matthew 26:39

The first prayer

PRECEDING CONTEXT / Matt. 26:38

He told them, ‘I am overwhelmed with sorrow, to the point of death. Stay here and keep watch with me.’

Matt. 26:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προελθὼν	μικρὸν	ἔπεσεν	ἐπὶ	πρόσωπον	αὐτοῦ	προσευχόμενος
and	having gone forward	a little	he fell	on	[the] face	of him	praying

καὶ	λέγων·	Πάτερ	μου,	εἰ	δυνατόν	ἐστιν,	παρελθάτω	ἀπ’	ἐμοῦ	τὸ
and	saying	Father	of me	if	possible	it is	let pass	from	me	the

ποτήριον	τοῦτο·	πλὴν	οὐχ	ὡς	ἐγὼ	θέλω	ἀλλ’	ὡς	σύ.
cup	this	nevertheless	not	as	I	will	but	as	you

CLOSE ENGLISH

And going a little farther, he fell on his face and prayed, ‘My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you will.’

FLUENT ENGLISH

He went a little farther, fell facedown, and prayed, ‘My Father, if it is possible, let this cup pass from me. Yet let it be as you want, not as I want.’

SECTION NOTES

26:39. The movement, face-down posture and prayer all remain. My Father, if it is possible, this cup, and the contrast of wills follow Matthew. Neither Mark’s Abba and all things are possible nor Luke’s if you are willing replaces these words. The cup image is not explained away in the translation.

FOLLOWING CONTEXT / Matt. 26:40

He returned to the disciples and found them asleep. He said to Peter, ‘Could none of you keep watch with me for one hour?

MT-158 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0151)
Mark 14:36, Luke 22:42, the cup and will prayer, with their own wording.
No direct Thomas counterpart is established.

MT-159 / Matthew 26:40

One hour of watchfulness

PRECEDING CONTEXT / Matt. 26:39

He went a little farther, fell facedown, and prayed, ‘My Father, if it is possible, let this cup pass from me. Yet let it be as you want, not as I want.’

Matt. 26:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχεται	πρὸς	τοὺς	μαθητὰς	καὶ	εὑρίσκει	αὐτοὺς	καθεύδοντας,	καὶ
and	he comes	to	the	disciples	and	finds	them	sleeping	and

λέγει	τῷ	Πέτρῳ·	Οὕτως	οὐκ	ἰσχύσατε	μίαν	ὥραν	γρηγορῆσαι	μετ’	ἐμοῦ;
says	to	Peter	so	not	were you able	one	hour	to keep watch	with	me

CLOSE ENGLISH

And he came to the disciples and found them sleeping, and said to Peter, ‘So, were you not able to keep watch with me for one hour?

FLUENT ENGLISH

He returned to the disciples and found them asleep. He said to Peter, ‘Could none of you keep watch with me for one hour?

SECTION NOTES

26:40. Jesus addresses Peter, but were you able is plural. Fluent none of you makes the collective rebuke explicit without naming extra listeners. One hour is a duration here, unlike the approaching hour in verse 45. The sleeping disciples and return remain in the full verse.

FOLLOWING CONTEXT / Matt. 26:41

Keep watch and pray so that you do not enter a time of trial. The spirit is willing, but the flesh is weak.’

MT-159 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0152)
Mark 14:37, with its own singular address.
No direct Thomas counterpart is established.

MT-160 / Matthew 26:41

Watch and pray

PRECEDING CONTEXT / Matt. 26:40

He returned to the disciples and found them asleep. He said to Peter, ‘Could none of you keep watch with me for one hour?

Matt. 26:41

Greek: adopted SBLGNT text. Word-order interlinear.

γρηγορεῖτε	καὶ	προσεύχεσθε,	ἵνα	μὴ	εἰσέλθητε	εἰς	πειρασμόν·	τὸ	μὲν
keep watch	and	pray	so that	not	you enter	into	testing	the	indeed

πνεῦμα	πρόθυμον	ἡ	δὲ	σὰρξ	ἀσθενής.
spirit	willing	the	but	flesh	weak

CLOSE ENGLISH

Keep watch and pray so that you do not enter into testing. The spirit is indeed willing, but the flesh is weak.’

FLUENT ENGLISH

Keep watch and pray so that you do not enter a time of trial. The spirit is willing, but the flesh is weak.’

SECTION NOTES

26:41. Testing / a time of trial follows the lexical choice at 6:13, with temptation as a possible contextual sense. Spirit and flesh are retained as the willing disposition and bodily weakness; no independent philosophical account is inserted. The instructions and purpose clause are plural.

FOLLOWING CONTEXT / Matt. 26:42

He went away a second time and prayed, ‘My Father, if this cannot pass unless I drink it, may your will be done.’

MT-160 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0153)
Mark 14:38; Luke 22:40; Luke 22:46.
No direct Thomas counterpart is established.

MT-161 / Matthew 26:42

The second prayer

PRECEDING CONTEXT / Matt. 26:41

Keep watch and pray so that you do not enter a time of trial. The spirit is willing, but the flesh is weak.’

Matt. 26:42

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	ἐκ	δευτέρου	ἀπελθὼν	προσηύξατο	λέγων·	Πάτερ	μου,	εἰ	οὐ
again	for	a second time	having gone away	he prayed	saying	Father	of me	if	not

δύναται	τοῦτο	παρελθεῖν	ἐὰν	μὴ	αὐτὸ	πίω,	γενηθήτω	τὸ	θέλημά
can	this	pass	unless	[with unless]	it	I drink	let be done	the	will

σου.
of you

CLOSE ENGLISH

Again, going away a second time, he prayed, ‘My Father, if this cannot pass unless I drink it, may your will be done.’

FLUENT ENGLISH

He went away a second time and prayed, ‘My Father, if this cannot pass unless I drink it, may your will be done.’

SECTION NOTES

26:42. This second prayer is not copied from verse 39. The adopted text has this, without the repeated noun cup or from me. Unless I drink it remains the condition. May your will be done and its four aligned glosses continue 6:10. The source’s description of a second departure and prayer is preserved.

FOLLOWING CONTEXT / Matt. 26:43

He came back and found them asleep again, for their eyes were heavy.

MT-161 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0154)
Mark 14:36, Luke 22:42, thematic prayer parallels.
Matthew’s second prayer has the condition of drinking and the shorter this wording.
No direct Thomas counterpart is established.

MT-162 / Matthew 26:45-46

The hour and the betrayer

PRECEDING CONTEXT / Matt. 26:44

He left them, went away again, and prayed a third time, saying the same words again.

Matt. 26:45

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἔρχεται	πρὸς	τοὺς	μαθητὰς	καὶ	λέγει	αὐτοῖς·	Καθεύδετε	τὸ
then	he comes	to	the	disciples	and	says	to them	sleep	the

λοιπὸν	καὶ	ἀναπαύεσθε·	ἰδοὺ	ἤγγικεν	ἡ	ὥρα	καὶ	ὁ	υἱὸς	τοῦ
remaining time	and	rest	look	has drawn near	the	hour	and	the	Son	of

ἀνθρώπου	παραδίδοται	εἰς	χεῖρας	ἁμαρτωλῶν.
Man	is handed over	into	hands	of sinners

CLOSE ENGLISH

Then he came to the disciples and said to them, ‘Sleep on now and rest. Look, the hour has drawn near, and the Son of Man is handed over into the hands of sinners.

FLUENT ENGLISH

Then he came back to the disciples and said, ‘Go on sleeping and resting! Look, the hour is here. The Son of Man is being handed over to sinners.

Matt. 26:46

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγείρεσθε	ἄγωμεν·	ἰδοὺ	ἤγγικεν	ὁ	παραδιδούς	με.
rise	let us go	look	has drawn near	the one	handing over	me

CLOSE ENGLISH

Rise, let us go. Look, the one handing me over has drawn near.’

FLUENT ENGLISH

Get up. Let us go. Look, my betrayer is here.’

SECTION NOTES

26:45–46. The Greek opening permits an imperative or a question. Both layers select the imperative, understood as a pointed rebuke: continue sleeping and resting. Are you still sleeping and resting? is the alternative. No actual interval of permitted sleep is invented. The hour and the betrayer have drawn near; get up and let us go immediately follows.

FOLLOWING CONTEXT / Matt. 26:47

While he was still speaking, Judas, one of the Twelve, arrived with a large crowd carrying swords and clubs, sent by the chief priests and the elders of the people.

MT-162 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0153)
This comparison, also used at Matthew 26:41: Mark 14:41–42.
No direct Thomas counterpart is established.

MT-163 / Matthew 26:50

The address to Judas and the arrest

PRECEDING CONTEXT / Matt. 26:49

He went straight up to Jesus, said, ‘Greetings, Rabbi!’ and kissed him.

Matt. 26:50

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτῷ·	Ἑταῖρε,	ἐφ’	ὃ	πάρει.	τότε
the	but	Jesus	said	to him	friend	for	what	you are here	then

προσελθόντες	ἐπέβαλον	τὰς	χεῖρας	ἐπὶ	τὸν	Ἰησοῦν	καὶ	ἐκράτησαν
having approached	they laid	the	hands	on	the	Jesus	and	seized

αὐτόν.
him

CLOSE ENGLISH

But Jesus said to him, ‘Friend, do what you are here for.’ Then they came forward, laid hands on Jesus, and seized him.

FLUENT ENGLISH

Jesus said to him, ‘Friend, do what you came to do.’ Then they came forward, grabbed Jesus, and arrested him.

SECTION NOTES

26:50. The Greek expression literally has for what you are here, with no expressed do. Both English layers supply do to complete the elliptical command; Why are you here? is another interpretation. This choice is not presented as a different Greek reading. Friend continues the address used at 20:13 and 22:12. The full verse also includes laying hands on Jesus and seizing him. The sword-bearer in the next context remains unnamed, as does the wounded slave.

FOLLOWING CONTEXT / Matt. 26:51

One of those with Jesus reached for his sword, drew it, and struck the high priest’s slave, cutting off his ear.

MT-163 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0155)
Luke 22:48 gives a different reply to Judas, an explicit question about betrayal with a kiss.
John 18:5 is a scene relationship, not identical words.
No direct Thomas counterpart is established.

MT-164 / Matthew 26:52-54

The sword and the Scriptures

PRECEDING CONTEXT / Matt. 26:51

One of those with Jesus reached for his sword, drew it, and struck the high priest’s slave, cutting off his ear.

Matt. 26:52

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ἀπόστρεψον	τὴν	μάχαιράν	σου	εἰς	τὸν
then	says	to him	the	Jesus	return	the	sword	of you	to	the

τόπον	αὐτῆς,	πάντες	γὰρ	οἱ	λαβόντες	μάχαιραν	ἐν	μαχαίρῃ
place	of it	all	for	the ones	having taken	a sword	by	a sword

ἀπολοῦνται·
will perish

CLOSE ENGLISH

Then Jesus said to him, ‘Return your sword to its place, for all who take the sword will perish by the sword.

FLUENT ENGLISH

Then Jesus told him, ‘Put your sword back where it belongs. Everyone who takes up the sword will die by the sword.

Matt. 26:53

Greek: adopted SBLGNT text. Word-order interlinear.

ἢ	δοκεῖς	ὅτι	οὐ	δύναμαι	παρακαλέσαι	τὸν	πατέρα	μου,	καὶ
or	do you think	that	not	I can	appeal to	the	Father	of me	and

παραστήσει	μοι	ἄρτι	πλείω	δώδεκα	λεγιῶνας	ἀγγέλων;
he will provide	for me	now	more than	twelve	legions	of angels

CLOSE ENGLISH

Or do you think that I cannot appeal to my Father, and he will now provide me with more than twelve legions of angels?

FLUENT ENGLISH

Do you think I cannot appeal to my Father, who would send me more than twelve legions of angels right now?

Matt. 26:54

Greek: adopted SBLGNT text. Word-order interlinear.

πῶς	οὖν	πληρωθῶσιν	αἱ	γραφαὶ	ὅτι	οὕτως	δεῖ	γενέσθαι;
how	then	would be fulfilled	the	Scriptures	that	thus	it must	happen

CLOSE ENGLISH

How then would the Scriptures be fulfilled, that it must happen this way?’

FLUENT ENGLISH

But how then would the Scriptures be fulfilled, which say it must happen this way?’

SECTION NOTES

26:52-54. The sword returns to its place; Matthew does not name Peter or say sheath here. Perish / die renders the threatened end of those who take the sword. More than twelve legions is retained without calculating an exact force. The appeal to the Father and the counter-question about fulfilling the Scriptures remain. No healing is added from Luke.

FOLLOWING CONTEXT / Matt. 26:55

At that moment Jesus said to the crowds, ‘Have you come to arrest me with swords and clubs as though I were a bandit? I sat teaching in the temple every day, and you did not arrest me.

MT-164 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0156)
John 18:11 compares the command to put away the sword but names Peter, sheath and cup.
Luke 22:51 gives another response and healing.
The twelve legions and verse 54 belong to Matthew.
No direct Thomas counterpart is established.

MT-165 / Matthew 26:55

The arresting crowd

PRECEDING CONTEXT / Matt. 26:54

But how then would the Scriptures be fulfilled, which say it must happen this way?’

Matt. 26:55

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ἐκείνῃ	τῇ	ὥρᾳ	εἶπεν	ὁ	Ἰησοῦς	τοῖς	ὄχλοις·	Ὡς	ἐπὶ	λῃστὴν
in	that	the	hour	said	the	Jesus	to the	crowds	as	against	a bandit

ἐξήλθατε	μετὰ	μαχαιρῶν	καὶ	ξύλων	συλλαβεῖν	με;	καθ’	ἡμέραν	ἐν	τῷ
you came out	with	swords	and	clubs	to arrest	me	each	day	in	the

ἱερῷ	ἐκαθεζόμην	διδάσκων	καὶ	οὐκ	ἐκρατήσατέ	με.
temple	I sat	teaching	and	not	you seized	me

CLOSE ENGLISH

At that hour Jesus said to the crowds, ‘Have you come out with swords and clubs to arrest me as if against a bandit? Every day I sat teaching in the temple, and you did not seize me.

FLUENT ENGLISH

At that moment Jesus said to the crowds, ‘Have you come to arrest me with swords and clubs as though I were a bandit? I sat teaching in the temple every day, and you did not arrest me.

SECTION NOTES

26:55. The entire address to the crowds remains, with swords and clubs, the bandit comparison, daily seated teaching in the temple, and the absence of an earlier arrest. Temple renders hieron, not the sanctuary noun naos. No with you from another reading is inserted.

FOLLOWING CONTEXT / Matt. 26:56

But all this has happened to fulfill the writings of the prophets.’ Then all the disciples abandoned him and fled.

MT-165 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0157)
Mark 14:48–49; Luke 22:52–53.
No direct Thomas counterpart is established.

MT-166 / Matthew 26:56

Fulfillment and flight

PRECEDING CONTEXT / Matt. 26:55

At that moment Jesus said to the crowds, ‘Have you come to arrest me with swords and clubs as though I were a bandit? I sat teaching in the temple every day, and you did not arrest me.

Matt. 26:56

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	ὅλον	γέγονεν	ἵνα	πληρωθῶσιν	αἱ	γραφαὶ	τῶν	προφητῶν.
this	but	whole	has happened	so that	might be fulfilled	the	Scriptures	of the	prophets

τότε	οἱ	μαθηταὶ	πάντες	ἀφέντες	αὐτὸν	ἔφυγον.
then	the	disciples	all	having left	him	fled

CLOSE ENGLISH

But all this has happened so that the Scriptures of the prophets might be fulfilled.’ Then all the disciples left him and fled.

FLUENT ENGLISH

But all this has happened to fulfill the writings of the prophets.’ Then all the disciples abandoned him and fled.

SECTION NOTES

26:56. The fulfillment sentence is printed as the end of Jesus’ speech, followed by the narrator’s report that all the disciples left and fled. The first sentence can also be understood as an editorial comment; the ancient wording itself does not supply modern quotation marks. Both clauses remain complete in all layers, regardless of that speech-boundary decision.

FOLLOWING CONTEXT / Matt. 26:57

Those who had arrested Jesus took him to Caiaphas the high priest, where the scribes and elders had gathered.

MT-166 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-124b, SR-0158)
Mark 14:49 has Scripture fulfillment in its own unfinished construction, followed by flight in 14:50.
Luke 22:53 instead ends with the hour and power of darkness.
No direct Thomas counterpart is established.

MT-167 / Matthew 26:64

The answer before the high priest

PRECEDING CONTEXT / Matt. 26:63

Jesus remained silent. The high priest said to him, ‘I put you under oath by the living God: tell us whether you are the Messiah, the Son of God.’

Matt. 26:64

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Σὺ	εἶπας·	πλὴν	λέγω	ὑμῖν,	ἀπ’	ἄρτι
says	to him	the	Jesus	you	said	nevertheless	I say	to you	from	now

ὄψεσθε	τὸν	υἱὸν	τοῦ	ἀνθρώπου	καθήμενον	ἐκ	δεξιῶν	τῆς	δυνάμεως
you will see	the	Son	of	Man	sitting	at	[the] right	of the	Power

καὶ	ἐρχόμενον	ἐπὶ	τῶν	νεφελῶν	τοῦ	οὐρανοῦ.
and	coming	on	the	clouds	of the	heaven

CLOSE ENGLISH

Jesus said to him, ‘You have said so. Nevertheless, I say to you, from now on you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.’

FLUENT ENGLISH

Jesus answered, ‘You have said so. But I tell all of you: from now on you will see the Son of Man seated at the right hand of the Almighty and coming on the clouds of heaven.’

SECTION NOTES

26:64. You have said so repeats the indirect formula in 26:25, not Mark’s explicit I am. The address shifts from singular to plural; fluent all of you marks the shift. From now on is not replaced by soon. Power is a reverential designation for God, rendered the Almighty in fluent English. Both sitting at the right hand and coming on the clouds remain, without adding a destination or changing on to Mark’s with.

FOLLOWING CONTEXT / Matt. 26:65

Then the high priest tore his clothes and said, ‘He has blasphemed! Why do we still need witnesses? You have just heard the blasphemy!

MT-167 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-125, SR-0159)
Mark 14:62, Luke 22:69.
Matthew starts You have said so, Mark I am; Luke’s reply lacks clouds.
Matthew has on, Mark with the clouds.
No direct Thomas counterpart is established.
Related narrative passages (H-125): Mark 14:53–64; Luke 22:54–71; John 18:13–24.

MT-168 / Matthew 26:75

Peter remembers

PRECEDING CONTEXT / Matt. 26:74

Then he began invoking curses and swearing, ‘I do not know the man!’ Immediately a rooster crowed.

Matt. 26:75

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμνήσθη	ὁ	Πέτρος	τοῦ	ῥήματος	Ἰησοῦ	εἰρηκότος	ὅτι	Πρὶν
and	remembered	the	Peter	the	saying	of Jesus	having said	that	before

ἀλέκτορα	φωνῆσαι	τρὶς	ἀπαρνήσῃ	με,	καὶ	ἐξελθὼν	ἔξω	ἔκλαυσεν
a rooster	crows	three times	you will deny	me	and	having gone	outside	he wept

πικρῶς.
bitterly

CLOSE ENGLISH

And Peter remembered the saying of Jesus: ‘Before a rooster crows, you will deny me three times.’ And going outside, he wept bitterly.

FLUENT ENGLISH

Peter remembered what Jesus had said: ‘Before a rooster crows, you will deny me three times.’ He went outside and wept bitterly.

SECTION NOTES

26:75. The passage reproduces a remembered saying inside a full narrative verse. The rooster-and-denial clause repeats 26:34. The recollection, going outside, and bitter weeping all remain. No second crowing or turn of Jesus toward Peter is imported.

MT-168 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-125, SR-0160)
Mark 14:72, Luke 22:61.
Mark’s two crowings and Luke’s turn of the Lord toward Peter stay in those witnesses.
Direct internal link: Matthew 26:34.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 26, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+26&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 26:45, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2645/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 26:50, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2650/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 26:64, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2664/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MT-169-MT-173 · Matthew 27-28: the final sayings and the commission

5 CORPUS UNITS	7 MAIN VERSES	3 ENGLISH LAYERS

The reply before the governor, the cry on the cross, the women’s encounter, the message for Galilee, and the final commission and promise.

Reading sections

MT-169	Before the governor	Matthew 27:11
MT-170	The cry on the cross	Matthew 27:46
MT-171	The meeting with the women	Matthew 28:9
MT-172	The message to the brothers	Matthew 28:10
MT-173	Authority, disciples, and abiding presence	Matthew 28:18-20

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The four cry tokens have semantic glosses; continuous English retains the quoted form and Matthew's own explanation. Interpretive alternatives in 28:17 are documented. No concluding Amen is supplied.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and "the heavens" are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular "they," or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MT-169 / Matthew 27:11

Before the governor

PRECEDING CONTEXT / Matt. 27:10

And they gave them for the potter’s field, as the Lord directed me.

Matt. 27:11

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	Ἰησοῦς	ἐστάθη	ἔμπροσθεν	τοῦ	ἡγεμόνος·	καὶ	ἐπηρώτησεν	αὐτὸν
the	but	Jesus	stood	before	the	governor	and	questioned	him

ὁ	ἡγεμὼν	λέγων·	Σὺ	εἶ	ὁ	βασιλεὺς	τῶν	Ἰουδαίων;	ὁ	δὲ	Ἰησοῦς
the	governor	saying	you	are	the	king	of the	Jews	the	but	Jesus

ἔφη·	Σὺ	λέγεις.
said	you	say

CLOSE ENGLISH

Now Jesus stood before the governor, and the governor questioned him, ‘Are you the king of the Jews?’ Jesus said, ‘You say so.’

FLUENT ENGLISH

Jesus stood before the governor, who asked him, ‘Are you the king of the Jews?’ Jesus answered, ‘You say so.’

SECTION NOTES

27:11. The full verse includes Jesus before the governor, the governor’s question and the reply. You say so renders the present legeis, distinct from You have said so in 26:25 and 26:64. No bare yes or no replaces the indirect formula. The preceding context is exactly the selected 27:10 quotation fragment; the antecedent of them is the silver money in the preceding verse, which is not quoted here.

FOLLOWING CONTEXT / Matt. 27:12

When the chief priests and elders accused him, he gave no answer.

MT-169 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-127, SR-0161)
Mark 15:2, Luke 23:3, close canonical units.
No direct Thomas counterpart is established.
Related narrative passages (H-127): Mark 15:1–20; Luke 23:1–25; John 18:28–19:16.

MT-170 / Matthew 27:46

The cry on the cross

PRECEDING CONTEXT / Matt. 27:45

From noon until three in the afternoon, darkness came over the whole land.

Matt. 27:46

Greek: adopted SBLGNT text. Word-order interlinear.

περὶ	δὲ	τὴν	ἐνάτην	ὥραν	ἀνεβόησεν	ὁ	Ἰησοῦς	φωνῇ	μεγάλῃ
about	but	the	ninth	hour	cried out	the	Jesus	with a voice	great

λέγων·	Ἠλὶ	ἠλὶ	λεμὰ	σαβαχθάνι;	τοῦτ’	ἔστιν·	Θεέ	μου	θεέ
saying	my God	my God	why	have you abandoned me	this	is	God	of me	God

μου,	ἱνατί	με	ἐγκατέλιπες;
of me	why	me	did you abandon

CLOSE ENGLISH

About the ninth hour Jesus cried out with a loud voice, ‘Eli, Eli, lema sabachthani?’ That is, ‘My God, my God, why have you abandoned me?’

FLUENT ENGLISH

About three in the afternoon, Jesus cried out loudly, ‘Eli, Eli, lema sabachthani?’ This means, ‘My God, my God, why have you abandoned me?’

SECTION NOTES

27:46. The narrative time and loud cry, the transliterated words, and Matthew’s own explanation all remain. Eli and lema follow this adopted Greek, rather than being harmonized to Mark’s Eloi or a different spelling. The four quoted loanwords receive semantic glosses from the explanation supplied in the verse itself. Continuous English retains the transliteration as well as Matthew’s full translated explanation, so neither part disappears.

The ninth hour is expressed as about three in the afternoon in fluent English; the selected preceding context likewise uses noon to three. Land is the chosen sense of ge in that context; earth is another possible scope. Abandoned preserves the question without supplying a theological explanation or cancelling it by importing the rest of Psalm 22. The following misunderstanding about Elijah is retained.

FOLLOWING CONTEXT / Matt. 27:47

Some of those standing there heard this and said, ‘He is calling Elijah.’

MT-170 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-128, SR-0162)
Mark 15:34, the direct cry comparison, with its own transliteration.
No direct Thomas counterpart is established.
Related narrative passages (H-128): Mark 15:21–41; Luke 23:26–49; John 19:16–30, a broad scene index.

MT-171 / Matthew 28:9

The meeting with the women

PRECEDING CONTEXT / Matt. 28:8

They hurried away from the tomb with fear and great joy and ran to tell his disciples.

Matt. 28:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	Ἰησοῦς	ὑπήντησεν	αὐταῖς	λέγων·	Χαίρετε·	αἱ	δὲ
and	look	Jesus	met	them	saying	greetings	they	but

προσελθοῦσαι	ἐκράτησαν	αὐτοῦ	τοὺς	πόδας	καὶ	προσεκύνησαν	αὐτῷ.	
having approached	grasped	of him	the	feet	and	worshiped	him	

CLOSE ENGLISH

And look, Jesus met them, saying, ‘Greetings!’ They came forward, grasped his feet, and worshiped him.

FLUENT ENGLISH

Suddenly Jesus met them. ‘Greetings!’ he said. They came to him, took hold of his feet, and worshiped him.

SECTION NOTES

28:9. Greetings is the greeting use of chairete. The complete verse includes the women approaching, grasping his feet and worshiping him. The adopted opening lacks the expanded clause about their going to report to the disciples. The selected before-context already supplies their movement away from the tomb.

FOLLOWING CONTEXT / Matt. 28:10

Jesus told them, ‘Do not be afraid. Go and tell my brothers to go to Galilee. They will see me there.’

MT-171 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-130, SR-0163)
This comparison establishes no direct parallel in the four Gospels to the whole meeting.
The index’s Mark range includes material from the longer ending; that status remains visible.
No direct Thomas counterpart is established.

MT-172 / Matthew 28:10

The message to the brothers

PRECEDING CONTEXT / Matt. 28:9

Suddenly Jesus met them. ‘Greetings!’ he said. They came to him, took hold of his feet, and worshiped him.

Matt. 28:10

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	λέγει	αὐταῖς	ὁ	Ἰησοῦς·	Μὴ	φοβεῖσθε·	ὑπάγετε	ἀπαγγείλατε	τοῖς
then	says	to them	the	Jesus	not	be afraid	go	report	to the

ἀδελφοῖς	μου	ἵνα	ἀπέλθωσιν	εἰς	τὴν	Γαλιλαίαν,	κἀκεῖ	με	ὄψονται.
brothers	of me	that	they go away	into	the	Galilee	and there	me	they will see

CLOSE ENGLISH

Then Jesus said to them, ‘Do not be afraid. Go and tell my brothers to go to Galilee, and there they will see me.’

FLUENT ENGLISH

Jesus told them, ‘Do not be afraid. Go and tell my brothers to go to Galilee. They will see me there.’

SECTION NOTES

28:10. Both instructions are to the women: do not fear and carry the message. Brothers refers to the disciples who are to go to Galilee; it is not changed to biological brothers. The destination and the promise of seeing Jesus there both remain. The word is retained as brothers in this specific narrative setting; the broader inclusive social rendering at 25:40 does not mechanically replace it.

FOLLOWING CONTEXT / Matt. 28:11

While they were on their way, some of the guards went into the city and told the chief priests everything that had happened.

MT-172 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-130, SR-0164)
John 20:17 shares the commission to tell my brothers but has one addressee and a different message.
Matthew directs the brothers to Galilee; John’s ascent to the Father is not transferred.
No direct Thomas counterpart is established.

MT-173 / Matthew 28:18-20

Authority, disciples, and abiding presence

PRECEDING CONTEXT / Matt. 28:17

When they saw him, they worshiped him, but some doubted.

Matt. 28:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθὼν	ὁ	Ἰησοῦς	ἐλάλησεν	αὐτοῖς	λέγων·	Ἐδόθη	μοι
and	having approached	the	Jesus	spoke	to them	saying	was given	to me

πᾶσα	ἐξουσία	ἐν	οὐρανῷ	καὶ	ἐπὶ	τῆς	γῆς·
all	authority	in	heaven	and	on	the	earth

CLOSE ENGLISH

And Jesus came forward and spoke to them, saying, ‘All authority in heaven and on earth has been given to me.

FLUENT ENGLISH

Jesus came to them and said, ‘All authority in heaven and on earth has been given to me.

Matt. 28:19

Greek: adopted SBLGNT text. Word-order interlinear.

πορευθέντες	οὖν	μαθητεύσατε	πάντα	τὰ	ἔθνη,	βαπτίζοντες	αὐτοὺς	εἰς
having gone	therefore	make disciples of	all	the	nations	baptizing	them	into

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

CLOSE ENGLISH

Therefore go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

FLUENT ENGLISH

So go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

Matt. 28:20

Greek: adopted SBLGNT text. Word-order interlinear.

διδάσκοντες	αὐτοὺς	τηρεῖν	πάντα	ὅσα	ἐνετειλάμην	ὑμῖν·	καὶ	ἰδοὺ	ἐγὼ
teaching	them	to keep	all things	that	I commanded	you	and	look	I

μεθ’	ὑμῶν	εἰμι	πάσας	τὰς	ἡμέρας	ἕως	τῆς	συντελείας	τοῦ	αἰῶνος.
with	you	am	all	the	days	until	the	completion	of the	age

CLOSE ENGLISH

teaching them to keep all that I commanded you. And look, I am with you all the days, until the completion of the age.’

FLUENT ENGLISH

teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.’

SECTION NOTES

28:17-20. The selected preceding context reads some doubted, while they doubted / hesitated is also grammatically possible. No extra group beyond the eleven named in the preceding narrative is invented, and doubt is not relocated to an earlier time. Worshiped him supplies the understood English object; the adopted Greek does not repeat a separate to him.

Authority is exousia, not merely physical strength. Make disciples is the main command, with baptizing and teaching describing its fulfillment; the translation does not impose an extra chronological scheme. Name is singular, and Father, Son and Holy Spirit all remain. Into in the close layer displays eis; fluent English uses the established in the name idiom.

The fourfold breadth remains: all authority, all nations, all commanded things, all the days. The final promise retains the end of the age, not the end of the physical world. No closing Amen is added to the adopted text.

MT-173 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-135, SR-0165)
Mark 16:15–18, longer ending compares proclamation, faith and baptism; Luke 24:47–49 has its own commission and waiting for power in the city; Acts 1:7–8 concerns witness to the end of the earth.
These are partial thematic links, not identical speeches.
Matthew’s baptismal wording and presence promise remain.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Matthew 27:46, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+27:46&version=SBLGNT

SBL Greek New Testament, Matthew 28, via Bible Gateway

https://www.biblegateway.com/passage/?search=Matthew+28&version=SBLGNT

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 27:46, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2746/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 28:17, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2817/

Newman and Stine, A Handbook on the Gospel of Matthew (UBS, 1988), 28:19, via TIPs

https://tips.translation.bible/story/translation-commentary-on-matthew-2819/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-001-MK-006 · Mark 1: proclamation, calling, and cleansing

6 CORPUS UNITS	6 MAIN VERSES	3 ENGLISH LAYERS

The appointed time and God’s kingdom, the call to become fishers of people, the command to the unclean spirit, the mission to other towns, and the cleansing and silence instructions.

Reading sections

MK-001	The appointed time and the good news	Mark 1:15
MK-002	Becoming fishers of people	Mark 1:17
MK-003	Silence and release	Mark 1:25
MK-004	Preaching in other towns	Mark 1:38
MK-005	Anger, touch, and cleansing	Mark 1:41
MK-006	Silence and testimony	Mark 1:44

Reading this section

Eleven additional verses provide the selected context.

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Mark’s distinctive source readings and full narrative remain. Anger at 1:41 is not changed to compassion; its object and cause are not invented. Shared wording is compared with Matthew, while the translation preserves the details distinctive to each account.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-001 / Mark 1:15

The appointed time and the good news

PRECEDING CONTEXT / Mark 1:14

After John was handed over, Jesus came to Galilee proclaiming the good news of God.

Mark 1:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγων	ὅτι	Πεπλήρωται	ὁ	καιρὸς	καὶ	ἤγγικεν	ἡ	βασιλεία
and	saying	that	has been fulfilled	the	appointed time	and	has drawn near	the	kingdom

τοῦ	θεοῦ·	μετανοεῖτε	καὶ	πιστεύετε	ἐν	τῷ	εὐαγγελίῳ.
of the	God	repent	and	believe	in	the	good news

CLOSE ENGLISH

and saying, ‘The appointed time has been fulfilled, and the kingdom of God has drawn near. Repent and believe in the good news.’

FLUENT ENGLISH

He proclaimed, ‘The appointed time has come, and the kingdom of God has drawn near. Repent and believe in the good news.’

SECTION NOTES

1:15. The opening and saying belongs to the complete main verse and links it to the preceding context. Close English retains that continuation; fluent English supplies He and renders the reporting verb as proclaimed. The two perfects describe a resulting state: the appointed time has been fulfilled and God’s kingdom has drawn near. Repent and has drawn near continue the corresponding terminology in Matthew 4:17, but Mark’s kingdom of God is not changed to kingdom of heaven.

Repent retains the demand to turn one’s life, not merely to feel regret. Believe in the good news retains the trust language. The selected 1:14 context has good news of God, without the added words of the kingdom found in another reading. Handed over does not invent an agent.

FOLLOWING CONTEXT / Mark 1:16

As he walked beside the Sea of Galilee, he saw Simon and Simon’s brother Andrew casting nets in the sea, for they were fishermen.

MK-001 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-025, SR-0005)
Matthew 4:17, a close canonical unit, with distinct kingdom terminology.
No direct Thomas counterpart is established.
Related narrative passages (H-025): Matthew 4:12–17; Luke 4:14–15; John 4:43–45.

MK-002 / Mark 1:17

Becoming fishers of people

PRECEDING CONTEXT / Mark 1:16

As he walked beside the Sea of Galilee, he saw Simon and Simon’s brother Andrew casting nets in the sea, for they were fishermen.

Mark 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Δεῦτε	ὀπίσω	μου,	καὶ	ποιήσω	ὑμᾶς
and	said	to them	the	Jesus	come	behind	me	and	I will make	you

γενέσθαι	ἁλιεῖς	ἀνθρώπων.
to become	fishers	of people

CLOSE ENGLISH

And Jesus said to them, ‘Come after me, and I will make you become fishers of people.’

FLUENT ENGLISH

Jesus told them, ‘Follow me, and I will make you become fishers of people.’

SECTION NOTES

1:17. The infinitive genesthai, to become, is explicit in Mark and remains in both continuous layers. Matthew 4:19 lacks it; the shorter Matthean formula is not substituted. Fishers of people retains the metaphor and the inclusive sense of anthropon. The introductory Jesus said to them is part of the verse.

The shared 1:16 context is identical in both passages. Nets supplies the object of the Greek verb for casting a fishing net. The 1:18 context retains the nets without adding a possessive to the adopted Greek.

FOLLOWING CONTEXT / Mark 1:18

They immediately left the nets and followed him.

MK-002 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-027, SR-0006)
Matthew 4:19 is close; Luke 5:10 is a partial thematic link.
Mark and Matthew address several disciples; Luke addresses Simon and uses a different verb for catching alive.
No direct Thomas counterpart is established.
Related narrative passages (H-027): Matthew 4:18–22; Luke 5:1–11.

MK-003 / Mark 1:25

Silence and release

PRECEDING CONTEXT / Mark 1:24

He said, ‘What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God!’

Mark 1:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπετίμησεν	αὐτῷ	ὁ	Ἰησοῦς	λέγων·	Φιμώθητι	καὶ	ἔξελθε	ἐξ
and	rebuked	him	the	Jesus	saying	be silenced	and	come out	out of

αὐτοῦ.
him

CLOSE ENGLISH

And Jesus rebuked him, saying, ‘Be silenced, and come out of him!’

FLUENT ENGLISH

Jesus rebuked the spirit: ‘Be quiet! Come out of him!’

SECTION NOTES

1:25. Phimotheti is a passive command, be silenced, with the image of muzzling behind it. Fluent English uses Be quiet. The second command is to leave the man, not simply to stop speaking. Spirit supplies the referent of him in fluent English; the close layer retains the pronoun.

The selected preceding verse begins with saying and switches from plural us to singular I. Both are preserved in context. The adopted 1:24 lacks the extra interjection sometimes rendered Leave us alone.

FOLLOWING CONTEXT / Mark 1:26

The unclean spirit convulsed the man, cried out loudly, and came out of him.

MK-003 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-028, SR-0166)
Luke 4:35, a close canonical unit; Luke’s own narration is not transferred.
No direct Thomas counterpart is established.
Related narrative passages (H-028): Luke 4:31–37.

MK-004 / Mark 1:38

Preaching in other towns

PRECEDING CONTEXT / Mark 1:37

They found him and told him, ‘Everyone is looking for you.’

Mark 1:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ἄγωμεν	ἀλλαχοῦ	εἰς	τὰς	ἐχομένας	κωμοπόλεις,	ἵνα
and	he says	to them	let us go	elsewhere	to	the	neighboring	towns	so that

καὶ	ἐκεῖ	κηρύξω,	εἰς	τοῦτο	γὰρ	ἐξῆλθον.
also	there	I may proclaim	for	this	for	I came out

CLOSE ENGLISH

And he says to them, ‘Let us go elsewhere, to the neighboring towns, so that I may proclaim there also, for this is why I came out.’

FLUENT ENGLISH

He said to them, ‘Let us go somewhere else, to the nearby towns, so I can preach there too. That is why I came out.’

SECTION NOTES

1:38. Elsewhere is present. The compound komopoleis describes towns, not a separate list of villages and cities. Also there retains the extension of preaching beyond the present locality. The source has I came out, without specifying from the Father or from heaven. A wider mission sense is possible, but no origin is supplied in the English sentence. Luke’s I was sent is not imported.

The following 1:39 context follows the adopted he went, not the variant he was. The purpose and movement remain without importing a theological explanation.

FOLLOWING CONTEXT / Mark 1:39

He went throughout Galilee, preaching in their synagogues and driving out demons.

MK-004 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (SR-0167)
Luke 4:43, the mission in other towns, with Mark’s I came out and Luke’s I was sent kept distinct.
No direct Thomas counterpart is established.

MK-005 / Mark 1:41

Anger, touch, and cleansing

PRECEDING CONTEXT / Mark 1:40

A man with leprosy came to him, knelt down, and pleaded with him, ‘If you are willing, you can make me clean.’

Mark 1:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὀργισθεὶς	ἐκτείνας	τὴν	χεῖρα	αὐτοῦ	ἥψατο	καὶ	λέγει
and	having become angry	having stretched out	the	hand	him	he touched	and	he says

αὐτῷ·	Θέλω,	καθαρίσθητι·
to him	I am willing	be cleansed

CLOSE ENGLISH

And becoming angry, he stretched out his hand, touched him, and says to him, ‘I am willing; be cleansed.’

FLUENT ENGLISH

Angered, Jesus reached out his hand and touched the man. ‘I am willing,’ he said. ‘Be clean.’

SECTION NOTES

1:41. The adopted Greek reads orgistheis, becoming angry. The alternative splagchnistheis means moved with compassion. This is a difference in Greek readings, not two interchangeable meanings of the same word. Both English layers retain anger without naming its object or cause. Jesus in fluent English clarifies the implicit subject; the adopted verse does not add the name.

Autou belongs with touched: he touched him, not the man’s hand. His hand is the natural English possessive for the subject’s hand. The final two Greek words and glosses, I am willing / be cleansed, match Matthew 8:3; the fluent spoken response likewise remains I am willing / Be clean. Leprosy is retained as the conventional source term, without making a modern diagnosis.

FOLLOWING CONTEXT / Mark 1:42

Immediately the leprosy left him, and he was made clean.

MK-005 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-030, SR-0033)
Matthew 8:3 and Luke 5:13, close canonical units.
Mark’s adopted anger reading remains visible.
No direct Thomas counterpart is established.
Related narrative passages (H-030): Matthew 8:1–4; Luke 5:12–16.

MK-006 / Mark 1:44

Silence and testimony

PRECEDING CONTEXT / Mark 1:43

Jesus gave him a stern warning and sent him away at once.

Mark 1:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῷ·	Ὅρα	μηδενὶ	μηδὲν	εἴπῃς,	ἀλλὰ	ὕπαγε	σεαυτὸν
and	he says	to him	see	to no one	nothing	you should tell	but	go	yourself

δεῖξον	τῷ	ἱερεῖ	καὶ	προσένεγκε	περὶ	τοῦ	καθαρισμοῦ	σου	ἃ
show	to the	priest	and	bring	concerning	the	cleansing	of you	what

προσέταξεν	Μωϋσῆς	εἰς	μαρτύριον	αὐτοῖς.
commanded	Moses	as	a testimony	to them

CLOSE ENGLISH

And he says to him, ‘See that you tell no one anything, but go, show yourself to the priest, and bring for your cleansing what Moses commanded, as a testimony to them.’

FLUENT ENGLISH

He told him, ‘Make sure you tell no one anything. Go and show yourself to the priest, and bring what Moses commanded for your cleansing, as a testimony to them.’

SECTION NOTES

1:44. Mark has both no one and nothing: tell no one anything. For your cleansing is explicit. Matthew’s separate gift noun is not inserted into the close layer. The final as a testimony to them keeps the plural reference and does not decide whether the testimony is favorable or adverse.

The preceding context retains a stern warning and immediate sending away; the following context retains the man’s publicity, Jesus’ inability to enter openly, the deserted places and people coming from every direction.

FOLLOWING CONTEXT / Mark 1:45

But the man went out and began speaking about it at length and spreading the story. As a result, Jesus could no longer enter a town openly. He stayed outside in deserted places, and people kept coming to him from everywhere.

MK-006 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-030, SR-0034)
Matthew 8:4 and Luke 5:14, close canonical units.
Mark’s fuller silence instruction and cleansing wording remain.
No direct Thomas counterpart is established.
Related narrative passages (H-030): Matthew 8:1–4; Luke 5:12–16.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 1, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+1&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 1:38, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-138/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 1:41, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-141/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-007-MK-013 · Mark 2: forgiveness, calling, fasting, and Sabbath

7 CORPUS UNITS **15 MAIN VERSES** **3 ENGLISH LAYERS**

Forgiveness and authority, Levi’s call, the physician saying, the bridegroom, cloth and wineskins, and David’s need and the Sabbath.

Reading sections

MK-007	Faith and forgiveness	Mark 2:5
MK-008	Authority to forgive	Mark 2:8-11
MK-009	Levi at the tax booth	Mark 2:14
MK-010	The physician and the sinners	Mark 2:17
MK-011	The bridegroom and fasting	Mark 2:19-20
MK-012	Cloth, wine, and wineskins	Mark 2:21-22
MK-013	David, need, and the Sabbath	Mark 2:25-28

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The narrator’s interruption at 2:10 remains distinct from Jesus’ words. Mark’s Levi, repeated fasting wording, elliptical wine conclusion and Abiathar phrase remain.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MK-007 / Mark 2:5

Faith and forgiveness

PRECEDING CONTEXT / Mark 2:4

They could not bring him to Jesus because of the crowd, so they opened the roof above him. After digging through it, they lowered the mat on which the paralyzed man was lying.

Mark 2:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδὼν	ὁ	Ἰησοῦς	τὴν	πίστιν	αὐτῶν	λέγει	τῷ	παραλυτικῷ·
and	having seen	the	Jesus	the	faith	of them	he says	to the	paralyzed man

Τέκνον,	ἀφίενταί	σου	αἱ	ἁμαρτίαι.
child	are forgiven	of you	the	sins

CLOSE ENGLISH

And seeing their faith, Jesus says to the paralyzed man, ‘Child, your sins are forgiven.’

FLUENT ENGLISH

When Jesus saw their faith, he told the paralyzed man, ‘My child, your sins are forgiven.’

SECTION NOTES

2:5. Their faith remains plural; the verse does not identify a separate set of believers or prescribe how faith produces forgiveness. Child is the address; my in fluent English gives its familiar force, as in Matthew 9:2. Mark lacks Matthew’s Take courage. The adopted forgiveness verb is present passive, are forgiven; no human or divine agent is inserted.

The preceding context describes opening and digging through the roof without importing Luke’s tiles. An ellipsis marks the unfinished following context before the scribes’ quoted thought.

FOLLOWING CONTEXT / Mark 2:6

Some scribes were sitting there, reasoning in their hearts…

MK-007 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-036, SR-0042)
Matthew 9:2, Luke 5:20, close canonical units.
No direct Thomas counterpart is established.
Related narrative passages (H-036): Matthew 9:1–8; Luke 5:17–26.

MK-008 / Mark 2:8-11

Authority to forgive

PRECEDING CONTEXT / Mark 2:7

‘Why does this man speak this way? He is blaspheming! Who can forgive sins except God alone?’

Mark 2:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἐπιγνοὺς	ὁ	Ἰησοῦς	τῷ	πνεύματι	αὐτοῦ	ὅτι	οὕτως
and	immediately	having recognized	the	Jesus	in the	spirit	of him	that	in this way

διαλογίζονται	ἐν	ἑαυτοῖς	λέγει	αὐτοῖς·	Τί	ταῦτα	διαλογίζεσθε	ἐν
they reason	in	themselves	he says	to them	why	these things	do you reason	in

ταῖς	καρδίαις	ὑμῶν;
the	hearts	of you

CLOSE ENGLISH

And immediately Jesus recognized in his spirit that they were reasoning this way within themselves, and he says to them, ‘Why do you reason these things in your hearts?

FLUENT ENGLISH

Jesus immediately recognized in his spirit what they were thinking and said, ‘Why are you thinking these things in your hearts?

Mark 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

τί	ἐστιν	εὐκοπώτερον,	εἰπεῖν	τῷ	παραλυτικῷ·	Ἀφίενταί	σου	αἱ
what	is	easier	to say	to the	paralyzed man	are forgiven	of you	the

ἁμαρτίαι,	ἢ	εἰπεῖν·	Ἔγειρε	καὶ	ἆρον	τὸν	κράβαττόν	σου	καὶ
sins	or	to say	get up	and	take up	the	mat	of you	and

περιπάτει;
walk

CLOSE ENGLISH

Which is easier: to say to the paralyzed man, “Your sins are forgiven,” or to say, “Get up, take up your mat, and walk”?

FLUENT ENGLISH

Which is easier: to tell the paralyzed man, “Your sins are forgiven,” or to tell him, “Get up, pick up your mat, and walk”?

Mark 2:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	δὲ	εἰδῆτε	ὅτι	ἐξουσίαν	ἔχει	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐπὶ
so that	but	you may know	that	authority	has	the	Son	of the	human	on

τῆς	γῆς	ἀφιέναι	ἁμαρτίας—	λέγει	τῷ	παραλυτικῷ·
the	earth	to forgive	sins	he says	to the	paralyzed man

CLOSE ENGLISH

But so that you may know that the Son of Man has authority on earth to forgive sins’ - he says to the paralyzed man:

FLUENT ENGLISH

But so that you may know that the Son of Man has authority on earth to forgive sins’ - he said to the paralyzed man:

Mark 2:11

Greek: adopted SBLGNT text. Word-order interlinear.

Σοὶ	λέγω,	ἔγειρε	ἆρον	τὸν	κράβαττόν	σου	καὶ	ὕπαγε	εἰς	τὸν
to you	I say	get up	take up	the	mat	of you	and	go	to	the

οἶκόν	σου.
house	of you

CLOSE ENGLISH

‘I say to you, get up, take up your mat, and go to your house.’

FLUENT ENGLISH

‘I am telling you: get up, pick up your mat, and go home.’

SECTION NOTES

2:8-11. The complete narrative remains: immediate perception in his spirit, the question, the statement of authority, the narrator’s change of addressee, and the instruction. Spirit is his spirit, not an added Holy Spirit. Authority is exousia, consistent with Matthew 9:6 and 28:18.

2:10 is an interrupted purpose clause. The narrator’s he says to the paralyzed man is retained rather than attributed to Jesus’ quotation. Fluent English explicitly identifies the redirected address. The to you in 2:11 is singular; the earlier you may know addresses the questioners in the plural. The full mat and home instructions remain.

The four-word forgiveness clause at 2:9 repeats 2:5 with the same glosses and continuous wording. The selected following context includes the man’s action, everyone’s astonishment and their praise of God.

FOLLOWING CONTEXT / Mark 2:12

The man got up, immediately picked up his mat, and went out in front of everyone. They were all astonished and praised God, saying, ‘We have never seen anything like this!’

MK-008 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-036, SR-0043)
Matthew 9:4–5, Matthew 9:6, Luke 5:22–24.
No direct Thomas counterpart is established.

MK-009 / Mark 2:14

Levi at the tax booth

PRECEDING CONTEXT / Mark 2:13

He went out beside the sea again. The whole crowd came to him, and he taught them.

Mark 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παράγων	εἶδεν	Λευὶν	τὸν	τοῦ	Ἀλφαίου	καθήμενον	ἐπὶ	τὸ
and	passing by	he saw	Levi	the one	of	Alphaeus	sitting	at	the

τελώνιον,	καὶ	λέγει	αὐτῷ·	Ἀκολούθει	μοι.	καὶ	ἀναστὰς	ἠκολούθησεν
tax booth	and	he says	to him	follow	me	and	having risen	he followed

αὐτῷ.
him

CLOSE ENGLISH

And passing by, he saw Levi the son of Alphaeus sitting at the tax booth, and he says to him, ‘Follow me.’ And he rose and followed him.

FLUENT ENGLISH

As he walked along, he saw Levi son of Alphaeus sitting at the tax booth. ‘Follow me,’ he told him. Levi got up and followed him.

SECTION NOTES

2:14. Levi and the patronymic son of Alphaeus remain; Matthew is not substituted. The entire verse includes the tax booth, the command and Levi’s getting up and following. Son supplies the conventional patronymic relation in the Greek article plus genitive.

The 2:15 context retains his house because the Greek pronoun does not name its owner. Levi’s house is a possible contextual reading, but Luke’s explicit banquet setting is not imported. Many and following him remain without assigning all participants a new formal status.

FOLLOWING CONTEXT / Mark 2:15

While Jesus was reclining at a meal in his house, many tax collectors and sinners were dining with him and his disciples. There were many of them, and they were following him.

MK-009 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-037, SR-0044)
Matthew 9:9, Luke 5:27.
Mark’s Levi and patronymic remain.
No direct Thomas counterpart is established.
Related narrative passages (H-037): Matthew 9:9–17; Luke 5:27–39.

MK-010 / Mark 2:17

The physician and the sinners

PRECEDING CONTEXT / Mark 2:16

When the scribes who belonged to the Pharisees saw him eating with sinners and tax collectors, they asked his disciples, ‘Why does he eat with tax collectors and sinners?’

Mark 2:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀκούσας	ὁ	Ἰησοῦς	λέγει	αὐτοῖς	ὅτι	Οὐ	χρείαν	ἔχουσιν	οἱ
and	having heard	the	Jesus	he says	to them	that	not	need	have	those

ἰσχύοντες	ἰατροῦ	ἀλλ’	οἱ	κακῶς	ἔχοντες·	οὐκ	ἦλθον	καλέσαι
being strong	of a physician	but	those	badly	being	not	I came	to call

δικαίους	ἀλλὰ	ἁμαρτωλούς.
righteous people	but	sinners

CLOSE ENGLISH

And hearing this, Jesus says to them, ‘Those who are well have no need of a physician, but those who are ill do. I did not come to call righteous people, but sinners.’

FLUENT ENGLISH

Jesus heard this and told them, ‘Healthy people do not need a doctor; sick people do. I came to call sinners, not the righteous.’

SECTION NOTES

The preceding context identifies scribes of the Pharisees, not two separately listed groups, and has eat without an added drink. The selected following verse preserves both the initial Pharisees and the later Pharisees’ disciples.

FOLLOWING CONTEXT / Mark 2:18

John’s disciples and the Pharisees were fasting. People came and asked him, ‘Why do John’s disciples and the Pharisees’ disciples fast, but your disciples do not?’

MK-010 / EDITORIAL APPARATUS

Unit notes and parallels

2:17. The physician saying and the purpose of calling sinners retain the established English wording of Matthew 9:12-13 where the sense matches. Mark does not include Matthew’s mercy quotation or Luke’s added to repentance; neither is supplied. Sinners is kept as the source’s category without a new definition.

PARALLEL PASSAGES

Comparing the passages (H-037, SR-0045)
Matthew 9:12–13, Luke 5:31–32, with distinct additions in the other accounts.
No direct Thomas counterpart is established.

MK-011 / Mark 2:19-20

The bridegroom and fasting

PRECEDING CONTEXT / Mark 2:18

John’s disciples and the Pharisees were fasting. People came and asked him, ‘Why do John’s disciples and the Pharisees’ disciples fast, but your disciples do not?’

Mark 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Μὴ	δύνανται	οἱ	υἱοὶ	τοῦ
and	said	to them	the	Jesus	surely not	can	the	sons	of the

νυμφῶνος	ἐν	ᾧ	ὁ	νυμφίος	μετ’	αὐτῶν	ἐστιν	νηστεύειν;	ὅσον
wedding chamber	in	which	the	bridegroom	with	them	is	to fast	as much

χρόνον	ἔχουσιν	τὸν	νυμφίον	μετ’	αὐτῶν	οὐ	δύνανται	νηστεύειν·
time	they have	the	bridegroom	with	them	not	they can	to fast

CLOSE ENGLISH

And Jesus said to them, ‘Can the sons of the wedding chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

FLUENT ENGLISH

Jesus said to them, ‘Wedding guests cannot fast while the bridegroom is with them, can they? As long as he is with them, they cannot fast.

Mark 2:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλεύσονται	δὲ	ἡμέραι	ὅταν	ἀπαρθῇ	ἀπ’	αὐτῶν	ὁ	νυμφίος,	καὶ	τότε
will come	but	days	when	is taken away	from	them	the	bridegroom	and	then

νηστεύσουσιν	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ.
they will fast	on	that	the	day

CLOSE ENGLISH

But days will come when the bridegroom is taken away from them, and then they will fast on that day.’

FLUENT ENGLISH

But the days will come when the bridegroom is taken away from them. Then they will fast, on that day.’

SECTION NOTES

2:19-20. Mark says fast where Matthew 9:15 says mourn. The question expects a negative answer, and Mark repeats that the guests cannot fast while the bridegroom is present. Sons of the wedding chamber in the close layer becomes wedding guests in fluent English.

Days is plural at the opening of 2:20; on that day is singular at its end. Both remain. Taken away is passive and does not name the agent.

FOLLOWING CONTEXT / Mark 2:21

‘No one sews unshrunk cloth onto an old garment. If they do, the new patch pulls away some of the old cloth and makes the tear worse.

MK-011 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-037, SR-0046)
Matthew 9:15–17, Luke 5:34–35, close canonical units.
Gospel of Thomas, saying 104 is a close comparison; its separate Coptic wording is not imported.

MK-012 / Mark 2:21-22

Cloth, wine, and wineskins

PRECEDING CONTEXT / Mark 2:20

But the days will come when the bridegroom is taken away from them. Then they will fast, on that day.’

Mark 2:21

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐδεὶς	ἐπίβλημα	ῥάκους	ἀγνάφου	ἐπιράπτει	ἐπὶ	ἱμάτιον	παλαιόν·	εἰ	δὲ
no one	a patch	of cloth	unfulled	sews on	onto	a garment	old	if	but

μή,	αἴρει	τὸ	πλήρωμα	ἀπ’	αὐτοῦ	τὸ	καινὸν	τοῦ	παλαιοῦ,	καὶ
not	takes away	the	patch	from	it	the	new	from the	old	and

χεῖρον	σχίσμα	γίνεται.
worse	a tear	results

CLOSE ENGLISH

‘No one sews a patch of unfulled cloth onto an old garment. Otherwise the patch takes away from it, the new from the old, and a worse tear results.

FLUENT ENGLISH

‘No one sews unshrunk cloth onto an old garment. If they do, the new patch pulls away some of the old cloth and makes the tear worse.

Mark 2:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐδεὶς	βάλλει	οἶνον	νέον	εἰς	ἀσκοὺς	παλαιούς·	εἰ	δὲ	μή,	ῥήξει
and	no one	puts	wine	new	into	wineskins	old	if	but	not	will burst

ὁ	οἶνος	τοὺς	ἀσκούς,	καὶ	ὁ	οἶνος	ἀπόλλυται	καὶ	οἱ	ἀσκοί.	ἀλλὰ
the	wine	the	wineskins	and	the	wine	is ruined	and	the	wineskins	but

οἶνον	νέον	εἰς	ἀσκοὺς	καινούς.
wine	new	into	wineskins	fresh

CLOSE ENGLISH

And no one puts new wine into old wineskins. Otherwise the wine will burst the wineskins, and the wine is ruined, and the wineskins. But new wine into fresh wineskins.’

FLUENT ENGLISH

No one puts new wine into old wineskins. If they do, the wine will burst the skins, and both the wine and the skins will be ruined. New wine belongs in fresh wineskins.’

SECTION NOTES

2:21. The adopted wording includes from it and contrasts the new with the old. The close layer preserves its elliptical structure; fluent English explains the new patch taking away some old cloth. Unfulled / unshrunk continues the terms used at Matthew 9:16. Sewing is explicit in Mark.

2:22. The wine is the grammatical subject of will burst. Both wine and skins are ruined. Mark ends with an elliptical contrast, new wine into fresh wineskins; belongs supplies the English connection in the fluent layer. Matthew’s final both are preserved is not added. The two kinds of newness remain new wine / fresh wineskins.

FOLLOWING CONTEXT / Mark 2:23

On the Sabbath he was passing through the grainfields, and his disciples began making their way along, plucking heads of grain.

MK-012 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-037, SR-0046)
Matthew 9:15–17, Luke 5:36–39.
Gospel of Thomas, saying 47 is a composite comparison.
Mark’s images are translated from his own adopted Greek.

MK-013 / Mark 2:25-28

David, need, and the Sabbath

PRECEDING CONTEXT / Mark 2:24

The Pharisees said to him, ‘Look! Why are they doing what is not permitted on the Sabbath?’

Mark 2:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Οὐδέποτε	ἀνέγνωτε	τί	ἐποίησεν	Δαυὶδ	ὅτε	χρείαν
and	he says	to them	never	have you read	what	did	David	when	need

ἔσχεν	καὶ	ἐπείνασεν	αὐτὸς	καὶ	οἱ	μετ’	αὐτοῦ;
he had	and	was hungry	he	and	those	with	him

CLOSE ENGLISH

And he says to them, ‘Have you never read what David did when he was in need and hungry, he and those with him?

FLUENT ENGLISH

He said to them, ‘Have you never read what David did when he and his companions were hungry and in need?

Mark 2:26

Greek: adopted SBLGNT text. Word-order interlinear.

πῶς	εἰσῆλθεν	εἰς	τὸν	οἶκον	τοῦ	θεοῦ	ἐπὶ	Ἀβιαθὰρ	ἀρχιερέως
how	he entered	into	the	house	of the	God	in the time of	Abiathar	high priest

καὶ	τοὺς	ἄρτους	τῆς	προθέσεως	ἔφαγεν,	οὓς	οὐκ	ἔξεστιν	φαγεῖν	εἰ
and	the	loaves	of the	setting out	he ate	which	not	it is lawful	to eat	if

μὴ	τοὺς	ἱερεῖς,	καὶ	ἔδωκεν	καὶ	τοῖς	σὺν	αὐτῷ	οὖσιν;
not	the	priests	and	he gave	also	to those	with	him	being

CLOSE ENGLISH

How he entered the house of God in the time of Abiathar the high priest and ate the bread of the Presence, which it is not lawful for anyone but the priests to eat, and also gave it to those who were with him?’

FLUENT ENGLISH

He went into God’s house in the time of Abiathar the high priest and ate the sacred bread set out before God, which only the priests were allowed to eat. He also gave some to his companions.’

Mark 2:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Τὸ	σάββατον	διὰ	τὸν	ἄνθρωπον	ἐγένετο	καὶ
and	he was saying	to them	the	Sabbath	for	the	human	came into being	and

οὐχ	ὁ	ἄνθρωπος	διὰ	τὸ	σάββατον·
not	the	human	for	the	Sabbath

CLOSE ENGLISH

And he said to them, ‘The Sabbath came into being for humankind, and not humankind for the Sabbath,

FLUENT ENGLISH

He told them, ‘The Sabbath was made for people, not people for the Sabbath.

Mark 2:28

Greek: adopted SBLGNT text. Word-order interlinear.

ὥστε	κύριός	ἐστιν	ὁ	υἱὸς	τοῦ	ἀνθρώπου	καὶ	τοῦ	σαββάτου.
so that	lord	is	the	Son	of the	human	also	of the	Sabbath

CLOSE ENGLISH

so the Son of Man is lord also of the Sabbath.’

FLUENT ENGLISH

So the Son of Man is lord even of the Sabbath.’

SECTION NOTES

2:25-26. Need and hunger, David and his companions, the bread and its priestly restriction all remain. Mark says he ate and also gave to those with him; Matthew’s they ate is not substituted. Bread of the Presence / sacred bread set out before God continues the terminology of Matthew 12:4.

The adopted text names Abiathar the high priest. It is retained in both layers and not silently replaced by Ahimelech or omitted. In the time of renders epi with the genitive here without inserting a resolution of the historical difficulty. That question requires its own textual and historical discussion.

2:27–28. The Sabbath was made for humankind: anthropos is generic, not restricted to males. The conclusion retains the Son of Man title, as at 2:10, and also / even the Sabbath. The text does not add a repeal of the Sabbath.

MK-013 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-046b, SR-0054)
Matthew 12:3–8, Luke 6:3–5, close canonical units.
The Abiathar phrase and the Sabbath-for-humankind saying are retained in Mark.
No direct Thomas counterpart is established.
Related narrative passages (H-046b): Matthew 12:1–8; Luke 6:1–5.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 2, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+2&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 2:21, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-221/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-014-MK-016 · Mark 3:3-5: healing on the Sabbath

3 CORPUS UNITS	3 MAIN VERSES	3 ENGLISH LAYERS

The man with the withered hand stands in the middle. Jesus asks about doing good and saving life, then heals him in the face of silence.

Reading sections

MK-014	The man in the middle	Mark 3:3
MK-015	To save a life or to kill	Mark 3:4
MK-016	Anger, grief, and a restored hand	Mark 3:5

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Each complete verse retains its narrative frame. Shared main/context verses use the same fluent wording. The Greek articles and singular heart remain visible in the interlinear.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-014 / Mark 3:3

The man in the middle

PRECEDING CONTEXT / Mark 3:2

They were watching him to see whether he would heal the man on the Sabbath, so that they could accuse him.

Mark 3:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	τῷ	ἀνθρώπῳ	τῷ	τὴν	χεῖρα	ἔχοντι	ξηράν·	Ἔγειρε	εἰς
and	he says	to the	man	the one	the	hand	having	withered	get up	into

τὸ	μέσον.
the	middle

CLOSE ENGLISH

And he says to the man who has the withered hand, ‘Get up and stand in the middle.’

FLUENT ENGLISH

He told the man with the withered hand, ‘Get up and stand in the middle.’

SECTION NOTES

3:3. The whole verse includes the narrator’s he says and the description of the man. The command combines get up with a destination, into the middle; stand supplies the natural English connection. The text does not identify a raised platform or add an instruction from Luke.

The Greek article repeated before the description belongs to the man with the withered hand. Its word order is retained in the aligned glosses; the two continuous layers give normal English syntax.

FOLLOWING CONTEXT / Mark 3:4

Then he asked them, ‘Is it permitted on the Sabbath to do good or to do harm, to save a life or to kill?’ They said nothing.

MK-014 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-047, SR-0168)
Luke 6:8, a close canonical unit.
No direct Thomas counterpart is established.
Related narrative passages (H-047): Matthew 12:9–14; Luke 6:6–11.

MK-015 / Mark 3:4

To save a life or to kill

PRECEDING CONTEXT / Mark 3:3

He told the man with the withered hand, ‘Get up and stand in the middle.’

Mark 3:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ἔξεστιν	τοῖς	σάββασιν	ἀγαθοποιῆσαι	ἢ	κακοποιῆσαι,
and	he says	to them	is it lawful	on the	Sabbaths	to do good	or	to do evil

ψυχὴν	σῶσαι	ἢ	ἀποκτεῖναι;	οἱ	δὲ	ἐσιώπων.
a life	to save	or	to kill	they	but	were silent

CLOSE ENGLISH

And he says to them, ‘Is it lawful on the Sabbath to do good or to do evil, to save a life or to kill?’ But they remained silent.

FLUENT ENGLISH

Then he asked them, ‘Is it permitted on the Sabbath to do good or to do harm, to save a life or to kill?’ They said nothing.

SECTION NOTES

3:4. Life renders psyche in the contrast to save a life or to kill. Kill preserves the specific force of apokteinai; the verse does not merely contrast healing with neglect. Do good and do evil are single compound verbs in the adopted Greek.

The plural Greek Sabbath expression is idiomatically rendered on the Sabbath, referring to this scene. The reply is the listeners’ silence. Both the question and the narrator’s final clause remain inside the complete main verse.

FOLLOWING CONTEXT / Mark 3:5

He looked around at them in anger, grieved at their hard hearts, and told the man, ‘Hold out your hand.’ The man held it out, and his hand was restored.

MK-015 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-047, SR-0169)
Luke 6:9, a close canonical unit.
No direct Thomas counterpart is established.
Related narrative passages (H-047): Matthew 12:9–14; Luke 6:6–11.

MK-016 / Mark 3:5

Anger, grief, and a restored hand

PRECEDING CONTEXT / Mark 3:4

Then he asked them, ‘Is it permitted on the Sabbath to do good or to do harm, to save a life or to kill?’ They said nothing.

Mark 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περιβλεψάμενος	αὐτοὺς	μετ’	ὀργῆς,	συλλυπούμενος	ἐπὶ	τῇ	πωρώσει	
and	having looked around at	them	with	anger	grieving	over	the	hardness	
τῆς	καρδίας	αὐτῶν,	λέγει	τῷ	ἀνθρώπῳ·	Ἔκτεινον	τὴν	χεῖρα·	καὶ
of the	heart	of them	he says	to the	man	stretch out	the	hand	and
ἐξέτεινεν,	καὶ	ἀπεκατεστάθη	ἡ	χεὶρ	αὐτοῦ.				
he stretched out	and	was restored	the	hand	of him				

CLOSE ENGLISH

And looking around at them with anger, grieving over the hardness of their heart, he says to the man, ‘Stretch out your hand.’ And he stretched it out, and his hand was restored.

FLUENT ENGLISH

He looked around at them in anger, grieved at their hard hearts, and told the man, ‘Hold out your hand.’ The man held it out, and his hand was restored.

SECTION NOTES

3:5. Anger and grief are both retained as Jesus’ responses to the listeners’ hardness of heart. The close layer preserves singular heart with plural their; the fluent layer uses the natural English plural. The verse supplies no additional explanation of their motives.

The following context ends at 3:6 and retains the Pharisees, the Herodians, their immediate consultation and the intention to destroy him. It supplies the narrative outcome without inserting a new statement into Jesus’ question.

FOLLOWING CONTEXT / Mark 3:6

The Pharisees went out and immediately began plotting with the Herodians against him, planning how to destroy him.

MK-016 / EDITORIAL APPARATUS

Unit notes and parallels

The adopted command has the hand, without a separate your; English uses your for the man’s own hand. Stretch out / Hold out repeats the established wording of Matthew 12:13. Mark’s restored hand remains without the comparison healthy like the other, which occurs in Matthew and in an alternative Mark reading.

PARALLEL PASSAGES

Comparing the passages (H-047, SR-0055)
Matthew 12:11–13, Luke 6:10, close canonical units.
No direct Thomas counterpart is established.
Related narrative passages (H-047): Matthew 12:9–14; Luke 6:6–11.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 3, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+3&version=SBLGNT

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THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-017-MK-020 · Mark 3:23-35: division, forgiveness, and family

4 CORPUS UNITS **10 MAIN VERSES** **3 ENGLISH LAYERS**

Jesus answers the accusation about Beelzebul with images of division and the binding of a strong man. A warning about blasphemy follows; Jesus then identifies his family through doing God’s will.

Reading sections

MK-017	How can Satan drive out Satan?	Mark 3:23
MK-018	A divided kingdom and the strong man	Mark 3:24-27
MK-019	Forgiveness and an eternal sin	Mark 3:28-29
MK-020	Mother, brothers, and the will of God	Mark 3:33-35

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Mark 3:23–29 is one continuous speech. The conditional particles and the future at 3:25 remain visible in the interlinear.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

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MK-017 / Mark 3:23

How can Satan drive out Satan?

PRECEDING CONTEXT / Mark 3:22

The scribes who had come down from Jerusalem were saying, ‘He has Beelzebul,’ and, ‘He drives out demons by the ruler of the demons.’

Mark 3:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	αὐτοὺς	ἐν	παραβολαῖς	ἔλεγεν	αὐτοῖς·	Πῶς
and	having called over	them	in	parables	he was saying	to them	how

δύναται	Σατανᾶς	Σατανᾶν	ἐκβάλλειν;
can	Satan	Satan	to drive out

CLOSE ENGLISH

And calling them over, he was saying to them in parables, ‘How can Satan drive out Satan?

FLUENT ENGLISH

He called them over and spoke to them in parables: ‘How can Satan drive out Satan?

SECTION NOTES

3:23. The narrator’s summons and description in parables remain before the question. The two occurrences of Satan are both retained; Mark’s direct question is not rewritten as Matthew’s conditional statement.

The direct speech continues through 3:29. The section divisions do not mark separate occasions; quotation marks span the speech.

FOLLOWING CONTEXT / Mark 3:24

If a kingdom is divided against itself, that kingdom cannot stand.

MK-017 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-048, SR-0170)
Matthew 12:26, Luke 11:18, the argument about Satan’s expulsion.
No direct Thomas counterpart is established.
Related narrative passages (H-048): Matthew 12:22–27.

MK-018 / Mark 3:24-27

A divided kingdom and the strong man

PRECEDING CONTEXT / Mark 3:23

He called them over and spoke to them in parables: ‘How can Satan drive out Satan?

Mark 3:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	βασιλεία	ἐφ’	ἑαυτὴν	μερισθῇ,	οὐ	δύναται	σταθῆναι	ἡ
and	if	a kingdom	against	itself	is divided	not	can	to stand	the

βασιλεία	ἐκείνη·
kingdom	that

CLOSE ENGLISH

And if a kingdom is divided against itself, that kingdom cannot stand.

FLUENT ENGLISH

If a kingdom is divided against itself, that kingdom cannot stand.

Mark 3:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	οἰκία	ἐφ’	ἑαυτὴν	μερισθῇ,	οὐ	δυνήσεται	ἡ	οἰκία
and	if	a household	against	itself	is divided	not	will be able	the	household

ἐκείνη	σταθῆναι·
that	to stand

CLOSE ENGLISH

And if a household is divided against itself, that household will not be able to stand.

FLUENT ENGLISH

If a household is divided against itself, it will not survive.

Mark 3:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰ	ὁ	Σατανᾶς	ἀνέστη	ἐφ’	ἑαυτὸν	καὶ	ἐμερίσθη,	οὐ
and	if	[art.]	Satan	has risen	against	himself	and	has become divided	not

δύναται	στῆναι	ἀλλὰ	τέλος	ἔχει.
can	to stand	but	an end	he has

CLOSE ENGLISH

And if Satan has risen against himself and has become divided, he cannot stand, but his end has come.

FLUENT ENGLISH

If Satan has turned against himself and become divided, he cannot survive. His end has come.

Mark 3:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	οὐδεὶς	δύναται	εἰς	τὴν	οἰκίαν	τοῦ	ἰσχυροῦ	εἰσελθὼν	τὰ
but	no one	can	into	the	house	of the	strong man	having entered	the

σκεύη	αὐτοῦ	διαρπάσαι	ἐὰν	μὴ	πρῶτον	τὸν	ἰσχυρὸν	δήσῃ,	καὶ
possessions	of him	to plunder	if	not	first	the	strong man	he binds	and

τότε	τὴν	οἰκίαν	αὐτοῦ	διαρπάσει.
then	the	house	of him	he will plunder

CLOSE ENGLISH

But no one can enter the strong man’s house and plunder his possessions unless he first binds the strong man; then he will plunder his house.

FLUENT ENGLISH

But no one can enter a strong man’s house and steal his possessions without first tying him up. Only then will he plunder the house.

SECTION NOTES

3:24-26. The kingdom, household and Satan form successive comparisons. Household in 3:25 denotes the people of the house; house in 3:27 is the place entered and plundered. Kingdom is retained as the image of a realm under rule, without reducing it to geography.

The adopted 3:25 has a future form, will be able, unlike the present can in 3:24 and 3:26. Both continuous layers retain that difference. Satan’s rising against himself and becoming divided are stated as the premise of the argument, not as a separate narrative report.

3:27. The strong man must first be bound, and his possessions are then plundered. The sequence first / then and the repeated plunder verb remain visible. Luke’s stronger attacker and removal of armor are not inserted into Mark’s account.

FOLLOWING CONTEXT / Mark 3:28

Truly I tell you, people will be forgiven every sin and all the blasphemies they utter.

MK-018 / EDITORIAL APPARATUS

Unit notes and parallels

The scene heading gives Matthew 12:22–27; the specific saying comparison also points to 12:29. The shorter heading is not a complete list of parallels.

PARALLEL PASSAGES

Comparing the passages (H-048, SR-0030)
Matthew 12:25–29, Luke 11:17–20, the divided-kingdom argument; Luke 11:21–22, a distinct development of the strong-man image.
Gospel of Thomas, saying 35 is a close comparison.
Luke’s stronger attacker and armor belong to that separate account.
Related narrative passages (H-048): Matthew 12:22–27.

MK-019 / Mark 3:28-29

Forgiveness and an eternal sin

PRECEDING CONTEXT / Mark 3:27

But no one can enter a strong man’s house and steal his possessions without first tying him up. Only then will he plunder the house.

Mark 3:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀμὴν	λέγω	ὑμῖν	ὅτι	πάντα	ἀφεθήσεται	τοῖς	υἱοῖς	τῶν	ἀνθρώπων,
truly	I say	to you	that	everything	will be forgiven	to the	sons	of the	people

τὰ	ἁμαρτήματα	καὶ	αἱ	βλασφημίαι	ὅσα	ἐὰν	βλασφημήσωσιν·
the	sins	and	the	blasphemies	however many	[modal]	they may utter

CLOSE ENGLISH

Truly I tell you, everything will be forgiven the sons of men: sins and whatever blasphemies they may utter.

FLUENT ENGLISH

Truly I tell you, people will be forgiven every sin and all the blasphemies they utter.

Mark 3:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	δ’	ἂν	βλασφημήσῃ	εἰς	τὸ	πνεῦμα	τὸ	ἅγιον,	οὐκ	ἔχει
whoever	but	[modal]	blasphemes	against	the	Spirit	the	Holy	not	has

ἄφεσιν	εἰς	τὸν	αἰῶνα,	ἀλλὰ	ἔνοχός	ἐστιν	αἰωνίου	ἁμαρτήματος.
forgiveness	into	the	age	but	guilty	is	of an eternal	sin

CLOSE ENGLISH

But whoever blasphemes against the Holy Spirit has no forgiveness for all eternity, but is guilty of an eternal sin.’

FLUENT ENGLISH

But whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.’

SECTION NOTES

3:28. The plural sons of men means human beings, not the singular title Son of Man and not only male children. The close layer makes the phrase visible; the fluent layer uses people. The promise is passive and future, will be forgiven; no additional condition is inserted into the translation.

The adopted comma after people allows everything to be explained by sins and blasphemies. The fluent sentence rearranges this apposition for natural English. However many and the repeated blasphemy wording give the unrestricted scope within that list.

FOLLOWING CONTEXT / Mark 3:30

He said this because they were saying, ‘He has an unclean spirit.’

MK-019 / EDITORIAL APPARATUS

Unit notes and parallels

The scene heading gives a shorter Matthew range, while the specific saying comparison extends through 12:37.

3:29. The adopted Greek reads eternal sin, not eternal judgment or condemnation. The same distinction remains in both continuous layers. The no-forgiveness expression is rendered for all eternity / never; the bare gloss age does not restrict the phrase to a particular historical period.

3:30 is the narrator’s explanation of the warning, outside Jesus’ direct speech. He said this supplies the connection in English; they were saying preserves the ongoing accusation. The translation does not add a general definition of every possible instance of blasphemy.

PARALLEL PASSAGES

Comparing the passages (H-048, SR-0030)
Matthew 12:25–37; Luke 12:10 corresponds to Mark 3:28–29.
Gospel of Thomas, saying 44 is a close comparison.
Mark’s eternal-sin wording is preserved.
Related narrative passages (H-048): Matthew 12:22–27.

MK-020 / Mark 3:33-35

Mother, brothers, and the will of God

PRECEDING CONTEXT / Mark 3:32

A crowd was sitting around him. They told him, ‘Look, your mother and your brothers are outside looking for you.’

Mark 3:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	αὐτοῖς	λέγει·	Τίς	ἐστιν	ἡ	μήτηρ	μου	ἢ	οἱ	ἀδελφοί
and	having answered	to them	he says	who	is	the	mother	of me	or	the	brothers

μου;
of me

CLOSE ENGLISH

And answering them, he says, ‘Who is my mother, or who are my brothers?’

FLUENT ENGLISH

He replied, ‘Who is my mother, or who are my brothers?’

Mark 3:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περιβλεψάμενος	τοὺς	περὶ	αὐτὸν	κύκλῳ	καθημένους	λέγει·	Ἴδε
and	having looked around at	those	around	him	in a circle	sitting	he says	look

ἡ	μήτηρ	μου	καὶ	οἱ	ἀδελφοί	μου·
the	mother	of me	and	the	brothers	of me

CLOSE ENGLISH

And looking around at those sitting in a circle around him, he says, ‘Look, my mother and my brothers!

FLUENT ENGLISH

He looked around at the people seated in a circle around him and said, ‘Here are my mother and my brothers!

Mark 3:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἂν	ποιήσῃ	τὸ	θέλημα	τοῦ	θεοῦ,	οὗτος	ἀδελφός	μου
whoever	for	[modal]	does	the	will	of	God	that one	brother	of me

καὶ	ἀδελφὴ	καὶ	μήτηρ	ἐστίν.
and	sister	and	mother	is

CLOSE ENGLISH

For whoever does the will of God is my brother and sister and mother.’

FLUENT ENGLISH

Whoever does what God wants is my brother, my sister, and my mother.’

SECTION NOTES

3:33. The adopted question joins mother and brothers with or. The close and fluent layers keep that conjunction and supply the second who are for natural English. In the statement at 3:34, the conjunction is and.

MK-020 / EDITORIAL APPARATUS

Unit notes and parallels

3:34-35. Jesus looks at those seated around him; Matthew’s gesture toward the disciples is not inserted. God in 3:35 is retained instead of Matthew’s my Father in heaven. The same brother, sister and mother relationship remains in both accounts.

The selected 3:32 context has mother and brothers, without an added sisters. Sister occurs explicitly in the main saying at 3:35.

PARALLEL PASSAGES

Comparing the passages (SR-0057)
Matthew 12:48–50, Luke 8:21, close canonical units.
Gospel of Thomas, saying 99 is a close comparison; its independent wording is not inserted into Mark.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 3, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+3&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 3:28, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-328/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 3:29-30, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-329-330/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-021-MK-023 · Mark 4:3-20: the sower and hearing

3 CORPUS UNITS	17 MAIN VERSES	3 ENGLISH LAYERS

The sower’s four soils, the mystery given to the hearers, and the explanation of receiving the word and bearing fruit.

Reading sections

MK-021	The sower and the four soils	Mark 4:3-9
MK-022	The mystery and those outside	Mark 4:11-12
MK-023	The question, the word, and the path	Mark 4:13-15
MK-023	Rocky ground and thorns	Mark 4:16-19
MK-023	Good soil and the yield	Mark 4:20

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Mark’s ascending yield, singular mystery and purpose clauses remain. The exact repeated yield formula receives the same glosses; shared main/context verses use identical fluent wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-021 / Mark 4:3-9

The sower and the four soils

PRECEDING CONTEXT / Mark 4:2

He taught them many things through parables. As he taught, he said:

Mark 4:3

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀκούετε.	ἰδοὺ	ἐξῆλθεν	ὁ	σπείρων	σπεῖραι.
listen	look	went out	the	sower	to sow

CLOSE ENGLISH

‘Listen! Look, the sower went out to sow.

FLUENT ENGLISH

‘Listen! A sower went out to scatter seed.

Mark 4:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	σπείρειν	ὃ	μὲν	ἔπεσεν	παρὰ	τὴν	ὁδόν,	καὶ
and	it happened	in	the	sowing	some	[contrast]	fell	beside	the	path	and

ἦλθεν	τὰ	πετεινὰ	καὶ	κατέφαγεν	αὐτό.
came	the	birds	and	ate up	it

CLOSE ENGLISH

And as he sowed, some seed fell beside the path, and the birds came and ate it up.

FLUENT ENGLISH

As he scattered the seed, some fell along the path. Birds came and ate it.

Mark 4:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλο	ἔπεσεν	ἐπὶ	τὸ	πετρῶδες	ὅπου	οὐκ	εἶχεν	γῆν	πολλήν,	καὶ
and	other	fell	on	the	rocky ground	where	not	it had	soil	much	and

εὐθὺς	ἐξανέτειλεν	διὰ	τὸ	μὴ	ἔχειν	βάθος	γῆς·
immediately	it sprang up	because of	the	not	having	depth	of soil

CLOSE ENGLISH

And other seed fell on rocky ground, where it did not have much soil, and immediately sprang up because the soil had no depth.

FLUENT ENGLISH

Some fell on rocky ground with little soil. It sprouted at once because the soil was shallow.

Mark 4:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτε	ἀνέτειλεν	ὁ	ἥλιος	ἐκαυματίσθη	καὶ	διὰ	τὸ	μὴ	ἔχειν
and	when	rose	the	sun	it was scorched	and	because of	the	not	having

ῥίζαν	ἐξηράνθη.
a root	it dried up

CLOSE ENGLISH

And when the sun rose, it was scorched, and because it had no root, it dried up.

FLUENT ENGLISH

When the sun rose, it scorched the plant. With no root, the plant withered.

Mark 4:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλο	ἔπεσεν	εἰς	τὰς	ἀκάνθας,	καὶ	ἀνέβησαν	αἱ	ἄκανθαι	καὶ
and	other	fell	among	the	thorns	and	grew up	the	thorns	and

συνέπνιξαν	αὐτό,	καὶ	καρπὸν	οὐκ	ἔδωκεν.
choked	it	and	fruit	not	it gave

CLOSE ENGLISH

And other seed fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.

FLUENT ENGLISH

Some fell among thorns, which grew up and choked the plant, so it produced no crop.

Mark 4:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλα	ἔπεσεν	εἰς	τὴν	γῆν	τὴν	καλήν,	καὶ	ἐδίδου	καρπὸν
and	others	fell	into	the	soil	the	good	and	was yielding	fruit

ἀναβαίνοντα	καὶ	αὐξανόμενα,	καὶ	ἔφερεν	ἓν	τριάκοντα	καὶ	ἓν
springing up	and	growing	and	was bearing	one	thirty	and	one

ἑξήκοντα	καὶ	ἓν	ἑκατόν.
sixty	and	one	a hundred

CLOSE ENGLISH

And other seeds fell on good soil and, springing up and growing, yielded fruit: one thirtyfold, another sixtyfold, and another a hundredfold.’

FLUENT ENGLISH

Other seeds fell on good soil. They sprouted, grew, and produced a crop: thirty, sixty, or a hundred times what was sown.’

Mark 4:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν·	Ὃς	ἔχει	ὦτα	ἀκούειν	ἀκουέτω.
and	he was saying	whoever	has	ears	to hear	let him hear

CLOSE ENGLISH

And he was saying, ‘Let the one who has ears to hear listen.’

FLUENT ENGLISH

He said, ‘Anyone who has ears to hear should listen.’

SECTION NOTES

4:3-7. Mark opens with the explicit command Listen. The seed along the path, rocky ground and thorns is expressed with singular forms. The close layer retains those forms; the fluent layer distinguishes seed from the plant when the growth is described. The thorny growth yields no crop, a clause not added to the corresponding Matthew verse.

4:8. Other seeds and growing are neuter plural in the adopted text. Springing up is read with them; the English describes the seeds growing and yielding. Greek singular verbs can accompany a neuter plural subject. The source is retained without changing its number or morphology.

The yield is thirty, sixty, then a hundred, repeated in this order at 4:20. Matthew’s reverse order is not substituted. At 4:9 the narrative he was saying resumes before a fresh command to hear; Mark includes to hear after ears.

FOLLOWING CONTEXT / Mark 4:10

When he was alone, those around him, along with the Twelve, asked him about the parables.

MK-021 / EDITORIAL APPARATUS

Unit notes and parallels

The 4:10 context names both those around Jesus and the Twelve, and parables is plural. The adopted before-context at 4:2 ends with the introduction to his speech.

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0058)
Matthew 13:3–9, Luke 8:5–8, close canonical units.
Gospel of Thomas, saying 9 is a close comparison; its separate wording is not inserted.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

MK-022 / Mark 4:11-12

The mystery and those outside

PRECEDING CONTEXT / Mark 4:10

When he was alone, those around him, along with the Twelve, asked him about the parables.

Mark 4:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Ὑμῖν	τὸ	μυστήριον	δέδοται	τῆς	βασιλείας
and	he was saying	to them	to you	the	mystery	has been given	of the	kingdom

τοῦ	θεοῦ·	ἐκείνοις	δὲ	τοῖς	ἔξω	ἐν	παραβολαῖς	τὰ	πάντα	γίνεται,
of	God	to those	but	the ones	outside	in	parables	the	all things	happen

CLOSE ENGLISH

And he was saying to them, ‘To you has been given the mystery of the kingdom of God; but for those outside everything happens in parables,

FLUENT ENGLISH

He told them, ‘You have been given the secret of God’s kingdom, but for those outside everything comes through parables,

Mark 4:12

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	βλέποντες	βλέπωσι	καὶ	μὴ	ἴδωσιν,	καὶ	ἀκούοντες	ἀκούωσι
so that	looking	they may look	and	not	see	and	hearing	they may hear

καὶ	μὴ	συνιῶσιν,	μήποτε	ἐπιστρέψωσιν	καὶ	ἀφεθῇ	αὐτοῖς.
and	not	understand	lest	they turn back	and	it be forgiven	to them

CLOSE ENGLISH

so that looking they may look and not see, and hearing they may hear and not understand, lest they turn back and it be forgiven them.’

FLUENT ENGLISH

so that they may look and look yet not see, and listen and listen yet not understand, so that they do not turn back and receive forgiveness.’

SECTION NOTES

4:11. Mystery is singular, and the adopted Greek has no added to know. The fluent secret continues the terminology of Matthew 13:11 while retaining Mark’s number, God rather than the heavens, and his own contrast with those outside.

4:12. So that and lest retain the difficult link between parables and failure to perceive. The fluent layer keeps a negative-purpose formulation instead of replacing it with because. The translation does not add a motive that resolves the purpose/result debate.

The final Greek verb is impersonal singular passive, it be forgiven them. The fluent receive forgiveness expresses the same relation without adding sins as an explicit Greek object. Turning back and forgiveness remain together under lest. Mark’s wording is not expanded into Matthew’s longer Isaiah quotation.

FOLLOWING CONTEXT / Mark 4:13

Then he asked them, ‘Don’t you understand this parable? How will you understand all the parables?

MK-022 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0171)
Matthew 13:11–15, Luke 8:10.
Differences in mystery/mysteries, to know and the Isaiah citation remain.
Gospel of Thomas, saying 62 is a composite comparison.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

MK-023 / Mark 4:13-20

Hearing, receiving, and bearing fruit

PRECEDING CONTEXT / Mark 4:12

so that they may look and look yet not see, and listen and listen yet not understand, so that they do not turn back and receive forgiveness.’

The question, the word, and the path

Mark 4:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	λέγει	αὐτοῖς·	Οὐκ	οἴδατε	τὴν	παραβολὴν	ταύτην,	καὶ	πῶς
and	he says	to them	not	do you understand	the	parable	this	and	how

πάσας	τὰς	παραβολὰς	γνώσεσθε;
all	the	parables	will you understand

CLOSE ENGLISH

And he says to them, ‘Do you not understand this parable? How, then, will you understand all the parables?

FLUENT ENGLISH

Then he asked them, ‘Don’t you understand this parable? How will you understand all the parables?

Mark 4:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	σπείρων	τὸν	λόγον	σπείρει.
the	sower	the	word	sows

CLOSE ENGLISH

The sower sows the word.

FLUENT ENGLISH

What the sower sows is the message.

Mark 4:15

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτοι	δέ	εἰσιν	οἱ	παρὰ	τὴν	ὁδὸν	ὅπου	σπείρεται	ὁ	λόγος,	καὶ
these	but	are	those	beside	the	path	where	is sown	the	word	and

ὅταν	ἀκούσωσιν	εὐθὺς	ἔρχεται	ὁ	Σατανᾶς	καὶ	αἴρει	τὸν	λόγον
when	they hear	immediately	comes	[art.]	Satan	and	takes away	the	word

τὸν	ἐσπαρμένον	εἰς	αὐτούς.
the one	sown	into	them

CLOSE ENGLISH

These are the ones beside the path, where the word is sown: when they hear, Satan immediately comes and takes away the word sown in them.

FLUENT ENGLISH

The seed along the path represents people who hear the message, but Satan immediately comes and takes away the message sown in them.

SECTION NOTES

4:13-15. The initial question and narrative he says remain. Word in the close layer becomes message in fluent English, as in the established Matthew explanation. Mark names Satan and says sown in them; neither the evil one nor in their hearts is imported from a parallel or another reading.

Mark moves between the word as seed and the hearers as the ones sown. The close layer retains this compressed imagery; the fluent layer makes the representative relation explicit. This does not add a second class of people.

MK-023 / Mark 4:16-19

Rocky ground and thorns

Mark 4:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὗτοί	εἰσιν	ὁμοίως	οἱ	ἐπὶ	τὰ	πετρώδη	σπειρόμενοι,	οἳ	ὅταν
and	these	are	likewise	those	on	the	rocky places	being sown	who	when

ἀκούσωσιν	τὸν	λόγον	εὐθὺς	μετὰ	χαρᾶς	λαμβάνουσιν	αὐτόν,
they hear	the	word	immediately	with	joy	receive	it

CLOSE ENGLISH

And likewise, the ones sown on rocky ground are those who, when they hear the word, immediately receive it with joy,

FLUENT ENGLISH

Likewise, the seed on rocky ground represents people who hear the message and welcome it with joy at once,

Mark 4:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἔχουσιν	ῥίζαν	ἐν	ἑαυτοῖς	ἀλλὰ	πρόσκαιροί	εἰσιν,	εἶτα
and	not	they have	a root	in	themselves	but	temporary	they are	then

γενομένης	θλίψεως	ἢ	διωγμοῦ	διὰ	τὸν	λόγον	εὐθὺς
arising	trouble	or	persecution	because of	the	word	immediately

σκανδαλίζονται.
they stumble

CLOSE ENGLISH

but they have no root in themselves and last only a while. Then, when trouble or persecution arises because of the word, immediately they stumble.

FLUENT ENGLISH

but they have no root within and last only a short time. As soon as the message brings trouble or persecution, they fall away.

Mark 4:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλοι	εἰσὶν	οἱ	εἰς	τὰς	ἀκάνθας	σπειρόμενοι·	οὗτοί	εἰσιν	οἱ
and	others	are	those	among	the	thorns	being sown	these	are	those

τὸν	λόγον	ἀκούσαντες,
the	word	having heard

CLOSE ENGLISH

And others are the ones sown among the thorns; these are those who have heard the word,

FLUENT ENGLISH

Others are represented by the seed among thorns. They have heard the message,

Mark 4:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αἱ	μέριμναι	τοῦ	αἰῶνος	καὶ	ἡ	ἀπάτη	τοῦ	πλούτου	καὶ	αἱ
and	the	worries	of the	age	and	the	deceit	of	wealth	and	the

περὶ	τὰ	λοιπὰ	ἐπιθυμίαι	εἰσπορευόμεναι	συμπνίγουσιν	τὸν	λόγον,	καὶ
about	the	other things	desires	entering	choke	the	word	and

ἄκαρπος	γίνεται.
unfruitful	it becomes

CLOSE ENGLISH

but the worries of the age, the deceit of wealth, and the desires for other things come in and choke the word, and it becomes unfruitful.

FLUENT ENGLISH

but the worries of this age, wealth’s false promises, and desires for other things crowd in and choke the message, so it bears no fruit.

SECTION NOTES

4:16-17. The listeners are plural, and likewise remains. Their immediate welcome is followed by immediate stumbling when trouble or persecution arises because of the word. Falls away gives the contextual sense of stumble; temptation or attraction to evil is not inserted.

4:18-19. Mark has listeners who have heard, plural worries, the deceit of wealth, and desires for other things. All three obstacles remain. The singular unfruitful at the end is read with the word rather than the plural listeners. The fluent message therefore bears no fruit. This differs from the singular-listener wording adopted for Matthew 13:22.

MK-023 / Mark 4:20

Good soil and the yield

Mark 4:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκεῖνοί	εἰσιν	οἱ	ἐπὶ	τὴν	γῆν	τὴν	καλὴν	σπαρέντες,	οἵτινες
and	those	are	those	on	the	soil	the	good	having been sown	who

ἀκούουσιν	τὸν	λόγον	καὶ	παραδέχονται	καὶ	καρποφοροῦσιν	ἓν	
hear	the	word	and	accept	and	bear fruit	one	

τριάκοντα	καὶ	ἓν	ἑξήκοντα	καὶ	ἓν	ἑκατόν.	
thirty	and	one	sixty	and	one	a hundred	

CLOSE ENGLISH

And the ones sown on good soil are those who hear the word, accept it, and bear fruit: one thirtyfold, another sixtyfold, and another a hundredfold.’

FLUENT ENGLISH

The seed on good soil represents people who hear the message, accept it, and bear fruit, yielding thirty, sixty, or a hundred times what was sown.’

SECTION NOTES

4:20. Hear, accept, and bear fruit are three retained actions. Mark’s accept is not replaced with Matthew’s understand. The exact repeated Greek yield formula in 4:8 and 4:20 receives identical glosses and the same thirty, sixty, hundred sequence.

FOLLOWING CONTEXT / Mark 4:21

He said to them, ‘Is a lamp brought in to be put under a measuring basket or under a bed? Isn’t it brought in to be put on a lampstand?

MK-023 / EDITORIAL APPARATUS

Unit notes and parallels

At 4:19 the Greek has the age without a separate this. This age supplies the present-world reference in fluent English; it is not a claim that an extra demonstrative occurs in the source. At 4:21 the context uses a lamp, measuring basket, bed and lampstand; the full main treatment follows in the next section.

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0172)
Matthew 13:19–23, Luke 8:11–15, parallel explanations with distinct details and order.
No direct Thomas counterpart is established.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 4, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+4&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 4:8, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-48/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 4:12, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-412/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-024-MK-029 · Mark 4:21-40: light, growth, and the storm

6 CORPUS UNITS	15 MAIN VERSES	3 ENGLISH LAYERS

The lamp, attentive hearing, the two seed comparisons, the crossing, and the words spoken during the storm.

Reading sections

MK-024	The lamp and what is hidden	Mark 4:21-22
MK-025	Listening and the measure	Mark 4:23-25
MK-026	The seed that grows	Mark 4:26-29
MK-026	The mustard seed	Mark 4:30-32
MK-027	Crossing to the other side	Mark 4:35
MK-028	The command to the sea	Mark 4:39
MK-029	Fear and faith	Mark 4:40

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Shared main/context verses use identical fluent wording. The measure formula keeps its established glosses. Greek forms and full narrative frames remain; source-specific choices are explained beside the text.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

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MK-024 / Mark 4:21-22

The lamp and what is hidden

PRECEDING CONTEXT / Mark 4:20

The seed on good soil represents people who hear the message, accept it, and bear fruit, yielding thirty, sixty, or a hundred times what was sown.’

Mark 4:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔλεγεν	αὐτοῖς·	Μήτι	ἔρχεται	ὁ	λύχνος	ἵνα	ὑπὸ	τὸν
and	he was saying	to them	surely not	comes	the	lamp	so that	under	the

μόδιον	τεθῇ	ἢ	ὑπὸ	τὴν	κλίνην,	οὐχ	ἵνα	ἐπὶ	τὴν	λυχνίαν
measuring basket	it may be put	or	under	the	bed	not	so that	on	the	lampstand

τεθῇ;
it may be put

CLOSE ENGLISH

And he was saying to them, ‘Does the lamp come to be put under the measuring basket or under the bed? Is it not to be put on the lampstand?

FLUENT ENGLISH

He said to them, ‘Is a lamp brought in to be put under a measuring basket or under a bed? Isn’t it brought in to be put on a lampstand?

Mark 4:22

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γάρ	ἐστιν	κρυπτὸν	ἐὰν	μὴ	ἵνα	φανερωθῇ,	οὐδὲ	ἐγένετο
not	for	is	hidden	if	not	so that	it may be revealed	nor	has become

ἀπόκρυφον	ἀλλ’	ἵνα	ἔλθῃ	εἰς	φανερόν.
secret	but	so that	it may come	into	the open

CLOSE ENGLISH

For nothing is hidden except in order to be revealed, nor has anything become secret except in order to come into the open.

FLUENT ENGLISH

For anything hidden is meant to be revealed, and anything kept secret is meant to come into the open.

SECTION NOTES

4:21. The Greek says that the lamp comes. The close layer retains this expression; the fluent layer uses is brought in. The first question expects no, the second yes. Lamp, measuring basket, bed and lampstand remain distinct objects.

4:22. Both purpose clauses remain: what is hidden is directed toward disclosure. The fluent positive formulation preserves this force rather than replacing it with a bare prediction. The text names neither the revealer nor the time. Its wording is not replaced with Matthew 10:26.

FOLLOWING CONTEXT / Mark 4:23

If anyone has ears to hear, they should listen.’

MK-024 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0173)
Luke 8:16–17 and Luke 12:2–3; also Luke 11:33 for 4:21 and Luke 12:2 for 4:22.
Mark’s question differs from Luke’s narrative forms.
Gospel of Thomas, saying 5 is close; Gospel of Thomas, saying 6 and Gospel of Thomas, saying 33 are composite comparisons.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

MK-025 / Mark 4:23-25

Listening and the measure

PRECEDING CONTEXT / Mark 4:22

For anything hidden is meant to be revealed, and anything kept secret is meant to come into the open.

Mark 4:23

Greek: adopted SBLGNT text. Word-order interlinear.

εἴ	τις	ἔχει	ὦτα	ἀκούειν	ἀκουέτω.
if	anyone	has	ears	to hear	let him hear

CLOSE ENGLISH

If anyone has ears to hear, let him listen.’

FLUENT ENGLISH

If anyone has ears to hear, they should listen.’

Mark 4:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Βλέπετε	τί	ἀκούετε.	ἐν	ᾧ	μέτρῳ	μετρεῖτε
and	he was saying	to them	pay attention	what	you hear	with	which	measure	you measure

μετρηθήσεται	ὑμῖν	καὶ	προστεθήσεται	ὑμῖν.
it will be measured	to you	and	it will be added	to you

CLOSE ENGLISH

And he was saying to them, ‘Pay attention to what you hear. With the measure with which you measure, it will be measured to you, and more will be added to you.

FLUENT ENGLISH

He said to them, ‘Pay attention to what you hear. You will be measured by the measure you use, and you will receive more besides.

Mark 4:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἔχει,	δοθήσεται	αὐτῷ·	καὶ	ὃς	οὐκ	ἔχει,	καὶ	ὃ	ἔχει
whoever	for	has	will be given	to him	and	whoever	not	has	even	what	he has

ἀρθήσεται	ἀπ’	αὐτοῦ.
will be taken	from	him

CLOSE ENGLISH

For whoever has will be given more; and whoever does not have will have even what he has taken away from him.’

FLUENT ENGLISH

For anyone who has will receive more. Anyone who does not have will lose even what they have.’

SECTION NOTES

4:23-24. If anyone retains the conditional opening, and to hear remains after ears. A new narrative introduction at 4:24 starts another saying. Mark has what you hear; how you hear from Luke 8:18 is not substituted. The adopted ending has to you without the additional to those who hear.

The measure formula has the same six Greek words as Matthew 7:2 and receives the same glosses. Its setting here is hearing, and Mark adds the further gift. No giver is named. At 4:25 more supplies natural English for an unspecified gift; neither Matthew’s abundance clause nor Luke’s seems to have is inserted.

FOLLOWING CONTEXT / Mark 4:26

He said, ‘God’s kingdom is like someone scattering seed on the ground.

MK-025 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0059)
Matthew 13:11–33, Luke 8:18, and close Gospel of Thomas, saying 41.
The measure formula is also linked to Luke 6:38; the hearing and giving contexts remain distinct.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

MK-026 / Mark 4:26-32

The growing seed and the mustard seed

PRECEDING CONTEXT / Mark 4:25

For anyone who has will receive more. Anyone who does not have will lose even what they have.’

The seed that grows

Mark 4:26

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔλεγεν·	Οὕτως	ἐστὶν	ἡ	βασιλεία	τοῦ	θεοῦ	ὡς	ἄνθρωπος
and	he was saying	in this way	is	the	kingdom	of	God	as	a person

βάλῃ	τὸν	σπόρον	ἐπὶ	τῆς	γῆς
might scatter	the	seed	on	the	ground

CLOSE ENGLISH

And he was saying, ‘The kingdom of God is like this: a person scatters seed on the ground,

FLUENT ENGLISH

He said, ‘God’s kingdom is like someone scattering seed on the ground.

Mark 4:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθεύδῃ	καὶ	ἐγείρηται	νύκτα	καὶ	ἡμέραν,	καὶ	ὁ	σπόρος	βλαστᾷ
and	sleeps	and	rises	night	and	day	and	the	seed	sprouts

καὶ	μηκύνηται	ὡς	οὐκ	οἶδεν	αὐτός.
and	grows	how	not	knows	he himself

CLOSE ENGLISH

and sleeps and rises, night and day, and the seed sprouts and grows; how, he himself does not know.

FLUENT ENGLISH

Night after night and day after day, the sower sleeps and gets up, and the seed sprouts and grows without the sower knowing how.

Mark 4:28

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτομάτη	ἡ	γῆ	καρποφορεῖ,	πρῶτον	χόρτον,	εἶτα	στάχυν,	εἶτα
of itself	the	ground	bears fruit	first	a shoot	then	an ear	then

πλήρης	σῖτον	ἐν	τῷ	στάχυϊ.
full	grain	in	the	ear

CLOSE ENGLISH

The ground bears fruit of itself: first a shoot, then an ear, then full grain in the ear.

FLUENT ENGLISH

The soil produces a crop on its own: first a green shoot, then a head of grain, then mature grain in the head.

Mark 4:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	δὲ	παραδοῖ	ὁ	καρπός,	εὐθὺς	ἀποστέλλει	τὸ	δρέπανον,	ὅτι
when	but	permits	the	crop	immediately	he sends	the	sickle	because

παρέστηκεν	ὁ	θερισμός.
has come	the	harvest

CLOSE ENGLISH

But when the crop is ready, he immediately sends in the sickle, because the harvest has come.’

FLUENT ENGLISH

As soon as the crop is ready, the sower puts the sickle to work, because harvest time has come.’

SECTION NOTES

4:26-28. The comparison follows a person who sows, sleeps and rises, while the seed grows without that person knowing how. Night and day remains in that order. The soil acts of itself, and three stages remain: shoot, ear, mature grain. No intervening farmer’s labor or explanation of the growth is added.

At 4:28 the adopted Greek has plērēs siton. These source forms are retained, not silently regularized. Full / mature describes the grain’s completed growth. The Greek also lacks the added for found in some readings.

4:29. The crop permits is the close lexical sense; is ready conveys readiness for harvest. Sends in the sickle retains the harvest image. The fluent puts the sickle to work does not add hired reapers or a second acting person.

MK-026 / Mark 4:30-32

The mustard seed

Mark 4:30

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔλεγεν·	Πῶς	ὁμοιώσωμεν	τὴν	βασιλείαν	τοῦ	θεοῦ,	ἢ	ἐν	τίνι
and	he was saying	how	shall we compare	the	kingdom	of	God	or	in	what

αὐτὴν	παραβολῇ	θῶμεν;
it	parable	shall we set

CLOSE ENGLISH

And he was saying, ‘How shall we compare the kingdom of God, or in what parable shall we set it out?

FLUENT ENGLISH

He said, ‘How can we describe God’s kingdom by a comparison? What parable can we use to show it?

Mark 4:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	κόκκῳ	σινάπεως,	ὃς	ὅταν	σπαρῇ	ἐπὶ	τῆς	γῆς,	μικρότερον	ὂν
like	a seed	of mustard	which	when	it is sown	on	the	ground	smaller	being

πάντων	τῶν	σπερμάτων	τῶν	ἐπὶ	τῆς	γῆς—
than all	the	seeds	the ones	on	the	earth

CLOSE ENGLISH

It is like a mustard seed, which, when sown on the ground, is smaller than all the seeds on the earth-

FLUENT ENGLISH

It is like a mustard seed. When sown in the ground, it is the smallest of all seeds on earth,

Mark 4:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅταν	σπαρῇ,	ἀναβαίνει	καὶ	γίνεται	μεῖζον	πάντων	τῶν	λαχάνων
and	when	it is sown	it springs up	and	becomes	greater	than all	the	garden plants

καὶ	ποιεῖ	κλάδους	μεγάλους,	ὥστε	δύνασθαι	ὑπὸ	τὴν	σκιὰν	αὐτοῦ	τὰ
and	makes	branches	large	so that	can	under	the	shade	of it	the

πετεινὰ	τοῦ	οὐρανοῦ	κατασκηνοῦν.
birds	of the	sky	settle

CLOSE ENGLISH

and when it is sown, it springs up and becomes larger than all the garden plants and makes large branches, so that the birds of the sky can settle under its shade.’

FLUENT ENGLISH

yet once sown, it springs up and grows larger than all the garden plants. It puts out large branches, so birds can settle in its shade.’

SECTION NOTES

4:30-32. The first question begins how in the adopted Greek, followed by a question about the parable. The comparison runs across 4:31-32; English supplies it is and smooths the interrupted construction. The neuter smaller / being forms remain unchanged in the Greek.

Smaller than all becomes smallest of all in fluent English. The stated comparison is retained without adding a botanical qualification. Mark’s plant produces large branches, and birds settle under its shade. Matthew’s explicit tree and birds in its branches are not imported.

FOLLOWING CONTEXT / Mark 4:33

He spoke the message to them through many parables like these, as they were able to hear it.

MK-026 / EDITORIAL APPARATUS

Unit notes and parallels

The two seed comparisons are presented together. The following context, 4:33, keeps hearing language without changing the Greek verb into an explicit verb for understanding.

PARALLEL PASSAGES

Comparing the passages (H-049, SR-0059)
Matthew 13:11–33 and Luke 13:18–21; Gospel of Thomas, saying 20 is close and Gospel of Thomas, saying 21 composite.
The broad heading does not make every passage a parallel to both seed parables.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

MK-027 / Mark 4:35

Crossing to the other side

PRECEDING CONTEXT / Mark 4:34

He did not speak to them without a parable, but in private he explained everything to his own disciples.

Mark 4:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	λέγει	αὐτοῖς	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ	ὀψίας	γενομένης·	Διέλθωμεν	εἰς
and	he says	to them	on	that	the	day	evening	having come	let us cross	to

τὸ	πέραν.
the	other side

CLOSE ENGLISH

And on that day, when evening had come, he says to them, ‘Let us cross to the other side.’

FLUENT ENGLISH

That evening he said to them, ‘Let’s cross to the other side.’

SECTION NOTES

The full narrative frame remains: that day, evening and he says. The fluent layer uses past narration. Let us cross is an invitation including the speaker; no destination name is supplied. The preceding context retains his own disciples, and the following context retains other boats.

FOLLOWING CONTEXT / Mark 4:36

Leaving the crowd behind, they took him along in the boat, just as he was. Other boats were with him too.

MK-027 / EDITORIAL APPARATUS

Unit notes and parallels

Mark 4:37 is not an adopted context of these passages and is not inserted. The selected contexts are not a continuous reproduction of the entire storm narrative.

PARALLEL PASSAGES

Comparing the passages (H-034, SR-0174)
Luke 8:22.
No direct Thomas counterpart is established.
Related narrative passages (H-034): Matthew 8:18–27; Luke 8:22–26.

MK-028 / Mark 4:39

The command to the sea

PRECEDING CONTEXT / Mark 4:38

He was in the stern, asleep on the cushion. They woke him and said, ‘Teacher, don’t you care that we’re dying?’

Mark 4:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διεγερθεὶς	ἐπετίμησεν	τῷ	ἀνέμῳ	καὶ	εἶπεν	τῇ	θαλάσσῃ·	Σιώπα,
and	having awakened	he rebuked	the	wind	and	said	to the	sea	be silent

πεφίμωσο.	καὶ	ἐκόπασεν	ὁ	ἄνεμος,	καὶ	ἐγένετο	γαλήνη	μεγάλη.
be silenced	and	ceased	the	wind	and	there came	a calm	great

CLOSE ENGLISH

And when he awoke, he rebuked the wind and said to the sea, ‘Be silent! Be silenced!’ And the wind ceased, and there was a great calm.

FLUENT ENGLISH

He woke up, rebuked the wind, and said to the sea, ‘Quiet! Be still!’ The wind stopped, and a deep calm settled over the water.

SECTION NOTES

He wakes, rebukes the wind, then addresses the sea. Both commands and the narrative result belong to this full verse. The second command is a perfect passive imperative from the verb used at Mark 1:25; be silenced retains the lexical connection, while be still gives the fluent force here.

The adopted before-context preserves the stern, cushion and the disciples’ urgent question. The wind ceases and a great calm follows. The fluent calm wording matches the same closing Greek phrase in Matthew 8:26, while Mark’s distinct command and order of events remain.

FOLLOWING CONTEXT / Mark 4:40

He said to them, ‘Why are you afraid? Do you still have no faith?’

MK-028 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-034, SR-0040)
This comparison links the storm scenes in Matthew 8:26 and Luke 8:24.
Mark gives the direct command to the sea; Matthew 8:26 contains the address to the disciples, not this command.
No direct Thomas counterpart is established.

MK-029 / Mark 4:40

Fear and faith

PRECEDING CONTEXT / Mark 4:39

He woke up, rebuked the wind, and said to the sea, ‘Quiet! Be still!’ The wind stopped, and a deep calm settled over the water.

Mark 4:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Τί	δειλοί	ἐστε;	οὔπω	ἔχετε	πίστιν;
and	he said	to them	why	fearful	are you	not yet	do you have	faith

CLOSE ENGLISH

And he said to them, ‘Why are you fearful? Do you not yet have faith?’

FLUENT ENGLISH

He said to them, ‘Why are you afraid? Do you still have no faith?’

SECTION NOTES

The adopted first question has no so or thus, and the second has not yet. Mark does not call the disciples people of little faith here, as Matthew does; nor does he ask where their faith is, as Luke does. The translation leaves the object of faith unstated.

At 4:41 the response is expressed as great fear. The fluent filled with fear keeps its intensity without making it simple admiration. They speak to one another, and both wind and sea obey him.

FOLLOWING CONTEXT / Mark 4:41

They were filled with fear and said to one another, ‘Who, then, is this? Even the wind and the sea obey him!’

MK-029 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-034, SR-0040)
Matthew 8:26 and Luke 8:25, the address about fear and faith.
Mark has not yet; Luke asks where their faith is.
No direct Thomas counterpart is established.
Related narrative passages (H-034): Matthew 8:18–27; Luke 8:22–26.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 4, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+4&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 4:22-23, via TIPs

https://tips.translation.bible/tip_verse/mark-422/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 4:28, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-428/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 4:29, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-429/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 4:31, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-431/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 4:39, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-439/

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https://tips.translation.bible/story/translation-commentary-on-mark-440-441/

Wieland Willker, A Textual Commentary on the Greek Gospels, Mark, discussion of 4:28

https://www.willker.de/wie/TCG/TC-Mark.pdf

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-030-MK-037 · Mark 5:8-41: deliverance, healing, and the child

8 CORPUS UNITS	8 MAIN VERSES	3 ENGLISH LAYERS

The unclean spirit and Legion, the commission to tell what the Lord has done, the woman’s healing, and the words to the synagogue leader and his daughter.

Reading sections

MK-030	The command to the unclean spirit	Mark 5:8
MK-031	The name Legion	Mark 5:9
MK-032	Go home and tell your people	Mark 5:19
MK-033	Who touched my clothes?	Mark 5:30
MK-034	Daughter, go in peace	Mark 5:34
MK-035	Do not be afraid; only believe	Mark 5:36
MK-036	The child is sleeping	Mark 5:39
MK-037	Talitha koum	Mark 5:41

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Speaker changes and all main-verse narration remain. The faith formula retains its established glosses; Aramaic words are marked in the interlinear. Repeated main/context verses use one fluent wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MK-030 / Mark 5:8

The command to the unclean spirit

PRECEDING CONTEXT / Mark 5:7

He cried out loudly, ‘What do you want with me, Jesus, Son of the Most High God? I beg you in God’s name: don’t torment me!’

Mark 5:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	γὰρ	αὐτῷ·	Ἔξελθε	τὸ	πνεῦμα	τὸ	ἀκάθαρτον	ἐκ	τοῦ
he was saying	for	to him	come out	the	spirit	the	unclean	out of	the

ἀνθρώπου.
man

CLOSE ENGLISH

For he was saying to him, ‘Come out of the man, unclean spirit!’

FLUENT ENGLISH

For Jesus had said to him, ‘Unclean spirit, come out of this man!’

SECTION NOTES

For retains the narrator’s explanation of the preceding cry. The fluent past perfect makes this earlier command clear. Unclean spirit is the addressee, and the man is the person from whom it must come out. The Greek contains no separate this before man; fluent English supplies it for the immediate situation.

FOLLOWING CONTEXT / Mark 5:9

Jesus asked him, ‘What is your name?’ He answered, ‘My name is Legion, because there are many of us.’

MK-030 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-035, SR-0175)
This comparison records a scene-level link through episode no. 35, without an established exact counterpart for this separate phrase.
No direct Thomas counterpart is established.

MK-031 / Mark 5:9

The name Legion

PRECEDING CONTEXT / Mark 5:8

For Jesus had said to him, ‘Unclean spirit, come out of this man!’

Mark 5:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτα	αὐτόν·	Τί	ὄνομά	σοι;	καὶ	λέγει	αὐτῷ·	Λεγιὼν	ὄνομά
and	he was asking	him	what	name	to you	and	he says	to him	Legion	name

μοι,	ὅτι	πολλοί	ἐσμεν·
to me	because	many	we are

CLOSE ENGLISH

And he was asking him, ‘What is your name?’ And he says to him, ‘My name is Legion, because we are many.’

FLUENT ENGLISH

Jesus asked him, ‘What is your name?’ He answered, ‘My name is Legion, because there are many of us.’

SECTION NOTES

The question and answer remain in one complete verse, with their two speakers distinguished. My name changes to we are many. Legion is retained as the name; no exact number of spirits is inferred. In the following context the pleading verb is singular, but them is plural.

FOLLOWING CONTEXT / Mark 5:10

He begged Jesus again and again not to send them out of the region.

MK-031 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-035, SR-0176)
Luke 8:30.
No direct Thomas counterpart is established.
Related narrative passages (H-035): Matthew 8:28–9:1; Luke 8:26–39.

MK-032 / Mark 5:19

Go home and tell your people

PRECEDING CONTEXT / Mark 5:18

As Jesus was getting into the boat, the man who had been possessed by demons begged to stay with him.

Mark 5:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἀφῆκεν	αὐτόν,	ἀλλὰ	λέγει	αὐτῷ·	Ὕπαγε	εἰς	τὸν	οἶκόν	σου
and	not	he allowed	him	but	he says	to him	go	to	the	house	of you

πρὸς	τοὺς	σούς,	καὶ	ἀπάγγειλον	αὐτοῖς	ὅσα	ὁ	κύριός	σοι
to	the ones	your own	and	report	to them	how much	the	Lord	for you

πεποίηκεν	καὶ	ἠλέησέν	σε.
has done	and	had mercy on	you

CLOSE ENGLISH

And he did not allow him, but says to him, ‘Go to your home, to your own people, and report to them how much the Lord has done for you and how he had mercy on you.’

FLUENT ENGLISH

Jesus did not let him come along. He said, ‘Go home to your own people. Tell them how much the Lord has done for you and how he has shown you mercy.’

SECTION NOTES

Did not allow refers to the request to accompany Jesus in 5:18. Your own people leaves the circle of family and associates open. The command names the Lord; the following narration names Jesus. Both designations remain, without substituting one for the other or inserting a theological conclusion.

FOLLOWING CONTEXT / Mark 5:20

The man went away and began telling people throughout the Decapolis how much Jesus had done for him. Everyone was amazed.

MK-032 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-035, SR-0177)
Luke 8:39.
No direct Thomas counterpart is established.
Related narrative passages (H-035): Matthew 8:28–9:1; Luke 8:26–39.

MK-033 / Mark 5:30

Who touched my clothes?

PRECEDING CONTEXT / Mark 5:29

At once her bleeding stopped, and she felt in her body that she had been healed of the illness.

Mark 5:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ὁ	Ἰησοῦς	ἐπιγνοὺς	ἐν	ἑαυτῷ	τὴν	ἐξ	αὐτοῦ
and	immediately	the	Jesus	having recognized	in	himself	the	out of	him

δύναμιν	ἐξελθοῦσαν	ἐπιστραφεὶς	ἐν	τῷ	ὄχλῳ	ἔλεγεν·	Τίς	μου	ἥψατο
power	having gone out	having turned	in	the	crowd	he was saying	who	of me	touched

τῶν	ἱματίων;
the	clothes

CLOSE ENGLISH

And immediately Jesus, recognizing in himself that power had gone out from him, turned around in the crowd and was saying, ‘Who touched my clothes?’

FLUENT ENGLISH

Jesus immediately realized within himself that power had gone out from him. He turned around in the crowd and asked, ‘Who touched my clothes?’

SECTION NOTES

The entire narrative frame remains, including immediately, recognition within himself, power going out and turning in the crowd. Only the question is Jesus’ direct speech. He asks about his clothes; the disciples’ following restatement says who touched me. Mark’s narrator reports the departure of power, unlike the direct speech in the Luke parallel.

FOLLOWING CONTEXT / Mark 5:31

His disciples said to him, ‘You see the crowd pressing against you, yet you ask, “Who touched me?”’

MK-033 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-038, SR-0178)
Luke 8:45–46, with the distinct clothes/me and narrator/direct-speech wording retained.
No direct Thomas counterpart is established.
Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

MK-034 / Mark 5:34

Daughter, go in peace

PRECEDING CONTEXT / Mark 5:33

The woman knew what had happened to her. Frightened and trembling, she came, fell before him, and told him the whole truth.

Mark 5:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῇ·	Θυγάτηρ,	ἡ	πίστις	σου	σέσωκέν	σε·	ὕπαγε	εἰς
he	but	said	to her	daughter	the	faith	of you	has saved	you	go	into

εἰρήνην,	καὶ	ἴσθι	ὑγιὴς	ἀπὸ	τῆς	μάστιγός	σου.
peace	and	be	well	from	the	affliction	of you

CLOSE ENGLISH

But he said to her, ‘Daughter, your faith has saved you. Go in peace, and be well, free from your affliction.’

FLUENT ENGLISH

He said to her, ‘Daughter, your faith has made you well. Go in peace, and be well, free from the illness that troubled you.’

SECTION NOTES

Daughter is retained. The five-word faith formula shares Matthew 9:22’s glosses: saved in close English, made you well in fluent English. The healing sense fits 5:29. Peace, being well and freedom from affliction remain.

Daughter is an explicit term of address in the Greek text.

FOLLOWING CONTEXT / Mark 5:35

While he was still speaking, people came from the synagogue leader’s house and said, ‘Your daughter has died. Why trouble the teacher any further?’

MK-034 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-038, SR-0047)
Matthew 9:22, Luke 8:48.
No direct Thomas counterpart is established.
Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

MK-035 / Mark 5:36

Do not be afraid; only believe

PRECEDING CONTEXT / Mark 5:35

While he was still speaking, people came from the synagogue leader’s house and said, ‘Your daughter has died. Why trouble the teacher any further?’

Mark 5:36

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	παρακούσας	τὸν	λόγον	λαλούμενον	λέγει	τῷ
the	but	Jesus	having overheard	the	message	being spoken	says	to the

ἀρχισυναγώγῳ·	Μὴ	φοβοῦ,	μόνον	πίστευε.
synagogue leader	not	be afraid	only	believe

CLOSE ENGLISH

But Jesus, overhearing the message being spoken, says to the synagogue leader, ‘Do not be afraid; only believe.’

FLUENT ENGLISH

Jesus overheard what they were saying and told the synagogue leader, ‘Don’t be afraid. Just believe.’

SECTION NOTES

The adopted participle can be understood as overhearing or disregarding. Overhearing is chosen here; the alternative would describe refusing to let the report determine the response, not failure to hear it. The message is the report of the daughter’s death. The Greek has no added immediately.

Both commands remain commands. Only modifies believe; no further statement of what to believe, and no promise borrowed from Luke, is inserted.

FOLLOWING CONTEXT / Mark 5:37

He allowed no one to accompany him except Peter, James, and John, James’s brother.

MK-035 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-038, SR-0179)
Luke 8:50.
No direct Thomas counterpart is established.
Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

MK-036 / Mark 5:39

The child is sleeping

PRECEDING CONTEXT / Mark 5:38

They came to the synagogue leader’s house, and Jesus saw the commotion, with people crying and wailing loudly.

Mark 5:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσελθὼν	λέγει	αὐτοῖς·	Τί	θορυβεῖσθε	καὶ	κλαίετε;	τὸ
and	having entered	he says	to them	why	do you make a commotion	and	weep	the

παιδίον	οὐκ	ἀπέθανεν	ἀλλὰ	καθεύδει.
child	not	died	but	is sleeping

CLOSE ENGLISH

And entering, he says to them, ‘Why do you make a commotion and weep? The child has not died but is sleeping.’

FLUENT ENGLISH

He went in and said to them, ‘Why all this commotion and crying? The child is not dead; she is asleep.’

SECTION NOTES

Child retains the Greek noun rather than replacing it with Matthew’s girl. She in fluent English follows the known referent. The claim not dead but asleep remains direct speech following the reported death. The translation supplies no medical explanation and does not add only before asleep.

FOLLOWING CONTEXT / Mark 5:40

They laughed at him. He put them all outside, took the child’s father and mother and those with him, and went in to where the child was.

MK-036 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-038, SR-0048)
Matthew 9:24, Luke 8:52.
No direct Thomas counterpart is established.
Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

MK-037 / Mark 5:41

Talitha koum

PRECEDING CONTEXT / Mark 5:40

They laughed at him. He put them all outside, took the child’s father and mother and those with him, and went in to where the child was.

Mark 5:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κρατήσας	τῆς	χειρὸς	τοῦ	παιδίου	λέγει	αὐτῇ·	Ταλιθα	
and	having taken hold	of the	hand	of the	child	he says	to her	girl [Aram.]	
κουμ,	ὅ	ἐστιν	μεθερμηνευόμενον·	Τὸ	κοράσιον,	σοὶ	λέγω,	ἔγειρε.	
arise [Aram.]	which	is	translated	[art.]	girl	to you	I say	get up	

CLOSE ENGLISH

And taking hold of the child’s hand, he says to her, ‘Talitha koum,’ which is translated, ‘Girl, I say to you, get up.’

FLUENT ENGLISH

He took the child’s hand and said to her, ‘Talitha koum,’ meaning, ‘Little girl, I’m telling you, get up.’

SECTION NOTES

The adopted Aramaic words, as written in Greek, are transliterated Talitha koum, not the alternative koumi. Their two interlinear glosses are marked Aramaic. I say to you belongs to the narrator’s Greek explanation and is not inserted into the two Aramaic words.

Taking the hand, the command and the explanation remain in the main verse. The following context retains the girl’s immediate rising, walking, age twelve and the immediate amazement. No about is added before twelve.

FOLLOWING CONTEXT / Mark 5:42

The girl immediately got up and walked around; she was twelve years old. At once they were utterly amazed.

MK-037 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-038, SR-0048)
Luke 8:54, the command to rise.
Matthew 9:24 concerns the preceding sleep saying; Matthew 9:25 narrates the raising without this command.
No direct Thomas counterpart is established.
Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 5, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+5&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 5:36, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-536/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 5:41, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-541/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-038-MK-043 · Mark 6:4-50: hometown, mission, bread, and reassurance

6 CORPUS UNITS **7 MAIN VERSES** **3 ENGLISH LAYERS**

The prophet’s hometown, the mission instructions, the invitation to rest, the questions about feeding the crowd and the reassurance on the sea.

Reading sections

MK-038	A prophet in his hometown	Mark 6:4
MK-039	Stay, and bear witness	Mark 6:10-11
MK-040	Come away and rest	Mark 6:31
MK-041	Give them something to eat	Mark 6:37
MK-042	How many loaves?	Mark 6:38
MK-043	Take heart; it is I	Mark 6:50

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Narration and changes of speaker remain within complete main verses. The traditional expansion at 6:11 is not part of the adopted main text. Shared verses use identical fluent wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-038 / Mark 6:4

A prophet in his hometown

PRECEDING CONTEXT / Mark 6:3

‘Isn’t this the carpenter, Mary’s son and the brother of James, Joses, Judas and Simon? Aren’t his sisters here with us?’ They took offense at him.

Mark 6:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς	ὁ	Ἰησοῦς	ὅτι	Οὐκ	ἔστιν	προφήτης	ἄτιμος	εἰ	
and	he was saying	to them	the	Jesus	that	not	is	a prophet	without honor	if	
μὴ	ἐν	τῇ	πατρίδι	αὐτοῦ	καὶ	ἐν	τοῖς	συγγενεῦσιν	αὐτοῦ	καὶ	ἐν
not	in	the	hometown	of him	and	among	the	relatives	of him	and	in
τῇ	οἰκίᾳ	αὐτοῦ.									
the	household	of him									

CLOSE ENGLISH

And Jesus was saying to them, ‘A prophet is not without honor except in his hometown, among his relatives and in his household.’

FLUENT ENGLISH

Jesus told them, ‘A prophet receives honor everywhere except in his hometown, among his relatives and in his own household.’

SECTION NOTES

The hometown, relatives and household are three distinct circles in Mark. All remain. The English proverb follows the established Matthew 13:57 wording while retaining Mark’s added relatives. The preceding context calls Jesus the carpenter, not the carpenter’s son. The following could not is not replaced with would not; the healing exception also remains.

FOLLOWING CONTEXT / Mark 6:5

He could not do any mighty work there, except that he laid his hands on a few sick people and healed them.

MK-038 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-051, SR-0061)
Matthew 13:57, Luke 4:24 within the passage, John 4:44, indirect report, Gospel of Thomas, saying 31 (the first proverb).
Mark’s relatives and household remain distinct.
Related narrative passages (H-051): Matthew 13:53–58; Luke 4:16–30.

MK-039 / Mark 6:10-11

Stay, and bear witness

PRECEDING CONTEXT / Mark 6:9

but to wear sandals. ‘Don’t put on two tunics.’

Mark 6:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Ὅπου	ἐὰν	εἰσέλθητε	εἰς	οἰκίαν,	ἐκεῖ
and	he was saying	to them	wherever	[conditional]	you enter	into	a house	there

μένετε	ἕως	ἂν	ἐξέλθητε	ἐκεῖθεν.
remain	until	[conditional]	you go out	from there

CLOSE ENGLISH

And he was saying to them, ‘Wherever you enter a house, remain there until you leave that place.’

FLUENT ENGLISH

He told them, ‘When you enter a house, stay there until you leave that place.’

Mark 6:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὃς	ἂν	τόπος	μὴ	δέξηται	ὑμᾶς	μηδὲ	ἀκούσωσιν	ὑμῶν,
and	whatever	[conditional]	place	not	receives	you	nor	they listen to	you

ἐκπορευόμενοι	ἐκεῖθεν	ἐκτινάξατε	τὸν	χοῦν	τὸν	ὑποκάτω	τῶν	ποδῶν
going out	from there	shake off	the	dust	the	underneath	the	feet

ὑμῶν	εἰς	μαρτύριον	αὐτοῖς.
of you	as	a testimony	to them

CLOSE ENGLISH

‘And whatever place does not receive you and whose people do not listen to you, leave there and shake off the dust under your feet as a testimony to them.’

FLUENT ENGLISH

‘If a place does not welcome you and its people will not listen to you, leave and shake the dust off your feet as a testimony to them.’

SECTION NOTES

Stay there means remain in the same lodging until leaving that place. Verse 11 shifts from a place receiving to people listening; fluent English makes those people explicit. Testimony to them retains the dative; against them is a possible contextual force, not a separate Greek preposition.

The adopted SBLGNT text ends without the longer traditional sentence about Sodom or Gomorrah and judgment. That sentence is not imported from Matthew 10:15. The selected preceding context begins mid-construction: but to wear sandals, followed by a direct prohibition. No missing verse is silently supplied.

FOLLOWING CONTEXT / Mark 6:12

They went out and preached that people should repent.

MK-039 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (SR-0180)
Matthew 10:11–14, Luke 9:4–5.
Matthew 10:15 is not part of the adopted Mark main text.
No direct Thomas counterpart is established.

MK-040 / Mark 6:31

Come away and rest

PRECEDING CONTEXT / Mark 6:30

The apostles gathered around Jesus and reported everything they had done and taught.

Mark 6:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Δεῦτε	ὑμεῖς	αὐτοὶ	κατ’	ἰδίαν	εἰς	ἔρημον	τόπον
and	he says	to them	come	you	yourselves	in	private	to	a deserted	place

καὶ	ἀναπαύσασθε	ὀλίγον.	ἦσαν	γὰρ	οἱ	ἐρχόμενοι	καὶ	οἱ
and	rest	a little	they were	for	the ones	coming	and	the ones

ὑπάγοντες	πολλοί,	καὶ	οὐδὲ	φαγεῖν	εὐκαίρουν.
going	many	and	not even	to eat	they had time

CLOSE ENGLISH

And he says to them, ‘Come away by yourselves to a deserted place and rest a little.’ For those coming and going were many, and they did not even have time to eat.

FLUENT ENGLISH

He said to them, ‘Come away by yourselves to an uninhabited place and rest for a while.’ So many people were coming and going that they did not even have time to eat.

SECTION NOTES

You yourselves emphasizes the addressed group. By yourselves does not exclude Jesus from the journey in the following context. Deserted means away from settlement, not necessarily an arid desert. Only the invitation is direct speech; the explanation about people coming and going and no time to eat is narration.

FOLLOWING CONTEXT / Mark 6:32

They went away by boat to an uninhabited place by themselves.

MK-040 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-053, SR-0181)
This comparison records the shared scene, without an established exact counterpart for this invitation.
No direct Thomas counterpart is established.

MK-041 / Mark 6:37

Give them something to eat

PRECEDING CONTEXT / Mark 6:36

‘Send them away so they can go to the surrounding countryside and villages and buy themselves something to eat.’

Mark 6:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Δότε	αὐτοῖς	ὑμεῖς	φαγεῖν.	καὶ
he	but	having answered	said	to them	give	to them	you	to eat	and

λέγουσιν	αὐτῷ·	Ἀπελθόντες	ἀγοράσωμεν	δηναρίων	διακοσίων	ἄρτους	καὶ
they say	to him	having gone away	shall we buy	of denarii	two hundred	loaves	and

δώσομεν	αὐτοῖς	φαγεῖν;
will we give	to them	to eat

CLOSE ENGLISH

But he answered and said to them, ‘You give them something to eat.’ And they say to him, ‘Shall we go and buy two hundred denarii’s worth of bread and give them something to eat?’

FLUENT ENGLISH

Jesus answered, ‘You are to give them something to eat.’ They asked him, ‘Are we to go and buy two hundred denarii’s worth of bread and feed them?’

SECTION NOTES

The verse contains Jesus’ command and the disciples’ question. Two hundred denarii belongs to their reply. The denomination remains without modern price or wage conversion. Buy is subjunctive and give is future within the Greek question; fluent English expresses the combined proposed action.

FOLLOWING CONTEXT / Mark 6:38

He asked them, ‘How many loaves do you have? Go and find out.’ They checked and answered, ‘Five loaves and two fish.’

MK-041 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-053, SR-0182)
Matthew 14:16, Luke 9:13, the command to feed the crowd.
The disciples’ question remains separately attributed.
No direct Thomas counterpart is established.
Related narrative passages (H-053): Matthew 14:13–21; Luke 9:10–17; John 6:1–15.

MK-042 / Mark 6:38

How many loaves?

PRECEDING CONTEXT / Mark 6:37

Jesus answered, ‘You are to give them something to eat.’ They asked him, ‘Are we to go and buy two hundred denarii’s worth of bread and feed them?’

Mark 6:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	λέγει	αὐτοῖς·	Πόσους	ἔχετε	ἄρτους;	ὑπάγετε	ἴδετε.	καὶ
he	but	says	to them	how many	do you have	loaves	go	see	and

γνόντες	λέγουσιν·	Πέντε,	καὶ	δύο	ἰχθύας.
having found out	they say	five	and	two	fish

CLOSE ENGLISH

But he says to them, ‘How many loaves do you have? Go and see.’ And when they have found out, they say, ‘Five, and two fish.’

FLUENT ENGLISH

He asked them, ‘How many loaves do you have? Go and find out.’ They checked and answered, ‘Five loaves and two fish.’

SECTION NOTES

Jesus asks for the number, then tells them to go and see. The reply follows their finding out. Five has no expressed noun in Greek; loaves is supplied only in fluent English from the question.

FOLLOWING CONTEXT / Mark 6:39

He directed them to have everyone sit down in groups on the green grass.

MK-042 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-053, SR-0183)
This comparison records the shared scene without an established exact counterpart for this separate question. No direct Thomas counterpart is established.

MK-043 / Mark 6:50

Take heart; it is I

PRECEDING CONTEXT / Mark 6:49

When they saw him walking on the sea, they thought he was a ghost and cried out.

Mark 6:50

Greek: adopted SBLGNT text. Word-order interlinear.

πάντες	γὰρ	αὐτὸν	εἶδον	καὶ	ἐταράχθησαν.	ὁ	δὲ	εὐθὺς	ἐλάλησεν
all	for	him	saw	and	were troubled	he	but	immediately	spoke

μετ’	αὐτῶν,	καὶ	λέγει	αὐτοῖς·	Θαρσεῖτε,	ἐγώ	εἰμι,	μὴ	φοβεῖσθε.
with	them	and	he says	to them	take courage	I	am	not	be afraid

CLOSE ENGLISH

For they all saw him and were troubled. But immediately he spoke with them and says to them, ‘Take courage, it is I; do not be afraid.’

FLUENT ENGLISH

They had all seen him and were terrified. He spoke to them at once: ‘Take heart! It’s me. Don’t be afraid.’

SECTION NOTES

All saw him and were troubled belongs to the narrator. The three-part reassurance retains the established Matthew 14:27 glosses and English wording. I am / it is I identifies the speaker here; the translation does not insert a capitalized divine title. The following verse retains the calming wind and intense amazement without adding another verb from a different reading.

FOLLOWING CONTEXT / Mark 6:51

He got into the boat with them, and the wind died down. They were utterly astonished.

MK-043 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-054, SR-0064)
Matthew 14:27, John 6:20.
No direct Thomas counterpart is established.
Related narrative passages (H-054): Matthew 14:24–33; John 6:16–21.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 6, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+6&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 6:11, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-611/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-044-MK-046 · Mark 7:6-23: tradition, Corban, and inward defilement

3 CORPUS UNITS	17 MAIN VERSES	3 ENGLISH LAYERS

The Isaiah citation, the contrast between God’s command and human tradition, the Corban example and the teaching about what defiles a person. Traditional Mark 7:16 remains explicitly distinguished from the SBLGNT main text.

Reading sections

MK-044	Lips, heart and human tradition	Mark 7:6-8
MK-044	Corban and help for parents	Mark 7:9-13
MK-045	Entering and coming out	Mark 7:14-15
MK-045	Traditional hearing saying	Mark 7:16
MK-046	The heart, the stomach and food	Mark 7:18-19
MK-046	What comes from within	Mark 7:20-23

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Nested quotations, complete verses and source variants remain visible. The interpretation of the masculine participle at 7:19 is explained beside the text. Repeated contexts share identical fluent wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-044 / Mark 7:6-13

God’s command and human tradition

PRECEDING CONTEXT / Mark 7:5

The Pharisees and the scribes asked him, ‘Why don’t your disciples follow the tradition of the elders? Why do they eat bread with defiled hands?’

Lips, heart and human tradition

Mark 7:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Καλῶς	ἐπροφήτευσεν	Ἡσαΐας	περὶ	ὑμῶν	τῶν
he	but	said	to them	well	prophesied	Isaiah	about	you	the

ὑποκριτῶν,	ὡς	γέγραπται	ὅτι	Οὗτος	ὁ	λαὸς	τοῖς	χείλεσίν	με	τιμᾷ,
hypocrites	as	it is written	that	this	the	people	with the	lips	me	honors

ἡ	δὲ	καρδία	αὐτῶν	πόρρω	ἀπέχει	ἀπ’	ἐμοῦ·
the	but	heart	of them	far	is distant	from	me

CLOSE ENGLISH

But he said to them, ‘Isaiah prophesied well about you hypocrites, as it is written: “This people honors me with their lips, but their heart is far from me;

FLUENT ENGLISH

He answered, ‘Isaiah’s prophecy describes you hypocrites well. As it is written: “These people honor me with their lips, but their hearts are far from me.

Mark 7:7

Greek: adopted SBLGNT text. Word-order interlinear.

μάτην	δὲ	σέβονταί	με,	διδάσκοντες	διδασκαλίας	ἐντάλματα	ἀνθρώπων·
in vain	but	they worship	me	teaching	as teachings	commandments	of people

CLOSE ENGLISH

in vain they worship me, teaching human commandments as teachings.”

FLUENT ENGLISH

Their worship of me is empty, because the doctrines they teach are human commands.”

Mark 7:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἀφέντες	τὴν	ἐντολὴν	τοῦ	θεοῦ	κρατεῖτε	τὴν	παράδοσιν	τῶν
having left	the	commandment	of the	God	you hold to	the	tradition	of the

ἀνθρώπων.
people

CLOSE ENGLISH

Leaving the commandment of God, you hold to human tradition.’

FLUENT ENGLISH

You abandon God’s commandment and hold on to human tradition.’

SECTION NOTES

The citation of Isaiah remains inside Jesus’ speech. Its eight-word second line uses the established Matthew 15:9 glosses and core English wording. Collective people and singular heart become people and hearts in fluent English. The longer washing-of-vessels expansion at 7:8 is absent from the adopted Greek and is not inserted.

The selected context says defiled hands; it is a ritual evaluation, not a medical claim. Mark 7:2 explains unwashed, but that verse is outside this passage’s adopted context.

MK-044 / Mark 7:9-13

Corban and help for parents

Mark 7:9

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔλεγεν	αὐτοῖς·	Καλῶς	ἀθετεῖτε	τὴν	ἐντολὴν	τοῦ	θεοῦ,
and	he was saying	to them	well	you set aside	the	commandment	of the	God

ἵνα	τὴν	παράδοσιν	ὑμῶν	τηρήσητε·
so that	the	tradition	of you	you may keep

CLOSE ENGLISH

And he was saying to them, ‘Well do you set aside the commandment of God so that you may keep your tradition!

FLUENT ENGLISH

He went on, ‘What a fine way you have of setting aside God’s commandment to preserve your own tradition!

Mark 7:10

Greek: adopted SBLGNT text. Word-order interlinear.

Μωϋσῆς	γὰρ	εἶπεν·	Τίμα	τὸν	πατέρα	σου	καὶ	τὴν	μητέρα	σου,	καί·
Moses	for	said	honor	the	father	of you	and	the	mother	of you	and

Ὁ	κακολογῶν	πατέρα	ἢ	μητέρα	θανάτῳ	τελευτάτω·
the one	speaking evil of	father	or	mother	by death	let die

CLOSE ENGLISH

For Moses said, “Honor your father and your mother,” and, “Whoever speaks evil of father or mother must be put to death.”

FLUENT ENGLISH

Moses said, “Honor your father and mother,” and, “Anyone who curses father or mother must be put to death.”

Mark 7:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	δὲ	λέγετε·	Ἐὰν	εἴπῃ	ἄνθρωπος	τῷ	πατρὶ	ἢ	τῇ	μητρί·
you	but	say	if	says	a person	to the	father	or	to the	mother

Κορβᾶν,	ὅ	ἐστιν	Δῶρον,	ὃ	ἐὰν	ἐξ	ἐμοῦ	ὠφεληθῇς,
Corban	which	is	a gift	whatever	[conditional]	from	me	you might benefit by

CLOSE ENGLISH

But you say: if a person says to father or mother, “Whatever benefit you might receive from me is Corban”-that is, a gift-

FLUENT ENGLISH

But you say that if someone tells their father or mother, “Whatever help you could have had from me is Corban”-meaning a gift-

Mark 7:12

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκέτι	ἀφίετε	αὐτὸν	οὐδὲν	ποιῆσαι	τῷ	πατρὶ	ἢ	τῇ	μητρί,
no longer	you allow	him	anything	to do	for the	father	or	for the	mother

CLOSE ENGLISH

you no longer allow him to do anything for father or mother,

FLUENT ENGLISH

you no longer let that person do anything for their father or mother.

Mark 7:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκυροῦντες	τὸν	λόγον	τοῦ	θεοῦ	τῇ	παραδόσει	ὑμῶν	ᾗ
nullifying	the	word	of the	God	by the	tradition	of you	which

παρεδώκατε·	καὶ	παρόμοια	τοιαῦτα	πολλὰ	ποιεῖτε.
you handed down	and	similar	such things	many	you do

CLOSE ENGLISH

nullifying the word of God by your tradition that you handed down. And you do many things like this.’

FLUENT ENGLISH

You make God’s word ineffective through the tradition you have handed down. And you do many other things like this.’

SECTION NOTES

Well at 7:9 is ironic. The selected Greek verb means keep or preserve; establish is a different reading. Mark names Moses in 7:10; Matthew 15:4 names God. The two quoted commands and their different narrative introductions remain.

Corban is explained by the Greek itself as gift. A dedicated offering is meant, but there is no separate to God after gift; it is not inserted into the gloss. The condition at 7:11 continues into 7:12. You no longer allow any help is a prohibition, not permission to neglect parents.

The same verb means leaving the command at 7:8 and allowing at 7:12; neither occurrence means forgiving. Word of God at 7:13 is not made a special title. The later word in 7:29 concerns the woman’s reply.

FOLLOWING CONTEXT / Mark 7:14

He called the crowd to him again and said, ‘Listen to me, everyone, and understand.

MK-044 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-057, SR-0067)
Matthew 15:3–11.
No direct Thomas counterpart is established.
Related narrative passages (H-057): Matthew 15:1–20.

MK-045 / Mark 7:14-16

Entering and coming out

PRECEDING CONTEXT / Mark 7:13

You make God’s word ineffective through the tradition you have handed down. And you do many other things like this.’

Mark 7:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσκαλεσάμενος	πάλιν	τὸν	ὄχλον	ἔλεγεν	αὐτοῖς·	Ἀκούσατέ	μου
and	having called to him	again	the	crowd	he was saying	to them	listen to	me

πάντες	καὶ	σύνετε.
all	and	understand

CLOSE ENGLISH

And calling the crowd to him again, he was saying to them, ‘Listen to me, all of you, and understand.

FLUENT ENGLISH

He called the crowd to him again and said, ‘Listen to me, everyone, and understand.

Mark 7:15

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδέν	ἐστιν	ἔξωθεν	τοῦ	ἀνθρώπου	εἰσπορευόμενον	εἰς	αὐτὸν	ὃ
nothing	is	from outside	the	person	entering	into	him	that

δύναται	κοινῶσαι	αὐτόν·	ἀλλὰ	τὰ	ἐκ	τοῦ	ἀνθρώπου	ἐκπορευόμενά
can	defile	him	but	the things	out of	the	person	coming out

ἐστιν	τὰ	κοινοῦντα	τὸν	ἄνθρωπον.
are	the things	defiling	the	person

CLOSE ENGLISH

There is nothing outside a person that can defile him by entering him; rather, the things coming out of a person are what defile the person.’

FLUENT ENGLISH

Nothing entering a person from outside can defile them. What comes out of a person is what defiles them.’

SECTION NOTES

Mark says person where Matthew 15:11 specifies mouth; see the unit apparatus.

MK-045 / Mark 7:16

Traditional hearing saying

Mark 7:16

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

Εἴ	τις	ἔχει	ὦτα	ἀκούειν,	ἀκουέτω.
if	anyone	has	ears	to hear	let him hear

CLOSE ENGLISH

If anyone has ears to hear, let him listen.

FLUENT ENGLISH

If anyone has ears to hear, they should listen.

SECTION NOTES

TEXTUAL STATUS. This verse is absent from the SBLGNT main text. The traditional reading is credited to Scrivener 1894 and reproduced with its accents under a separate source label.

The conditional formula shares all six glosses and core English wording with Mark 4:23. This separate traditional section preserves its adopted position without changing its source attribution.

FOLLOWING CONTEXT / Mark 7:17

When he had left the crowd and gone into a house, his disciples asked him about the parable.

MK-045 / EDITORIAL APPARATUS

Unit notes and parallels

Again belongs to calling the crowd. All addresses the listeners. Mark speaks of what enters a person from outside; Matthew 15:11 expressly says mouth. That extra noun is not inserted here. Defile retains the thread connecting hands, food and the inward source of evil.

PARALLEL PASSAGES

Comparing the passages (H-057, SR-0184)
Matthew 15:10–11, entering and coming out; Matthew explicitly names the mouth.
Gospel of Thomas, saying 14 is a composite counterpart.
Traditional Mark 7:16 remains outside the SBLGNT main text.
Related narrative passages (H-057): Matthew 15:1–20.

MK-046 / Mark 7:18-23

The inward source of evil

PRECEDING CONTEXT / Mark 7:17

When he had left the crowd and gone into a house, his disciples asked him about the parable.

The heart, the stomach and food

Mark 7:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Οὕτως	καὶ	ὑμεῖς	ἀσύνετοί	ἐστε;	οὐ
and	he says	to them	thus	also	you	without understanding	are	not

νοεῖτε	ὅτι	πᾶν	τὸ	ἔξωθεν	εἰσπορευόμενον	εἰς	τὸν	ἄνθρωπον
do you understand	that	everything	the	from outside	entering	into	the	person

οὐ	δύναται	αὐτὸν	κοινῶσαι,
not	can	him	defile

CLOSE ENGLISH

And he says to them, ‘Are you also so without understanding? Do you not understand that everything entering a person from outside cannot defile him,

FLUENT ENGLISH

He asked them, ‘Do you also fail to understand? Don’t you understand that nothing entering a person from outside can defile them,

Mark 7:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	οὐκ	εἰσπορεύεται	αὐτοῦ	εἰς	τὴν	καρδίαν	ἀλλ’	εἰς	τὴν	κοιλίαν,
because	not	it enters	of him	into	the	heart	but	into	the	stomach

καὶ	εἰς	τὸν	ἀφεδρῶνα	ἐκπορεύεται;—	καθαρίζων	πάντα	τὰ	βρώματα.
and	into	the	latrine	it goes out	cleansing [masc. sg.]	all	the	foods

CLOSE ENGLISH

because it does not enter his heart but his stomach, and goes out into the latrine?’ - declaring all foods clean.

FLUENT ENGLISH

because it goes into their stomach, not their heart, and then passes out into the latrine?’ In saying this, he declared all foods clean.

SECTION NOTES

The question runs from 7:18 into 7:19. Heart, stomach and latrine remain distinct. The masculine singular participle cleansing follows the question in the adopted punctuation. This edition reads it as the narrator’s explanation referring to Jesus. Declaring, and the fluent expansion in saying this, express that interpretation rather than additional Greek words.

The traditional neuter form allows a different syntactic attachment to the food and its passage. This is a difference in Greek readings, not solely in translation. The selected masculine form is retained.

MK-046 / Mark 7:20-23

What comes from within

Mark 7:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	δὲ	ὅτι	Τὸ	ἐκ	τοῦ	ἀνθρώπου	ἐκπορευόμενον	ἐκεῖνο
he was saying	but	that	the thing	out of	the	person	coming out	that

κοινοῖ	τὸν	ἄνθρωπον·
defiles	the	person

CLOSE ENGLISH

And he was saying, ‘What comes out of a person is what defiles the person.

FLUENT ENGLISH

He went on, ‘What comes out of a person is what defiles them.

Mark 7:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσωθεν	γὰρ	ἐκ	τῆς	καρδίας	τῶν	ἀνθρώπων	οἱ	διαλογισμοὶ	οἱ
from within	for	out of	the	heart	of the	people	the	thoughts	the

κακοὶ	ἐκπορεύονται,	πορνεῖαι,	κλοπαί,	φόνοι,
evil	come out	sexual immoralities	thefts	murders

CLOSE ENGLISH

For from within, out of the human heart, come evil thoughts, sexual immoralities, thefts, murders,

FLUENT ENGLISH

For from within, from the human heart, come evil thoughts, sexual immorality, theft, murder,

Mark 7:22

Greek: adopted SBLGNT text. Word-order interlinear.

μοιχεῖαι,	πλεονεξίαι,	πονηρίαι,	δόλος,	ἀσέλγεια,	ὀφθαλμὸς	πονηρός,
adulteries	greedy desires	evil acts	deceit	debauchery	an eye	evil

βλασφημία,	ὑπερηφανία,	ἀφροσύνη·
slander	arrogance	foolishness

CLOSE ENGLISH

adulteries, greedy desires, evil acts, deceit, debauchery, an evil eye, slander, arrogance, foolishness.

FLUENT ENGLISH

adultery, greed, wickedness, deceit, debauchery, envy, slander, arrogance and foolishness.

Mark 7:23

Greek: adopted SBLGNT text. Word-order interlinear.

πάντα	ταῦτα	τὰ	πονηρὰ	ἔσωθεν	ἐκπορεύεται	καὶ	κοινοῖ	τὸν	ἄνθρωπον.
all	these	the	evil things	from within	come out	and	defile	the	person

CLOSE ENGLISH

All these evil things come out from within and defile the person.’

FLUENT ENGLISH

All these evils come from within and defile a person.’

SECTION NOTES

The list follows Mark’s adopted order. The unit apparatus explains collective English forms, evil eye, slander and the following Tyre context.

FOLLOWING CONTEXT / Mark 7:24

He left that place and went to the region of Tyre. He entered a house and wanted no one to know, but he could not remain unnoticed.

MK-046 / EDITORIAL APPARATUS

Unit notes and parallels

The order of the list follows Mark’s adopted Greek, including sexual immoralities, thefts and murders before adulteries. Plural acts and qualities may use collective singulars in fluent English. Evil eye is retained in close English and rendered envy in fluent English.

Slander has no named divine object here; none is supplied. All these evils refers to the listed acts and qualities, not a personal Evil One. In the following selected context the adopted Greek names Tyre alone; Sidon is not added from the longer reading.

PARALLEL PASSAGES

Comparing the passages (H-057, SR-0068)
Matthew 15:16–20.
No direct Thomas counterpart is established.
Related narrative passages (H-057): Matthew 15:1–20.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 7, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+7&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 7:19, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-719/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-047-MK-049 · Mark 7:27-34: the woman’s reply and Ephphatha

3 CORPUS UNITS	3 MAIN VERSES	3 ENGLISH LAYERS

The children and the little dogs, the response to the woman’s reply, and the command Ephphatha.

Reading sections

MK-047	Let the children eat first	Mark 7:27
MK-048	Because of your reply	Mark 7:29
MK-049	Ephphatha: be opened	Mark 7:34

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

First, the diminutive and the completed departure remain distinct. The Aramaic word is marked in the interlinear; its Greek explanation keeps the singular passive command.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

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MK-047 / Mark 7:27

Let the children eat first

PRECEDING CONTEXT / Mark 7:26

The woman was a Greek, Syrophoenician by birth. She kept asking him to drive the demon out of her daughter.

Mark 7:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτῇ·	Ἄφες	πρῶτον	χορτασθῆναι	τὰ	τέκνα,	οὐ	γὰρ
and	he was saying	to her	allow	first	to be filled	the	children	not	for

καλόν	ἐστιν	λαβεῖν	τὸν	ἄρτον	τῶν	τέκνων	καὶ	τοῖς	κυναρίοις	βαλεῖν.
good	it is	to take	the	bread	of the	children	and	to the	little dogs	to throw

CLOSE ENGLISH

And he was saying to her, ‘Let the children be fed first, for it is not good to take the children’s bread and throw it to the little dogs.’

FLUENT ENGLISH

He told her, ‘Let the children eat their fill first. It isn’t right to take the children’s bread and throw it to the little dogs.’

SECTION NOTES

Allow means let here, not forgive. First preserves the stated priority and is not replaced with never. Little dogs retains the diminutive and the established Matthew 15:26 wording. The image is not replaced with a neutral name for a group of people; the diminutive does not erase its force.

Greek in the preceding context identifies the woman as a Gentile; Syrophoenician specifies her origin. In her reply the adopted text has Lord and even, but no separate yes. The dogs are under the table and eat the children’s crumbs.

FOLLOWING CONTEXT / Mark 7:28

She answered him, ‘Lord, even the little dogs under the table eat some of the children’s crumbs.’

MK-047 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-058, SR-0070)
Matthew 15:26.
No direct Thomas counterpart is established.
Related narrative passages (H-058): Matthew 15:21–28.

MK-048 / Mark 7:29

Because of your reply

PRECEDING CONTEXT / Mark 7:28

She answered him, ‘Lord, even the little dogs under the table eat some of the children’s crumbs.’

Mark 7:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῇ·	Διὰ	τοῦτον	τὸν	λόγον	ὕπαγε,	ἐξελήλυθεν	ἐκ	τῆς
and	he said	to her	because of	this	the	word	go	has come out	out of	the

θυγατρός	σου	τὸ	δαιμόνιον.
daughter	of you	the	demon

CLOSE ENGLISH

And he said to her, ‘Because of this word, go; the demon has come out of your daughter.’

FLUENT ENGLISH

He told her, ‘Because of what you have said, you may go. The demon has left your daughter.’

SECTION NOTES

This word refers to the woman’s preceding reply. The fluent what you have said makes the reference clear without making word a special title. Mark does not add Matthew’s praise of great faith. The perfect has come out reports an accomplished departure whose result remains; the following context confirms it.

FOLLOWING CONTEXT / Mark 7:30

She went home and found her child lying on the bed, and the demon had gone.

MK-048 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-058, SR-0185)
This comparison records a scene-level link without an established exact counterpart for this separate phrase. No direct Thomas counterpart is established.

MK-049 / Mark 7:34

Ephphatha: be opened

PRECEDING CONTEXT / Mark 7:33

He took the man aside, away from the crowd, put his fingers into the man’s ears, spat, and touched his tongue.

Mark 7:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναβλέψας	εἰς	τὸν	οὐρανὸν	ἐστέναξεν,	καὶ	λέγει	αὐτῷ·
and	having looked up	to	the	heaven	he sighed	and	he says	to him

Εφφαθα,	ὅ	ἐστιν	Διανοίχθητι·
be opened [Aram.]	which	is	be opened

CLOSE ENGLISH

And looking up to heaven, he sighed and says to him, ‘Ephphatha,’ which means, ‘Be opened.’

FLUENT ENGLISH

He looked up to heaven, sighed deeply, and said to the man, ‘Ephphatha,’ meaning, ‘Be opened.’

SECTION NOTES

Ephphatha preserves the Aramaic expression represented by the Greek letters. The interlinear marks that word as Aramaic and also translates the narrator’s separate Greek explanation. Be opened is a singular passive command addressed to the man; the addressee is not silently changed to two ears.

Looking up, the sigh and the speech frame remain. Deeply conveys the emotional force of the sigh in fluent English without inserting a spoken prayer. The following context has no immediately in the adopted Greek.

FOLLOWING CONTEXT / Mark 7:35

The man’s ears were opened, his tongue was freed from its bond, and he spoke clearly.

MK-049 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-059, SR-0186)
This comparison establishes no direct matching passage in the four Gospels and no direct Thomas counterpart. The broader scene link is retained without treating it as an exact verbal parallel.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 7, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+7&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 7:34, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-734/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-050-MK-055 · Mark 8:2-26: bread, signs, understanding, and sight

7 CORPUS UNITS **12 MAIN VERSES** **3 ENGLISH LAYERS**

Compassion for the crowd, seven loaves, the refusal of a sign, the warning about leaven, the memory of two feedings and the Bethsaida healing.

Reading sections

MK-050	Compassion for the crowd	Mark 8:2-3
MK-051	How many loaves?	Mark 8:5
MK-052	No sign for this generation	Mark 8:12
MK-053	The leaven of the Pharisees and Herod	Mark 8:15
MK-054	Do you not remember?	Mark 8:17-21
MK-136	Do you see anything?	Mark 8:23
MK-055	Do not enter the village	Mark 8:26

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The oath of denial is labeled in the interlinear. The disciples' numerical replies remain distinct from Jesus' questions. Context 8:27 anticipates the next main passage.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and "the heavens" are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular "they," or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-050 / Mark 8:2-3

Compassion for the crowd

PRECEDING CONTEXT / Mark 8:1

In those days a large crowd had gathered again, and they had nothing to eat. Jesus called the disciples to him and said to them:

Mark 8:2

Greek: adopted SBLGNT text. Word-order interlinear.

Σπλαγχνίζομαι	ἐπὶ	τὸν	ὄχλον	ὅτι	ἤδη	ἡμέραι	τρεῖς	προσμένουσίν
I have compassion	on	the	crowd	because	already	days	three	they remain with

μοι	καὶ	οὐκ	ἔχουσιν	τί	φάγωσιν·
me	and	not	they have	anything	to eat

CLOSE ENGLISH

‘I have compassion on the crowd, because they have already remained with me three days and have nothing to eat.

FLUENT ENGLISH

‘I feel compassion for this crowd. They have stayed with me for three days now and have nothing to eat.

Mark 8:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	ἀπολύσω	αὐτοὺς	νήστεις	εἰς	οἶκον	αὐτῶν,	ἐκλυθήσονται	ἐν
and	if	I send away	them	fasting	to	home	of them	they will faint	on

τῇ	ὁδῷ·	καί	τινες	αὐτῶν	ἀπὸ	μακρόθεν	ἥκασιν.
the	way	and	some	of them	from	far away	have come

CLOSE ENGLISH

And if I send them away to their homes fasting, they will faint on the way; and some of them have come from far away.’

FLUENT ENGLISH

If I send them home without food, they will collapse on the way. And some of them have come a long way.’

SECTION NOTES

The fifteen-word compassion clause retains the established Matthew 15:32 glosses. Mark’s next verse is a condition about sending them home without food. Its final connector is and, not the for of the traditional reading. Coming from far away remains an added fact, without rewriting that connector.

FOLLOWING CONTEXT / Mark 8:4

His disciples answered, ‘Where could anyone find enough bread to feed these people here in this deserted place?’

MK-050 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-060, SR-0072)
Matthew 15:32.
No direct Thomas counterpart is established.
Related narrative passages (H-060): Matthew 15:32–38.

MK-051 / Mark 8:5

How many loaves?

PRECEDING CONTEXT / Mark 8:4

His disciples answered, ‘Where could anyone find enough bread to feed these people here in this deserted place?’

Mark 8:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠρώτα	αὐτούς·	Πόσους	ἔχετε	ἄρτους;	οἱ	δὲ	εἶπαν·	Ἑπτά.
and	he was asking	them	how many	do you have	loaves	they	but	said	seven

CLOSE ENGLISH

And he was asking them, ‘How many loaves do you have?’ They said, ‘Seven.’

FLUENT ENGLISH

He asked them, ‘How many loaves do you have?’ ‘Seven,’ they answered.

SECTION NOTES

Jesus asks the question; the disciples answer seven. The following context retains thanksgiving, breaking, continued giving and serving. This is the second feeding scene; the five loaves from the earlier scene are not substituted.

FOLLOWING CONTEXT / Mark 8:6

He told the crowd to sit down on the ground. He took the seven loaves, gave thanks, broke them, and kept giving them to his disciples to serve. They served the crowd.

MK-051 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-060, SR-0073)
Matthew 15:34.
No direct Thomas counterpart is established.
Related narrative passages (H-060): Matthew 15:32–38.

MK-052 / Mark 8:12

No sign for this generation

PRECEDING CONTEXT / Mark 8:11

The Pharisees came out and began arguing with him. They asked him for a sign from heaven to test him.

Mark 8:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναστενάξας	τῷ	πνεύματι	αὐτοῦ	λέγει·	Τί	ἡ	γενεὰ	αὕτη
and	having sighed deeply	in the	spirit	of him	he says	why	the	generation	this

ζητεῖ	σημεῖον;	ἀμὴν	λέγω	ὑμῖν,	εἰ	δοθήσεται	τῇ	γενεᾷ
seeks	a sign	truly	I say	to you	if [oath of denial]	will be given	to the	generation

ταύτῃ	σημεῖον.
this	a sign

CLOSE ENGLISH

And sighing deeply in his spirit, he says, ‘Why does this generation seek a sign? Truly I tell you, no sign will be given to this generation.’

FLUENT ENGLISH

He sighed deeply within himself and said, ‘Why does this generation demand a sign? I tell you the truth: this generation will certainly not be given a sign.’

SECTION NOTES

The Greek oath begins if a sign will be given, with its consequence left unspoken. In this idiom it strongly denies the proposed event. The interlinear retains if with a note; the continuous layers express the denial. No Jonah exception is borrowed from Matthew.

His spirit describes Jesus’ own inward sigh, not wind. Within himself is the fluent expression of that reference.

FOLLOWING CONTEXT / Mark 8:13

He left them, got back into the boat, and went to the other side.

MK-052 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-061, SR-0187)
Matthew 16:4, refusal of a sign.
Mark’s oath has no inserted Jonah exception.
No direct Thomas counterpart is established.
Related narrative passages (H-061): Matthew 15:39–16:12; John 7:1.

MK-053 / Mark 8:15

The leaven of the Pharisees and Herod

PRECEDING CONTEXT / Mark 8:14

They had forgotten to bring bread and had only one loaf with them in the boat.

Mark 8:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διεστέλλετο	αὐτοῖς	λέγων·	Ὁρᾶτε,	βλέπετε	ἀπὸ	τῆς	ζύμης	τῶν
and	he was warning	them	saying	watch	beware	of	the	leaven	of the

Φαρισαίων	καὶ	τῆς	ζύμης	Ἡρῴδου.
Pharisees	and	the	leaven	of Herod

CLOSE ENGLISH

And he was warning them, saying, ‘Watch; beware of the leaven of the Pharisees and the leaven of Herod.’

FLUENT ENGLISH

He warned them, ‘Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.’

SECTION NOTES

Both warnings remain. Mark names Herod, not Matthew’s Sadducees. Leaven is kept as the image; teaching from Matthew’s explanation and hypocrisy from Luke 12:1 are not inserted. The following discussion is narrated indirectly.

FOLLOWING CONTEXT / Mark 8:16

They discussed with one another the fact that they had no bread.

MK-053 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-061, SR-0075)
Matthew 16:6; compare also Luke 12:1.
Luke supplies the explicit hypocrisy explanation.
No direct Thomas counterpart is established.
Related narrative passages (H-061): Matthew 15:39–16:12; John 7:1.

MK-054 / Mark 8:17-21

Do you not remember?

PRECEDING CONTEXT / Mark 8:16

They discussed with one another the fact that they had no bread.

Mark 8:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γνοὺς	λέγει	αὐτοῖς·	Τί	διαλογίζεσθε	ὅτι	ἄρτους	οὐκ	ἔχετε;
and	having recognized	he says	to them	why	do you discuss	that	loaves	not	you have

οὔπω	νοεῖτε	οὐδὲ	συνίετε;	πεπωρωμένην	ἔχετε	τὴν	καρδίαν	ὑμῶν;
not yet	do you understand	nor	comprehend	hardened	do you have	the	heart	of you

CLOSE ENGLISH

And recognizing this, he says to them, ‘Why do you discuss having no bread? Do you not yet understand or comprehend? Is your heart hardened?

FLUENT ENGLISH

Jesus knew what they were saying and asked, ‘Why are you discussing having no bread? Do you still not understand or grasp it? Are your hearts hardened?

Mark 8:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὀφθαλμοὺς	ἔχοντες	οὐ	βλέπετε	καὶ	ὦτα	ἔχοντες	οὐκ	ἀκούετε;	καὶ	οὐ
eyes	having	not	do you see	and	ears	having	not	do you hear	and	not

μνημονεύετε
do you remember

CLOSE ENGLISH

Having eyes, do you not see, and having ears, do you not hear? And do you not remember

FLUENT ENGLISH

You have eyes, but don’t you see? You have ears, but don’t you hear? Don’t you remember

Mark 8:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	τοὺς	πέντε	ἄρτους	ἔκλασα	εἰς	τοὺς	πεντακισχιλίους,	πόσους
when	the	five	loaves	I broke	for	the	five thousand	how many

κοφίνους	κλασμάτων	πλήρεις	ἤρατε;	λέγουσιν	αὐτῷ·	Δώδεκα.
baskets	of pieces	full	did you take up	they say	to him	twelve

CLOSE ENGLISH

when I broke the five loaves for the five thousand, how many baskets full of pieces you took up?’ They say to him, ‘Twelve.’

FLUENT ENGLISH

when I broke the five loaves for the five thousand? How many baskets full of pieces did you collect?’ ‘Twelve,’ they answered.

Mark 8:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	καὶ	τοὺς	ἑπτὰ	εἰς	τοὺς	τετρακισχιλίους,	πόσων	σπυρίδων
when	also	the	seven	for	the	four thousand	of how many	large baskets

πληρώματα	κλασμάτων	ἤρατε;	καὶ	λέγουσιν	αὐτῷ·	Ἑπτά.
fillings	of pieces	did you take up	and	they say	to him	seven

CLOSE ENGLISH

‘And when the seven for the four thousand, how many large baskets full of pieces did you take up?’ And they say to him, ‘Seven.’

FLUENT ENGLISH

‘And when I broke the seven loaves for the four thousand, how many large baskets full of pieces did you collect?’ ‘Seven,’ they answered.

Mark 8:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Οὔπω	συνίετε;
and	he was saying	to them	not yet	do you understand

CLOSE ENGLISH

And he was saying to them, ‘Do you not yet understand?’

FLUENT ENGLISH

He asked them, ‘Do you still not understand?’

SECTION NOTES

The questions about understanding, a hardened heart, sight, hearing and memory remain separate. The memory question continues from 8:18 into 8:19. The close layer preserves that dependence; fluent English divides it into two connected questions.

The two feedings remain distinct: five loaves / five thousand / twelve baskets, and seven / four thousand / seven large baskets. Baskets and large baskets follow the established Matthew terminology for two Greek nouns; no exact capacity is assigned. Verse 20 leaves broke and loaves implicit; fluent English supplies them.

Twelve and seven are the disciples' replies. Mark's repeated and before their second reply remains in the close layer; it differs from the alternative text noted in the adopted apparatus.

FOLLOWING CONTEXT / Mark 8:22

They came to Bethsaida. People brought a blind man to Jesus and begged him to touch the man.

MK-054 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-061, SR-0188)
Matthew 16:8–11.
Mark includes the disciples' replies; Matthew's corresponding questions belong to Jesus' continuous speech.
No direct Thomas counterpart is established.
Related narrative passages (H-061): Matthew 15:39–16:12; John 7:1.

MK-136 / Mark 8:23

Do you see anything?

PRECEDING CONTEXT / Mark 8:22

They came to Bethsaida. People brought a blind man to Jesus and begged him to touch the man.

Mark 8:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπιλαβόμενος	τῆς	χειρὸς	τοῦ	τυφλοῦ	ἐξήνεγκεν	αὐτὸν	ἔξω	τῆς
and	having taken hold	of the	hand	of the	blind man	he brought out	him	outside	the

κώμης,	καὶ	πτύσας	εἰς	τὰ	ὄμματα	αὐτοῦ,	ἐπιθεὶς	τὰς	χεῖρας	αὐτῷ,
village	and	having spat	into	the	eyes	of him	having laid	the	hands	on him

ἐπηρώτα	αὐτόν·	Εἴ	τι	βλέπεις;
he was asking	him	whether	anything	you see

CLOSE ENGLISH

And taking the blind man’s hand, he brought him outside the village; and spitting on his eyes and laying his hands on him, he was asking him, ‘Do you see anything?’

FLUENT ENGLISH

He took the blind man by the hand and led him outside the village. He spat on the man’s eyes, laid his hands on him, and asked, ‘Can you see anything?’

SECTION NOTES

The supplementary adopted ID MK-136 stays between MK-054 and MK-055. The question is direct speech; the narrative about taking the hand, leaving the village, spitting and laying hands remains in full. Whether marks an interrogative use, not the negative oath of 8:12.

The following answer reports an incomplete recovery: people look like walking trees. It does not assert that actual trees walk. The source’s clarification about Matthew 16:8–11 appears after this passage but concerns the preceding feeding-reminder passage, MK-054; it is not a parallel to this healing question.

FOLLOWING CONTEXT / Mark 8:24

The man looked up and said, ‘I see people. They look like trees walking around.’

MK-136 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

H-062: Mark 8:22–26, the Bethsaida healing. No exact canonical counterpart to this question and no direct Thomas counterpart are established.

MK-055 / Mark 8:26

Do not enter the village

PRECEDING CONTEXT / Mark 8:25

Then Jesus put his hands on the man’s eyes again. The man saw clearly, his sight was restored, and he could see everything distinctly.

Mark 8:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	αὐτὸν	εἰς	οἶκον	αὐτοῦ	λέγων·	Μηδὲ	εἰς	τὴν	κώμην
and	he sent	him	to	home	of him	saying	not even	into	the	village

εἰσέλθῃς.
enter

CLOSE ENGLISH

And he sent him to his home, saying, ‘Do not even enter the village.’

FLUENT ENGLISH

He sent the man home and said, ‘Don’t even go into the village.’

SECTION NOTES

The selected short prohibition ends with not even entering the village. The longer instruction not to tell anyone in the village belongs to a different Greek reading. The man’s home is not identified with the forbidden village.

The preceding context reports a second laying on of hands and restored, clear sight; it contains no added command to look up.

FOLLOWING CONTEXT / Mark 8:27

Jesus and his disciples went to the villages around Caesarea Philippi. On the way he asked his disciples, ‘Who do people say I am?’

MK-055 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-062, SR-0189)
This comparison establishes no direct matching passage in the four Gospels and no direct Thomas counterpart.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 8, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+8&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 8:12, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-812/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 8:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-824/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-056-MK-060 · Mark 8:27-9:1: identity, following, and the kingdom

5 CORPUS UNITS **9 MAIN VERSES** **3 ENGLISH LAYERS**

Public opinion, Peter’s confession, the rebuke, taking up the cross, saving and losing life, shame and the kingdom come in power.

Reading sections

MK-056	Who do people say I am?	Mark 8:27
MK-057	And you-who do you say I am?	Mark 8:29
MK-058	Get behind me, Satan	Mark 8:33
MK-059	Take up the cross	Mark 8:34
MK-059	Life and the whole world	Mark 8:35-37
MK-059	Ashamed of me and my words	Mark 8:38
MK-060	The kingdom come in power	Mark 9:1

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Mark’s distinct speakers, gospel clause and promise are preserved.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MK-056 / Mark 8:27

Who do people say I am?

PRECEDING CONTEXT / Mark 8:26

He sent the man home and said, ‘Don’t even go into the village.’

Mark 8:27

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξῆλθεν	ὁ	Ἰησοῦς	καὶ	οἱ	μαθηταὶ	αὐτοῦ	εἰς	τὰς	κώμας
and	went out	the	Jesus	and	the	disciples	of him	to	the	villages

Καισαρείας	τῆς	Φιλίππου·	καὶ	ἐν	τῇ	ὁδῷ	ἐπηρώτα	τοὺς	μαθητὰς
of Caesarea	the	of Philip	and	on	the	way	he was asking	the	disciples

αὐτοῦ	λέγων	αὐτοῖς·	Τίνα	με	λέγουσιν	οἱ	ἄνθρωποι	εἶναι;
of him	saying	to them	whom	me	do they say	the	people	to be

CLOSE ENGLISH

And Jesus and his disciples went out to the villages of Caesarea Philippi; and on the way he was asking his disciples, saying to them, ‘Who do people say that I am?’

FLUENT ENGLISH

Jesus and his disciples went to the villages around Caesarea Philippi. On the way he asked his disciples, ‘Who do people say I am?’

SECTION NOTES

This question asks about other people’s opinions. The next passage asks the disciples themselves. Mark’s first question says me; Matthew 16:13 explicitly says the Son of Man. The following answers retain John the Baptist, Elijah and one of the prophets, without adding Jeremiah from Matthew.

FOLLOWING CONTEXT / Mark 8:28

They answered, ‘John the Baptist; others say Elijah; still others, one of the prophets.’

MK-056 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-063, SR-0077)
Matthew 16:13, Luke 9:18, public opinion.
The question to the disciples belongs to Mark 8:29 / Matthew 16:15 / Luke 9:20.
No direct Thomas counterpart is established.
Related narrative passages (H-063): Matthew 16:13–20; Luke 9:18–21.

MK-057 / Mark 8:29

And you-who do you say I am?

PRECEDING CONTEXT / Mark 8:28

They answered, ‘John the Baptist; others say Elijah; still others, one of the prophets.’

Mark 8:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	ἐπηρώτα	αὐτούς·	Ὑμεῖς	δὲ	τίνα	με	λέγετε	εἶναι;
and	he himself	was asking	them	you	but	whom	me	do you say	to be

ἀποκριθεὶς	ὁ	Πέτρος	λέγει	αὐτῷ·	Σὺ	εἶ	ὁ	χριστός.
answering	the	Peter	says	to him	you	are	the	Messiah

CLOSE ENGLISH

And he himself was asking them, ‘But you, who do you say that I am?’ Peter answers and says to him, ‘You are the Messiah.’

FLUENT ENGLISH

He asked them, ‘And you-who do you say I am?’ Peter answered, ‘You are the Messiah.’

SECTION NOTES

The emphatic you distinguishes the disciples’ answer from public opinion. The six-word question has the established Matthew 16:15 glosses and core English wording. Peter’s answer remains his own speech. Messiah renders the title Christos, the anointed one; Matthew’s Son of the living God and subsequent blessing are not inserted.

FOLLOWING CONTEXT / Mark 8:30

He sternly warned them not to tell anyone about him.

MK-057 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-063, SR-0077)
Matthew 16:15, Luke 9:20.
Luke 9:18 is the earlier public-opinion question.
Peter’s reply remains his speech.
No direct Thomas counterpart is established.
Related narrative passages (H-063): Matthew 16:13–20; Luke 9:18–21.

MK-058 / Mark 8:33

Get behind me, Satan

PRECEDING CONTEXT / Mark 8:32

He spoke about this openly. Peter took him aside and began to rebuke him.

Mark 8:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἐπιστραφεὶς	καὶ	ἰδὼν	τοὺς	μαθητὰς	αὐτοῦ	ἐπετίμησεν	Πέτρῳ
he	but	having turned	and	having seen	the	disciples	of him	rebuked	Peter

καὶ	λέγει·	Ὕπαγε	ὀπίσω	μου,	Σατανᾶ,	ὅτι	οὐ	φρονεῖς	τὰ	τοῦ
and	says	go	behind	me	Satan	because	not	you think on	the things	of

θεοῦ	ἀλλὰ	τὰ	τῶν	ἀνθρώπων.
God	but	the things	of	people

CLOSE ENGLISH

But he turned, saw his disciples, rebuked Peter and says, ‘Get behind me, Satan, because you are not thinking of the things of God, but of the things of people.’

FLUENT ENGLISH

Jesus turned, looked at his disciples, and rebuked Peter. ‘Get behind me, Satan!’ he said. ‘Your thinking is shaped by human concerns, not by God’s.’

SECTION NOTES

The narrative retains the turn toward the disciples and the rebuke of Peter. Rebuke repeats the verb describing Peter’s action in 8:32. Get behind me keeps the direction behind, not away from. A possible link to following is interpretation; no extra command to become a disciple is supplied.

Satan is addressed to Peter without an added claim identifying him with another being. The reason contrasts God’s concerns with human concerns. Mark has no added stumbling-block clause from Matthew.

FOLLOWING CONTEXT / Mark 8:34

He called the crowd together with his disciples and told them, ‘Anyone who wants to follow me must deny himself, take up his cross, and follow me.

MK-058 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-064, SR-0079)
Matthew 16:23–24.
No direct Thomas counterpart is established.
Related narrative passages (H-064): Matthew 16:21–28; Luke 9:22–27.

MK-059 / Mark 8:34-38

Following, losing and saving life

PRECEDING CONTEXT / Mark 8:33

Jesus turned, looked at his disciples, and rebuked Peter. ‘Get behind me, Satan!’ he said. ‘Your thinking is shaped by human concerns, not by God’s.’

Take up the cross

Mark 8:34

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσκαλεσάμενος	τὸν	ὄχλον	σὺν	τοῖς	μαθηταῖς	αὐτοῦ	εἶπεν
and	having called to him	the	crowd	with	the	disciples	of him	said

αὐτοῖς·	Εἴ	τις	θέλει	ὀπίσω	μου	ἐλθεῖν,	ἀπαρνησάσθω	ἑαυτὸν	καὶ
to them	if	anyone	wants	behind	me	to come	let deny	himself	and

ἀράτω	τὸν	σταυρὸν	αὐτοῦ	καὶ	ἀκολουθείτω	μοι.
let take up	the	cross	of him	and	let follow	me

CLOSE ENGLISH

And calling the crowd to him with his disciples, he said to them, ‘If anyone wants to come after me, let him deny himself and take up his cross and follow me.

FLUENT ENGLISH

He called the crowd together with his disciples and told them, ‘Anyone who wants to follow me must deny himself, take up his cross, and follow me.

SECTION NOTES

The audience includes the crowd and the disciples. The command sequence repeats Matthew 16:24 with the same sixteen glosses and core wording. The adopted come follows the Greek chosen here, rather than substituting the alternate follow reading.

MK-059 / Mark 8:35-37

Life and the whole world

Mark 8:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἐὰν	θέλῃ	τὴν	ψυχὴν	αὐτοῦ	σῶσαι	ἀπολέσει	αὐτήν·
whoever	for	[modal]	wants	the	life	of him	to save	will lose	it

ὃς	δ’	ἂν	ἀπολέσει	τὴν	ψυχὴν	αὐτοῦ	ἕνεκεν	ἐμοῦ	καὶ	τοῦ
whoever	but	[modal]	will lose	the	life	of him	because	of me	and	of the

εὐαγγελίου	σώσει	αὐτήν.
good news	will save	it

CLOSE ENGLISH

For whoever wants to save his life will lose it, but whoever loses his life because of me and the good news will save it.

FLUENT ENGLISH

For whoever wants to save his life will lose it, but whoever loses his life for my sake and for the good news will save it.

Mark 8:36

Greek: adopted SBLGNT text. Word-order interlinear.

τί	γὰρ	ὠφελεῖ	ἄνθρωπον	κερδῆσαι	τὸν	κόσμον	ὅλον	καὶ
what	for	does it benefit	a person	to gain	the	world	whole	and

ζημιωθῆναι	τὴν	ψυχὴν	αὐτοῦ;
to forfeit	the	life	of him

CLOSE ENGLISH

For what does it benefit a person to gain the whole world and forfeit his life?

FLUENT ENGLISH

What good does it do someone to gain the whole world and lose their life?

Mark 8:37

Greek: adopted SBLGNT text. Word-order interlinear.

τί	γὰρ	δοῖ	ἄνθρωπος	ἀντάλλαγμα	τῆς	ψυχῆς	αὐτοῦ;
what	for	might give	a person	in exchange	for the	life	of him

CLOSE ENGLISH

For what might a person give in exchange for his life?

FLUENT ENGLISH

What could anyone give in exchange for their life?

SECTION NOTES

Life consistently renders psyche here, following the established Matthew 16:25-26 choice; soul remains a traditional equivalent. The repeated noun links life, the person and the paradox of saving and losing. It is not reduced to prolonging biological life or made a denial of a soul.

Mark retains both for my sake and for the good news, and ends with will save, not Matthew’s will find. The second lose has the future form in the adopted Greek; the gloss keeps it while continuous English uses an ordinary indefinite clause. The good news is not turned into a named book.

To forfeit means to suffer loss, not to injure another person. The whole world remains the object of gaining. At 8:37 the adopted might give differs from the traditional will give; exchange does not name a recipient or a legal ransom scheme.

MK-059 / Mark 8:38

Ashamed of me and my words

Mark 8:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἐὰν	ἐπαισχυνθῇ	με	καὶ	τοὺς	ἐμοὺς	λόγους	ἐν	τῇ
whoever	for	[modal]	is ashamed of	me	and	the	my	words	in	the

γενεᾷ	ταύτῃ	τῇ	μοιχαλίδι	καὶ	ἁμαρτωλῷ,	καὶ	ὁ	υἱὸς	τοῦ	ἀνθρώπου
generation	this	the	adulterous	and	sinful	also	the	Son	of	Man

ἐπαισχυνθήσεται	αὐτὸν	ὅταν	ἔλθῃ	ἐν	τῇ	δόξῃ	τοῦ	πατρὸς	αὐτοῦ
will be ashamed of	him	when	he comes	in	the	glory	of the	Father	of him

μετὰ	τῶν	ἀγγέλων	τῶν	ἁγίων.
with	the	angels	the	holy

CLOSE ENGLISH

For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.’

FLUENT ENGLISH

If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.’

SECTION NOTES

Me and my words are two stated objects of shame. Words is plural and is not converted into a title. Adulterous and sinful qualify the generation. The Son of Man, the Father’s glory and the holy angels remain as given. No corresponding shame wording is imported into Matthew’s different formulation.

MK-059 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-064, SR-0080)
Matthew 16:24, Matthew 16:25–26, Luke 9:23–25.
Mark 8:38 directly parallels Luke 9:26; Matthew 16:27 shares coming in glory but not the shame formula.
Gospel of Thomas, saying 110 is thematic for gaining the world at 8:36.
Related narrative passages (H-064): Matthew 16:21–28; Luke 9:22–27.

MK-060 / Mark 9:1

The kingdom come in power

Mark 9:1

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Ἀμὴν	λέγω	ὑμῖν	ὅτι	εἰσίν	τινες	τῶν	ὧδε
and	he was saying	to them	truly	I say	to you	that	there are	some	of those	here

ἑστηκότων	οἵτινες	οὐ	μὴ	γεύσωνται	θανάτου	ἕως	ἂν	ἴδωσιν	τὴν
standing	who	not	at all	will taste	death	until	[modal]	they see	the

βασιλείαν	τοῦ	θεοῦ	ἐληλυθυῖαν	ἐν	δυνάμει.
kingdom	of	God	having come	in	power

CLOSE ENGLISH

And he was saying to them, ‘Truly I say to you that some of those standing here will certainly not taste death until they see the kingdom of God having come in power.’

FLUENT ENGLISH

He told them, ‘I tell you the truth: some who are standing here will not die before they see that the kingdom of God has come in power.’

SECTION NOTES

The kingdom is what is seen as having come in power. The perfect participle is retained as a completed arrival, unlike the Son of Man coming in Matthew 16:28. No specific event of fulfillment is inserted. Taste death remains in close English; die is the fluent equivalent.

The following verse places the transfiguration six days later; it is not made an explanatory addition to the promise.

FOLLOWING CONTEXT / Mark 9:2

Six days later Jesus took Peter, James and John with him and led them up a high mountain, alone by themselves. He was transfigured before them.

MK-060 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (SR-0190)
Matthew 16:28, Luke 9:27.
Matthew names the Son of Man coming in his kingdom; Mark names the kingdom of God having come in power; Luke names the kingdom of God.
Their grammatical subjects and forms are not equated.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 8, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+8&version=SBLGNT

SBL Greek New Testament, Mark 9, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+9&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 9:1, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-91/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-061-MK-067 · Mark 9:12-29: Elijah, belief, and the command to the spirit

7 CORPUS UNITS **8 MAIN VERSES** **3 ENGLISH LAYERS**

The reply about Elijah, the argument, the unbelieving generation, the father’s request, Jesus’ response and command, and prayer. The boy, his father, the spirit and Jesus remain distinct in the narration and dialogue.

Reading sections

MK-061	Elijah and the Son of Man	Mark 9:12-13
MK-062	What are you arguing about?	Mark 9:16
MK-063	An unbelieving generation	Mark 9:19
MK-064	How long has this happened?	Mark 9:21
MK-065	If you can?	Mark 9:23
MK-066	Come out and never return	Mark 9:25
MK-067	Only through prayer	Mark 9:29

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The reflexive pronoun and quoted if you can follow the adopted Greek. Interpretive choices for context 9:20 are recorded. Longer traditional additions remain outside the selected main text.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

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MK-061 / Mark 9:12-13

Elijah and the Son of Man

PRECEDING CONTEXT / Mark 9:11

They asked him, ‘Why do the scribes say that Elijah must come first?’

Mark 9:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἔφη	αὐτοῖς·	Ἠλίας	μὲν	ἐλθὼν	πρῶτον	ἀποκαθιστάνει	πάντα,
he	but	said	to them	Elijah	indeed	having come	first	restores	all things

καὶ	πῶς	γέγραπται	ἐπὶ	τὸν	υἱὸν	τοῦ	ἀνθρώπου	ἵνα	πολλὰ
and	how	is it written	concerning	the	Son	of	Man	that	many things

πάθῃ	καὶ	ἐξουδενηθῇ;
he should suffer	and	be treated with contempt

CLOSE ENGLISH

But he said to them, ‘Elijah indeed comes first and restores all things. And how is it written concerning the Son of Man that he should suffer many things and be treated with contempt?

FLUENT ENGLISH

He told them, ‘Elijah does come first and restore all things. How, then, is it written that the Son of Man must suffer so much and be treated with contempt?

Mark 9:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	λέγω	ὑμῖν	ὅτι	καὶ	Ἠλίας	ἐλήλυθεν,	καὶ	ἐποίησαν	αὐτῷ	ὅσα
but	I say	to you	that	also	Elijah	has come	and	they did	to him	whatever

ἤθελον,	καθὼς	γέγραπται	ἐπ’	αὐτόν.
they wanted	just as	it is written	concerning	him

CLOSE ENGLISH

But I tell you that Elijah also has come, and they did to him whatever they wanted, just as it is written about him.’

FLUENT ENGLISH

But I tell you, Elijah has already come, and they did whatever they wanted to him, just as it is written about him.’

SECTION NOTES

Elijah restores in the present; has come in the next verse is perfect. The second part of 9:12 is a question in the adopted punctuation. The English follows that reading without claiming that punctuation alone proves a different ancient word sequence. John is not explicitly named in this answer and is not inserted from Matthew.

The following context has plural came and saw, preserving the group’s return rather than substituting a singular subject.

FOLLOWING CONTEXT / Mark 9:14

When they came to the disciples, they saw a large crowd around them and scribes arguing with them.

MK-061 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-065, SR-0084)
Matthew 17:11–12.
No direct Thomas counterpart is established.
Related narrative passages (H-065): Matthew 17:1–13; Luke 9:28–36.

MK-062 / Mark 9:16

What are you arguing about?

PRECEDING CONTEXT / Mark 9:15

As soon as the crowd saw Jesus, they were all astonished and ran to greet him.

Mark 9:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησεν	αὐτούς·	Τί	συζητεῖτε	πρὸς	αὐτούς;
and	he asked	them	what	are you arguing	among	yourselves

CLOSE ENGLISH

And he asked them, ‘What are you arguing about among yourselves?’

FLUENT ENGLISH

He asked them, ‘What are you arguing about among yourselves?’

SECTION NOTES

The first pronoun says them without naming the scribes. The second has the adopted rough breathing and reflexive sense, among yourselves. Other editions print the ordinary pronoun, allowing with them. The editorial breathing choice and uncertainty about the first addressees are kept distinct.

FOLLOWING CONTEXT / Mark 9:17

Someone in the crowd answered him, ‘Teacher, I brought you my son. He has a spirit that makes him unable to speak.’

MK-062 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0191)
This comparison records a scene-level link without an established exact counterpart to this question.
No direct Thomas counterpart is established.

MK-063 / Mark 9:19

An unbelieving generation

PRECEDING CONTEXT / Mark 9:18

‘Wherever it seizes him, it throws him down. He foams at the mouth, grinds his teeth and becomes rigid. I asked your disciples to drive it out, but they could not.’

Mark 9:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	αὐτοῖς	λέγει·	Ὦ	γενεὰ	ἄπιστος,	ἕως	πότε	πρὸς
he	but	answering	them	says	O	generation	unbelieving	until	when	with

ὑμᾶς	ἔσομαι;	ἕως	πότε	ἀνέξομαι	ὑμῶν;	φέρετε	αὐτὸν	πρός	με.
you	will I be	until	when	will I bear with	you	bring	him	to	me

CLOSE ENGLISH

But answering them, he says, ‘O unbelieving generation, how long will I be with you? How long will I bear with you? Bring him to me.’

FLUENT ENGLISH

He answered them, ‘You unbelieving generation! How long will I stay with you? How long must I put up with you? Bring him to me.’

SECTION NOTES

Answering them is plural in the adopted Greek; the rebuke is not restricted to the boy’s father by using him. Both questions and the command remain. Mark does not add the perverse of the Matthew parallel.

The following seeing can refer to the boy or, by sense, the spirit. This edition takes the spirit as seeing Jesus, consistent with the masculine participles referring to it in 9:26; this is an interpretive choice. The boy is the one who falls and rolls on the ground.

FOLLOWING CONTEXT / Mark 9:20

They brought the boy to Jesus. When the spirit saw Jesus, it immediately threw the boy into convulsions. He fell to the ground and rolled around, foaming at the mouth.

MK-063 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0085)
Matthew 17:17, Luke 9:41.
No direct Thomas counterpart is established.
Related narrative passages (H-066): Matthew 17:14–21; Luke 9:37–43.

MK-064 / Mark 9:21

How long has this happened?

PRECEDING CONTEXT / Mark 9:20

They brought the boy to Jesus. When the spirit saw Jesus, it immediately threw the boy into convulsions. He fell to the ground and rolled around, foaming at the mouth.

Mark 9:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησεν	τὸν	πατέρα	αὐτοῦ·	Πόσος	χρόνος	ἐστὶν	ὡς	τοῦτο
and	he asked	the	father	of him	how much	time	is it	since	this

γέγονεν	αὐτῷ;	ὁ	δὲ	εἶπεν·	Ἐκ	παιδιόθεν·
has happened	to him	he	but	said	from	childhood

CLOSE ENGLISH

And he asked his father, ‘How long has this been happening to him?’ He said, ‘Since childhood.’

FLUENT ENGLISH

Jesus asked the boy’s father, ‘How long has this been happening to him?’ ‘Since childhood,’ the father replied.

SECTION NOTES

Jesus asks about duration; the father answers since childhood. The father’s speech continues in the following context, including his request if you can. His answer is not attributed to Jesus.

FOLLOWING CONTEXT / Mark 9:22

‘It has often thrown him into fire and water to destroy him. But if you can do anything, have compassion on us and help us.’

MK-064 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0192)
This comparison records a scene-level link without an established exact counterpart to this duration question. No direct Thomas counterpart is established.

MK-065 / Mark 9:23

If you can?

PRECEDING CONTEXT / Mark 9:22

‘It has often thrown him into fire and water to destroy him. But if you can do anything, have compassion on us and help us.’

Mark 9:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτῷ·	Τὸ	Εἰ	δύνῃ,	πάντα	δυνατὰ
the	but	Jesus	said	to him	[quoted expression]	if	you can	all things	possible

τῷ	πιστεύοντι.
for the one	believing

CLOSE ENGLISH

But Jesus said to him, ‘“If you can”? All things are possible for the one who believes.’

FLUENT ENGLISH

Jesus said to him, ‘“If you can”? Everything is possible for someone who believes.’

SECTION NOTES

The article marks if you can as a quotation of the father’s words. The English question intonation makes the echo clear; no extra Greek question word is implied. The traditional addition to believe is not in the adopted SBLGNT line.

The father’s following belief and unbelief remain together. That context contains neither with tears nor Lord in the adopted text. The statement is not rewritten as a technique for obtaining any desired outcome.

FOLLOWING CONTEXT / Mark 9:24

The child’s father immediately cried out, ‘I believe! Help my unbelief!’

MK-065 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0193)
This comparison records a scene-level link without an established exact counterpart to this phrase.
No direct Thomas counterpart is established.

MK-066 / Mark 9:25

Come out and never return

PRECEDING CONTEXT / Mark 9:24

The child’s father immediately cried out, ‘I believe! Help my unbelief!’

Mark 9:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	ὁ	Ἰησοῦς	ὅτι	ἐπισυντρέχει	ὄχλος	ἐπετίμησεν	τῷ	πνεύματι
having seen	but	the	Jesus	that	runs together	a crowd	rebuked	the	spirit

τῷ	ἀκαθάρτῳ	λέγων	αὐτῷ·	Τὸ	ἄλαλον	καὶ	κωφὸν	πνεῦμα,	ἐγὼ
the	unclean	saying	to it	the	mute	and	deaf	spirit	I

ἐπιτάσσω	σοι,	ἔξελθε	ἐξ	αὐτοῦ	καὶ	μηκέτι	εἰσέλθῃς	εἰς	αὐτόν.
command	you	come out	out of	him	and	no longer	enter	into	him

CLOSE ENGLISH

But Jesus, seeing that a crowd was running together, rebuked the unclean spirit, saying to it, ‘Mute and deaf spirit, I command you: come out of him and never enter him again.’

FLUENT ENGLISH

Jesus saw a crowd running toward them and rebuked the unclean spirit. ‘Mute and deaf spirit,’ he said, ‘I command you to come out of him and never enter him again.’

SECTION NOTES

The spirit is the addressee of both commands, while the boy is the person from whom it must come out. The narrative retains the gathering crowd. In 9:26 the spirit cries out, convulses the boy and leaves; the boy’s death is what the crowd infers, not an added assertion by the translator.

FOLLOWING CONTEXT / Mark 9:26

The spirit cried out, convulsed the boy violently and came out. The boy looked like a dead body, so that most people said he had died.

MK-066 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0194)
This comparison records a scene-level link without an established exact counterpart to this separate command. No direct Thomas counterpart is established.

MK-067 / Mark 9:29

Only through prayer

PRECEDING CONTEXT / Mark 9:28

After Jesus had gone into a house, his disciples asked him privately, ‘Why couldn’t we drive it out?’

Mark 9:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Τοῦτο	τὸ	γένος	ἐν	οὐδενὶ	δύναται	ἐξελθεῖν	εἰ	μὴ
and	he said	to them	this	the	kind	by	nothing	can	come out	if	not

ἐν	προσευχῇ.
by	prayer

CLOSE ENGLISH

And he said to them, ‘This kind can come out by nothing except prayer.’

FLUENT ENGLISH

He told them, ‘This kind can come out only through prayer.’

SECTION NOTES

The adopted text names prayer alone. And fasting belongs to the longer traditional reading, also present in traditional Matthew 17:21; it is not inserted here. Come out retains the active verb. This kind refers to the kind in this expulsion account, without adding a taxonomy of spirits or a mechanism of prayer.

FOLLOWING CONTEXT / Mark 9:30

They left that place and traveled through Galilee. Jesus did not want anyone to know.

MK-067 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-066, SR-0087)
Matthew 17:21 (traditional Matthew 17:21, absent from SBLGNT main text).
That traditional parallel has prayer and fasting; Mark’s adopted main text has prayer alone.
No direct Thomas counterpart is established.
Related narrative passages (H-066): Matthew 17:14–21; Luke 9:37–43.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 9, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+9&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 9:18, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-918/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 9:20, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-920/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 9:23, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-923/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-068-MK-073 · Mark 9:31-41: suffering, service, welcome, and a cup of water

6 CORPUS UNITS **7 MAIN VERSES** **3 ENGLISH LAYERS**

The second prediction of suffering, the question about rank, service to all, welcoming a child, the outsider acting in Jesus' name, and the cup of water. Narrative frames and the distinct forms of the parallels remain visible.

Reading sections

MK-068	Handed over to human hands	Mark 9:31
MK-069	What were you discussing?	Mark 9:33
MK-070	Last of all, servant of all	Mark 9:35
MK-071	Welcoming a child	Mark 9:37
MK-072	Do not stop him	Mark 9:39
MK-073	For us; a cup of water	Mark 9:40-41

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Present and future forms remain visible in the glosses. The name construction in 9:41 is explained as the basis for giving water. Shared contexts retain the same English wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-068 / Mark 9:31

Handed over to human hands

PRECEDING CONTEXT / Mark 9:30

They left that place and traveled through Galilee. Jesus did not want anyone to know.

Mark 9:31

Greek: adopted SBLGNT text. Word-order interlinear.

ἐδίδασκεν	γὰρ	τοὺς	μαθητὰς	αὐτοῦ	καὶ	ἔλεγεν	αὐτοῖς	ὅτι	Ὁ	υἱὸς
he was teaching	for	the	disciples	of him	and	was saying	to them	that	the	Son

τοῦ	ἀνθρώπου	παραδίδοται	εἰς	χεῖρας	ἀνθρώπων,	καὶ	ἀποκτενοῦσιν
of	Man	is being handed over	into	hands	of people	and	they will kill

αὐτόν,	καὶ	ἀποκτανθεὶς	μετὰ	τρεῖς	ἡμέρας	ἀναστήσεται.
him	and	having been killed	after	three	days	he will rise

CLOSE ENGLISH

For he was teaching his disciples and saying to them, ‘The Son of Man is being handed over into human hands, and they will kill him. After being killed, he will rise after three days.’

FLUENT ENGLISH

He was teaching his disciples, telling them, ‘The Son of Man is being handed over to human hands. They will kill him, and after being killed he will rise three days later.’

SECTION NOTES

Is being handed over retains the present passive without naming an agent. The two future verbs, kill and rise, and the repeated after being killed remain distinct. The adopted text says after three days; on the third day is a different traditional reading here, unlike the agreement between sources at 8:31.

FOLLOWING CONTEXT / Mark 9:32

But they did not understand what he said and were afraid to ask him.

MK-068 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-067, SR-0088)
Matthew 17:22–23, Luke 9:44.
No direct Thomas counterpart is established.
Related narrative passages (H-067): Matthew 17:22–23; Luke 9:43–45.

MK-069 / Mark 9:33

What were you discussing?

PRECEDING CONTEXT / Mark 9:32

But they did not understand what he said and were afraid to ask him.

Mark 9:33

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦλθον	εἰς	Καφαρναούμ.	καὶ	ἐν	τῇ	οἰκίᾳ	γενόμενος	ἐπηρώτα
and	they came	into	Capernaum	and	in	the	house	having come to be	he was asking

αὐτούς·	Τί	ἐν	τῇ	ὁδῷ	διελογίζεσθε;
them	what	on	the	way	were you discussing

CLOSE ENGLISH

And they came to Capernaum. When he was in the house, he asked them, ‘What were you discussing on the way?’

FLUENT ENGLISH

They came to Capernaum. Once inside the house, Jesus asked them, ‘What were you discussing on the way?’

SECTION NOTES

They came is plural; Jesus is the one who is subsequently in the house. The question itself does not add among yourselves. The following context explicitly identifies their argument with one another about rank.

FOLLOWING CONTEXT / Mark 9:34

They kept quiet, because on the way they had argued with one another about who was greatest.

MK-069 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-069, SR-0195)
This comparison is a scene-level link without an established exact counterpart to this question.
No direct Thomas counterpart is established.

MK-070 / Mark 9:35

Last of all, servant of all

PRECEDING CONTEXT / Mark 9:34

They kept quiet, because on the way they had argued with one another about who was greatest.

Mark 9:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθίσας	ἐφώνησεν	τοὺς	δώδεκα	καὶ	λέγει	αὐτοῖς·	Εἴ	τις
and	having sat down	he called	the	twelve	and	says	to them	if	anyone

θέλει	πρῶτος	εἶναι	ἔσται	πάντων	ἔσχατος	καὶ	πάντων	διάκονος.
wants	first	to be	he will be	of all	last	and	of all	servant

CLOSE ENGLISH

And sitting down, he called the Twelve and says to them, ‘If anyone wants to be first, he will be last of all and servant of all.’

FLUENT ENGLISH

He sat down, called the Twelve and told them, ‘Anyone who wants to be first must be last of all and serve everyone.’

SECTION NOTES

Will be records the future form in the close layer; must be in the fluent layer conveys its directive force in this instruction. Both occurrences of all remain. Servant describes service to others here, without assigning a later church office.

FOLLOWING CONTEXT / Mark 9:36

He took a child and had the child stand among them. Then he put his arms around the child and said to them:

MK-070 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-069, SR-0196)
This comparison is a scene-level link without an established exact counterpart to this individual saying.
No direct Thomas counterpart is established.

MK-071 / Mark 9:37

Welcoming a child

PRECEDING CONTEXT / Mark 9:36

He took a child and had the child stand among them. Then he put his arms around the child and said to them:

Mark 9:37

Greek: adopted SBLGNT text. Word-order interlinear.

Ὃς	ἂν	ἓν	τῶν	τοιούτων	παιδίων	δέξηται	ἐπὶ	τῷ	ὀνόματί	μου,
whoever	[modal]	one	of the	such	children	receives	on	the	name	of me

ἐμὲ	δέχεται·	καὶ	ὃς	ἂν	ἐμὲ	δέχηται,	οὐκ	ἐμὲ	δέχεται	ἀλλὰ
me	receives	and	whoever	[modal]	me	receives	not	me	receives	but

τὸν	ἀποστείλαντά	με.
the one	having sent	me

CLOSE ENGLISH

‘Whoever receives one of these children in my name receives me; and whoever receives me receives not me but the one who sent me.’

FLUENT ENGLISH

‘Anyone who welcomes one child like this in my name welcomes me. And anyone who welcomes me welcomes not just me, but the one who sent me.’

SECTION NOTES

Receives/welcomes follows Matthew 18:5; this child is the one Jesus embraced. The close not me but becomes not just me, but in fluent English to express the inclusive force. The sender is not explicitly named.

FOLLOWING CONTEXT / Mark 9:38

John said to him, ‘Teacher, we saw someone driving out demons in your name. We tried to stop him because he was not following us.’

MK-071 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-069, SR-0197)
Matthew 18:5, Luke 9:48.
Mark and Luke continue to the sender; Matthew 18:5 ends with receiving Jesus.
No direct Thomas counterpart is established.
Related narrative passages (H-069): Matthew 18:1–9; Luke 9:46–50.

MK-072 / Mark 9:39

Do not stop him

PRECEDING CONTEXT / Mark 9:38

John said to him, ‘Teacher, we saw someone driving out demons in your name. We tried to stop him because he was not following us.’

Mark 9:39

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν·	Μὴ	κωλύετε	αὐτόν,	οὐδεὶς	γάρ	ἐστιν	ὃς
the	but	Jesus	said	not	stop	him	no one	for	is	who

ποιήσει	δύναμιν	ἐπὶ	τῷ	ὀνόματί	μου	καὶ	δυνήσεται	ταχὺ
will do	a mighty work	on	the	name	of me	and	will be able	soon

κακολογῆσαί	με·
to speak evil of	me

CLOSE ENGLISH

But Jesus said, ‘Do not stop him, for there is no one who will do a mighty work in my name and be able soon afterward to speak evil of me.

FLUENT ENGLISH

Jesus said, ‘Don’t stop him. No one who does a miracle in my name can turn around and speak against me.

SECTION NOTES

In context 9:38 tried to stop conveys the imperfect. The adopted reason he was not following us occurs once, without the traditional repetition.

Soon afterward marks the temporal limit of the saying; the fluent turn around conveys that immediate reversal. The wording does not promise that such a person can never speak against Jesus later. Mark gives the explanation about a miracle and speech against him; it is not inserted into Luke’s shorter parallel.

FOLLOWING CONTEXT / Mark 9:40

Whoever is not against us is for us.

MK-072 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-069, SR-0198)
Luke 9:50 for the prohibition on stopping him.
The explanation about a miracle and evil speech is fuller in Mark; the not against formula follows at 9:40.
No direct Thomas counterpart is established.
Related narrative passages (H-069): Matthew 18:1–9, nearest comparative scene; Luke 9:46–50.

MK-073 / Mark 9:40-41

For us; a cup of water

PRECEDING CONTEXT / Mark 9:39

Jesus said, ‘Don’t stop him. No one who does a miracle in my name can turn around and speak against me.

Mark 9:40

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	οὐκ	ἔστιν	καθ’	ἡμῶν,	ὑπὲρ	ἡμῶν	ἐστιν.
whoever	for	not	is	against	us	for	us	is

CLOSE ENGLISH

For whoever is not against us is for us.

FLUENT ENGLISH

Whoever is not against us is for us.

Mark 9:41

Greek: adopted SBLGNT text. Word-order interlinear.

Ὃς	γὰρ	ἂν	ποτίσῃ	ὑμᾶς	ποτήριον	ὕδατος	ἐν	ὀνόματι	ὅτι
whoever	for	[modal]	gives to drink	you	a cup	of water	in	[the] name	that

χριστοῦ	ἐστε,	ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐ	μὴ	ἀπολέσῃ	τὸν	μισθὸν
of the Messiah	you are	truly	I say	to you	that	not	at all	will lose	the	reward

αὐτοῦ.
of him

CLOSE ENGLISH

For whoever gives you a cup of water to drink because you belong to the Messiah, truly I say to you, he will certainly not lose his reward.’

FLUENT ENGLISH

Anyone who gives you a cup of water because you belong to the Messiah, I tell you the truth, will certainly not lose their reward.’

SECTION NOTES

Mark 9:40 has us twice, while Luke 9:50 has you. It is not replaced by the different saying about whoever is not with me.

In 9:41 the phrase literally involving name and that you are the Messiah’s expresses the basis of the gift: because you belong to the Messiah. There is no separate my after name. The assurance belongs to the person giving the water. The emphatic negative and reward wording retain the Matthew 10:42 convention; cold water and the description disciple are not imported from that parallel.

FOLLOWING CONTEXT / Mark 9:42

If anyone causes one of these little ones who believe in me to sin, it would be better for that person to have a huge millstone hung around their neck and be thrown into the sea.

MK-073 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-069, SR-0199)
Luke 9:50 for 9:40, preserving us/you; Matthew 10:42 for 9:41, the cup and reward.
Belonging to the Messiah and being a disciple remain distinct formulations.
No direct Thomas counterpart is established.
Related narrative passages (H-069): Matthew 18:1–9, nearest comparative scene; Luke 9:46–50.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 9, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+9&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 9:41, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-941/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-074-MK-075 · Mark 9:42-50: stumbling, Gehenna, salt, and peace

2 CORPUS UNITS	9 MAIN VERSES	3 ENGLISH LAYERS

The warning about the little ones; the hand, foot and eye sayings; the refrain about worm and fire; and the concluding salt and peace sayings. Source labels distinguish traditional 9:44 and 9:46 from main-text 9:48.

Reading sections

MK-074	Causing the little ones to stumble	Mark 9:42
MK-074	The hand and the first traditional repeat	Mark 9:43-44
MK-074	The foot and the second traditional repeat	Mark 9:45-46
MK-074	The eye, the kingdom, and the fire	Mark 9:47-48
MK-075	Salt, fire, and peace	Mark 9:49-50

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Traditional repeats retain their adopted positions and accented Greek. The same refrain has the same English wording in all three occurrences. The short fire saying preserves its metaphor without choosing a single interpretation.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-074 / Mark 9:42-48

Stumbling, life, and Gehenna

PRECEDING CONTEXT / Mark 9:41

Anyone who gives you a cup of water because you belong to the Messiah, I tell you the truth, will certainly not lose their reward.’

Causing the little ones to stumble

Mark 9:42

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὃς	ἂν	σκανδαλίσῃ	ἕνα	τῶν	μικρῶν	τούτων	τῶν
and	whoever	[modal]	causes to stumble	one	of the	little ones	these	the ones

πιστευόντων	εἰς	ἐμέ,	καλόν	ἐστιν	αὐτῷ	μᾶλλον	εἰ	περίκειται	μύλος
believing	in	me	good	it is	for him	rather	if	lies around	a millstone

ὀνικὸς	περὶ	τὸν	τράχηλον	αὐτοῦ	καὶ	βέβληται	εἰς	τὴν
donkey-driven	around	the	neck	of him	and	he has been thrown	into	the

θάλασσαν.
sea

CLOSE ENGLISH

And whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a donkey-driven millstone around his neck and be thrown into the sea.

FLUENT ENGLISH

If anyone causes one of these little ones who believe in me to sin, it would be better for that person to have a huge millstone hung around their neck and be thrown into the sea.

SECTION NOTES

Causes to stumble and causes to sin retain the established Matthew 18 convention. The little ones are explicitly those who believe in me. The millstone is large enough to be driven by a donkey; the person, not just the stone, is thrown into the sea. The comparison is not recast as a separate command to harm someone.

MK-074 / Mark 9:43-44

The hand and the first traditional repeat

Mark 9:43

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐὰν	σκανδαλίζῃ	σε	ἡ	χείρ	σου,	ἀπόκοψον	αὐτήν·	καλόν	ἐστίν
and	if	causes to stumble	you	the	hand	of you	cut off	it	good	it is

σε	κυλλὸν	εἰσελθεῖν	εἰς	τὴν	ζωὴν	ἢ	τὰς	δύο	χεῖρας	ἔχοντα
for you	maimed	to enter	into	the	life	than	the	two	hands	having

ἀπελθεῖν	εἰς	τὴν	γέενναν,	εἰς	τὸ	πῦρ	τὸ	ἄσβεστον.
to go away	into	the	Gehenna	into	the	fire	the	unquenchable

CLOSE ENGLISH

And if your hand causes you to stumble, cut it off. It is better for you to enter life maimed than to have two hands and go into Gehenna, into the unquenchable fire.

FLUENT ENGLISH

If your hand causes you to sin, cut it off. It is better to enter life maimed than to have both hands and go into Gehenna, into the fire that cannot be put out.

Mark 9:44

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

ὅπου	ὁ	σκώληξ	αὐτῶν	οὐ	τελευτᾷ,	καὶ	τὸ	πῦρ	οὐ	σβέννυται.
where	the	worm	of them	not	dies	and	the	fire	not	is quenched

CLOSE ENGLISH

where their worm does not die and the fire is not quenched.

FLUENT ENGLISH

where the worms that feed on them never die and the fire never goes out.

SECTION NOTES

Mark names the hand and foot in separate conditions. The hand verse has go into Gehenna and unquenchable fire. Traditional 9:44 repeats the wording of 9:48; its accented Greek follows the adopted Scrivener 1894 line and is not part of the SBLGNT main text.

MK-074 / Mark 9:45-46

The foot and the second traditional repeat

Mark 9:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	ὁ	πούς	σου	σκανδαλίζῃ	σε,	ἀπόκοψον	αὐτόν·	καλόν	ἐστίν
and	if	the	foot	of you	causes to stumble	you	cut off	it	good	it is

σε	εἰσελθεῖν	εἰς	τὴν	ζωὴν	χωλὸν	ἢ	τοὺς	δύο	πόδας	ἔχοντα
for you	to enter	into	the	life	lame	than	the	two	feet	having

βληθῆναι	εἰς	τὴν	γέενναν.
to be thrown	into	the	Gehenna

CLOSE ENGLISH

And if your foot causes you to stumble, cut it off. It is better for you to enter life lame than to have two feet and be thrown into Gehenna.

FLUENT ENGLISH

If your foot causes you to sin, cut it off. It is better to enter life lame than to have both feet and be thrown into Gehenna.

Mark 9:46

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

ὅπου	ὁ	σκώληξ	αὐτῶν	οὐ	τελευτᾷ,	καὶ	τὸ	πῦρ	οὐ	σβέννυται.
where	the	worm	of them	not	dies	and	the	fire	not	is quenched

CLOSE ENGLISH

where their worm does not die and the fire is not quenched.

FLUENT ENGLISH

where the worms that feed on them never die and the fire never goes out.

SECTION NOTES

The foot verse has be thrown into Gehenna; the added traditional phrase about unquenchable fire is not in the adopted SBLGNT line. Traditional 9:46 is separately labeled, like 9:44. Its Greek differs from 9:48 in punctuation, not in these words.

MK-074 / Mark 9:47-48

The eye, the kingdom, and the fire

Mark 9:47

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	ὁ	ὀφθαλμός	σου	σκανδαλίζῃ	σε,	ἔκβαλε	αὐτόν·	καλόν
and	if	the	eye	of you	causes to stumble	you	cast out	it	good

σέ	ἐστιν	μονόφθαλμον	εἰσελθεῖν	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ	ἢ
for you	it is	one-eyed	to enter	into	the	kingdom	of	God	than

δύο	ὀφθαλμοὺς	ἔχοντα	βληθῆναι	εἰς	τὴν	γέενναν,
two	eyes	having	to be thrown	into	the	Gehenna

CLOSE ENGLISH

And if your eye causes you to stumble, cast it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into Gehenna,

FLUENT ENGLISH

If your eye causes you to sin, tear it out. It is better to enter God’s kingdom with one eye than to have two eyes and be thrown into Gehenna,

Mark 9:48

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπου	ὁ	σκώληξ	αὐτῶν	οὐ	τελευτᾷ	καὶ	τὸ	πῦρ	οὐ	σβέννυται.
where	the	worm	of them	not	dies	and	the	fire	not	is quenched

CLOSE ENGLISH

where their worm does not die and the fire is not quenched.

FLUENT ENGLISH

where the worms that feed on them never die and the fire never goes out.

SECTION NOTES

The kingdom of God at 9:47 is not replaced by the enter life of 9:43 and 9:45. Cast out is the eye command here; the additional throw it away from Matthew is not imported.

The refrain echoes Isaiah 66:24. Its singular worm is generic; the fluent plural and that feed on them explain the relationship. The close layer retains their worm. The three instances receive identical English wording while their distinct textual status remains visible.

FOLLOWING CONTEXT / Mark 9:49

For everyone will be salted with fire.

MK-074 / EDITORIAL APPARATUS

Unit notes and parallels

Traditional verses are distinguished from the SBLGNT main text.

PARALLEL PASSAGES

Comparing the passages (H-069, SR-0200)
Matthew 18:6–9, stumbling and cutting off; Luke 17:1–2, stumbling and the millstone.
Images and detail order differ.
Mark 9:44 and 9:46 remain traditional repeats outside the SBLGNT main text.
No direct Thomas counterpart is established.
Related narrative passages (H-069): Matthew 18:1–9, nearest comparative scene; Luke 9:46–50.

MK-075 / Mark 9:49-50

Salt, fire, and peace

PRECEDING CONTEXT / Mark 9:48

where the worms that feed on them never die and the fire never goes out.

Mark 9:49

Greek: adopted SBLGNT text. Word-order interlinear.

Πᾶς	γὰρ	πυρὶ	ἁλισθήσεται.
everyone	for	with fire	will be salted

CLOSE ENGLISH

For everyone will be salted with fire.

FLUENT ENGLISH

For everyone will be salted with fire.

Mark 9:50

Greek: adopted SBLGNT text. Word-order interlinear.

καλὸν	τὸ	ἅλας·	ἐὰν	δὲ	τὸ	ἅλας	ἄναλον	γένηται,	ἐν	τίνι	αὐτὸ
good	the	salt	if	but	the	salt	saltless	becomes	with	what	it

ἀρτύσετε;	ἔχετε	ἐν	ἑαυτοῖς	ἅλα,	καὶ	εἰρηνεύετε	ἐν	ἀλλήλοις.
will you season	have	in	yourselves	salt	and	be at peace	with	one another

CLOSE ENGLISH

Salt is good. But if the salt becomes saltless, with what will you season it? Have salt in yourselves, and be at peace with one another.’

FLUENT ENGLISH

Salt is good. But if salt loses its taste, how will you make it salty again? Have salt in yourselves, and live at peace with one another.’

SECTION NOTES

The four-word source of 9:49 is a future passive: everyone will be salted with fire. The longer traditional clause about every sacrifice and salt is absent from SBLGNT. Testing, purification and sacrifice are possible interpretations of the metaphor; none replaces its wording here.

Mark asks what you will season the salt with, retaining the active question, and then calls for salt in yourselves and peace with one another. The salt image is retained without a chemical explanation or a single assigned symbolic meaning. Peace here concerns relations among people.

MK-075 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-069, SR-0201)
This comparison compares Matthew 5:13 and Luke 14:34–35 for salt and restoring its taste.
The preceding fire metaphor and the concluding call to peace are not declared identical sayings.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 9, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+9&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 9:48, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-948/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 9:49, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-949/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 9:50, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-950/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-076-MK-079 · Mark 10:3-15: marriage, separation, and the children

4 CORPUS UNITS **10 MAIN VERSES** **3 ENGLISH LAYERS**

Moses’ command, the creation quotations, the two cases of divorce and remarriage, and the welcome to children. Mark’s speakers, argument order and selected source readings remain distinct from the parallels.

Reading sections

MK-076	What did Moses command?	Mark 10:3
MK-077	Hard hearts and the beginning	Mark 10:5-6
MK-077	The two become one flesh	Mark 10:7-9
MK-078	Divorce and remarriage	Mark 10:11-12
MK-079	Let the children come	Mark 10:14-15

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Quoted Scripture remains within Jesus' speech. Supplied subjects and pronoun interpretations are identified in the notes. Shared contexts use identical fluent wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and "the heavens" are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular "they," or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-076 / Mark 10:3

What did Moses command?

PRECEDING CONTEXT / Mark 10:2

They asked him whether a man was allowed to divorce his wife, testing him.

Mark 10:3

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Τί	ὑμῖν	ἐνετείλατο	Μωϋσῆς;
he	but	answering	said	to them	what	to you	commanded	Moses

CLOSE ENGLISH

But he answered them, ‘What did Moses command you?’

FLUENT ENGLISH

He answered them, ‘What did Moses command you?’

SECTION NOTES

Jesus asks what Moses commanded; the respondents say what he allowed. The two verbs remain distinct. The context 10:2 does not name approaching Pharisees in the adopted SBLGNT line. A divorce certificate is a document, not a book.

FOLLOWING CONTEXT / Mark 10:4

They said, ‘Moses allowed a man to write a divorce certificate and divorce his wife.’

MK-076 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-096, SR-0202)
This comparison is a scene-level link without an established exact counterpart to this question.
Luke’s cited scene concerns children, not the whole marriage exchange.
No direct Thomas counterpart is established.

MK-077 / Mark 10:5-9

From the beginning of creation

PRECEDING CONTEXT / Mark 10:4

They said, ‘Moses allowed a man to write a divorce certificate and divorce his wife.’

Hard hearts and the beginning

Mark 10:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Πρὸς	τὴν	σκληροκαρδίαν	ὑμῶν	ἔγραψεν
the	but	Jesus	said	to them	because of	the	hardness of heart	of you	he wrote

ὑμῖν	τὴν	ἐντολὴν	ταύτην·
for you	the	commandment	this

CLOSE ENGLISH

But Jesus said to them, ‘Because of your hardness of heart, he wrote this commandment for you.

FLUENT ENGLISH

Jesus told them, ‘He wrote this commandment for you because your hearts were hard.

Mark 10:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπὸ	δὲ	ἀρχῆς	κτίσεως	ἄρσεν	καὶ	θῆλυ	ἐποίησεν	αὐτούς·
from	but	[the] beginning	of creation	male	and	female	made	them

CLOSE ENGLISH

But from the beginning of creation, “he made them male and female.”

FLUENT ENGLISH

But from the beginning of creation, God “made them male and female.”

SECTION NOTES

In 10:6 God is implied; fluent English supplies the subject. Full notes follow 10:9.

MK-077 / Mark 10:7-9

The two become one flesh

Mark 10:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἕνεκεν	τούτου	καταλείψει	ἄνθρωπος	τὸν	πατέρα	αὐτοῦ	καὶ	τὴν	μητέρα
because of	this	will leave	a man	the	father	of him	and	the	mother

καὶ	προσκολληθήσεται	πρὸς	τὴν	γυναῖκα	αὐτοῦ,
and	will be joined	to	the	wife	of him

CLOSE ENGLISH

“For this reason a man will leave his father and mother and be joined to his wife,

FLUENT ENGLISH

“This is why a man will leave his father and mother and be joined to his wife,

Mark 10:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔσονται	οἱ	δύο	εἰς	σάρκα	μίαν·	ὥστε	οὐκέτι	εἰσὶν	δύο	ἀλλὰ
and	will be	the	two	into	flesh	one	so that	no longer	they are	two	but

μία	σάρξ·
one	flesh

CLOSE ENGLISH

and the two will become one flesh.” So they are no longer two, but one flesh.

FLUENT ENGLISH

and the two will become one flesh.” So they are no longer two, but one flesh.

Mark 10:9

Greek: adopted SBLGNT text. Word-order interlinear.

ὃ	οὖν	ὁ	θεὸς	συνέζευξεν	ἄνθρωπος	μὴ	χωριζέτω.
what	therefore	[art.]	God	joined together	a person	not	let separate

CLOSE ENGLISH

Therefore what God has joined together, let no human being separate.’

FLUENT ENGLISH

What God has joined together, no one should separate.’

SECTION NOTES

Hardness of heart follows the established Matthew 19:8 vocabulary. Mark places this reply before the creation argument. In 10:6 the Greek has no separately expressed God; the close he retains the unstated subject, while fluent God supplies the implied creator. The addition is interpretive, not an extra Greek token.

The quotations draw on Genesis 1:27 and 2:24. Be joined to his wife belongs to Mark 10:7 in the Greek text used here.

The one-flesh wording and the conclusion about what God joined follow the established English Matthew 19:5-6 conventions. Mark’s word order remains visible in the glosses. The conclusion addresses human separation without an added legal procedure.

FOLLOWING CONTEXT / Mark 10:10

Once in the house, the disciples asked him about this again.

MK-077 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-096, SR-0098)
Matthew 19:4–6, creation and joining; Matthew 19:8, hard hearts and Moses.
The argument order and dialogue roles differ.
No direct Thomas counterpart is established.
Related narrative passages (H-096): Matthew 19:3–15; Luke 18:15–17.

MK-078 / Mark 10:11-12

Divorce and remarriage

PRECEDING CONTEXT / Mark 10:10

Once in the house, the disciples asked him about this again.

Mark 10:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ὃς	ἂν	ἀπολύσῃ	τὴν	γυναῖκα	αὐτοῦ	καὶ
and	he says	to them	whoever	[modal]	divorces	the	wife	of him	and

γαμήσῃ	ἄλλην	μοιχᾶται	ἐπ’	αὐτήν,
marries	another	commits adultery	against	her

CLOSE ENGLISH

And he says to them, ‘Whoever divorces his wife and marries another commits adultery against her,

FLUENT ENGLISH

He told them, ‘Anyone who divorces his wife and marries another woman commits adultery against her.

Mark 10:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	αὐτὴ	ἀπολύσασα	τὸν	ἄνδρα	αὐτῆς	γαμήσῃ	ἄλλον	μοιχᾶται.
and	if	she	having divorced	the	husband	of her	marries	another	commits adultery

CLOSE ENGLISH

and if she divorces her husband and marries another, she commits adultery.’

FLUENT ENGLISH

And if a woman divorces her husband and marries another man, she commits adultery.’

SECTION NOTES

Against her normally refers to the wife who has been divorced; the less common with her interpretation would refer to the second woman. This translation keeps the pronoun, without inserting first wife or second wife. Mark’s separate case of the woman divorcing her husband remains. The exception in Matthew is not inserted.

In the following 10:13 the Greek says the disciples rebuked them. The fluent context identifies them as the people bringing the children; that is a contextual interpretation, not an explicit noun in the adopted Greek.

FOLLOWING CONTEXT / Mark 10:13

People were bringing children to Jesus so that he would touch them, but the disciples rebuked the people bringing them.

MK-078 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-096, SR-0099)
Matthew 19:8–9; comparison with Luke 16:18.
Mark’s separate statement about a woman is not added to Luke.
No direct Thomas counterpart is established.
Related narrative passages (H-096): Matthew 19:3–15; Luke 18:15–17.

MK-079 / Mark 10:14-15

Let the children come

PRECEDING CONTEXT / Mark 10:13

People were bringing children to Jesus so that he would touch them, but the disciples rebuked the people bringing them.

Mark 10:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	ὁ	Ἰησοῦς	ἠγανάκτησεν	καὶ	εἶπεν	αὐτοῖς·	Ἄφετε	τὰ
having seen	but	the	Jesus	was indignant	and	said	to them	allow	the

παιδία	ἔρχεσθαι	πρός	με,	μὴ	κωλύετε	αὐτά,	τῶν	γὰρ	τοιούτων	ἐστὶν
children	to come	to	me	not	hinder	them	of the	for	such ones	is

ἡ	βασιλεία	τοῦ	θεοῦ.
the	kingdom	of	God

CLOSE ENGLISH

But seeing this, Jesus was indignant and said to them, ‘Let the children come to me; do not hinder them, for the kingdom of God belongs to such as these.

FLUENT ENGLISH

When Jesus saw this, he was indignant. He told them, ‘Let the children come to me. Don’t stand in their way, because God’s kingdom belongs to people like these.

Mark 10:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν,	ὃς	ἂν	μὴ	δέξηται	τὴν	βασιλείαν	τοῦ	θεοῦ	ὡς
truly	I say	to you	whoever	[modal]	not	receives	the	kingdom	of	God	like

παιδίον,	οὐ	μὴ	εἰσέλθῃ	εἰς	αὐτήν.
a child	not	at all	will enter	into	it

CLOSE ENGLISH

Truly I say to you, whoever does not receive the kingdom of God like a child will certainly not enter it.’

FLUENT ENGLISH

I tell you the truth: anyone who does not receive God’s kingdom like a child will never enter it.’

SECTION NOTES

Jesus’ indignation remains part of the narrative frame. Allow here means let the children come; it does not mean forgive. The wording follows Matthew 19:14 where the wording agrees, while retaining God’s kingdom rather than the kingdom of the heavens.

Like a child describes receiving the kingdom. Trust, innocence, dependence and social status are not separately named qualities in this verse. Receiving is not changed into Matthew 18:3’s turning and becoming like children. The emphatic negative is retained.

FOLLOWING CONTEXT / Mark 10:16

He took the children in his arms and blessed them, laying his hands on them.

MK-079 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-096, SR-0101)
Matthew 19:14, Luke 18:16–17.
Gospel of Thomas, saying 22 is a composite comparison, not a claim that the entire Thomas saying is identical.
Related narrative passages (H-096): Matthew 19:3–15; Luke 18:15–17.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 10, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+10&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:11, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1011/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1015/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-080-MK-084 · Mark 10:18-31: wealth, following, and the promised return

5 CORPUS UNITS **10 MAIN VERSES** **3 ENGLISH LAYERS**

The question about goodness, the commandments, the call to sell and follow, the difficulty of wealth, what is possible with God, and the present and future promise. Mark’s narrative of love and grief remains with the speech.

Reading sections

MK-080	Goodness and the commandments	Mark 10:18-19
MK-081	One thing you lack	Mark 10:21
MK-082	Wealth and the kingdom	Mark 10:23-25
MK-083	Possible with God	Mark 10:27
MK-084	Leaving and receiving	Mark 10:29-31

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Source variants and the two different lists of relations and possessions remain explicit. The two-verse promise keeps its grammatical connection. Parallel sayings retain established English wording where the adopted sources agree.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

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MK-080 / Mark 10:18-19

Goodness and the commandments

PRECEDING CONTEXT / Mark 10:17

As Jesus set out on the road, a man ran up and knelt before him. ‘Good teacher,’ he asked, ‘what must I do to inherit eternal life?’

Mark 10:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτῷ·	Τί	με	λέγεις	ἀγαθόν;	οὐδεὶς	ἀγαθὸς	εἰ
the	but	Jesus	said	to him	why	me	do you call	good	no one	good	if

μὴ	εἷς	ὁ	θεός.
not	one	[art.]	God

CLOSE ENGLISH

But Jesus said to him, ‘Why do you call me good? No one is good except one: God.

FLUENT ENGLISH

Jesus said to him, ‘Why do you call me good? No one is good except God alone.

Mark 10:19

Greek: adopted SBLGNT text. Word-order interlinear.

τὰς	ἐντολὰς	οἶδας·	Μὴ	φονεύσῃς,	Μὴ	μοιχεύσῃς,	Μὴ	κλέψῃς,	Μὴ
the	commandments	you know	not	murder	not	commit adultery	not	steal	not

ψευδομαρτυρήσῃς,	Μὴ	ἀποστερήσῃς,	Τίμα	τὸν	πατέρα	σου	καὶ	τὴν
testify falsely	not	defraud	honor	the	father	of you	and	the

μητέρα.
mother

CLOSE ENGLISH

You know the commandments: do not murder; do not commit adultery; do not steal; do not testify falsely; do not defraud; honor your father and mother.’

FLUENT ENGLISH

You know the commandments: Do not murder. Do not commit adultery. Do not steal. Do not give false testimony. Do not cheat people out of what is theirs. Honor your father and mother.’

SECTION NOTES

Good is repeated in the question and answer; no conclusion about Jesus' nature is inserted. Mark's question differs from the adopted Matthew question about what is good. The man's age and status as a ruler are not added from the other accounts.

The adopted command order begins with murder, then adultery. Defraud means deprive people of what is theirs, not merely hurt their feelings. The fluent wording explains that sense; the familiar commands retain the English Matthew conventions.

FOLLOWING CONTEXT / Mark 10:20

He said to him, 'Teacher, I have kept all these since my youth.'

MK-080 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0102)
Matthew 19:17–19, Luke 18:19, Luke 18:20.
No direct Thomas counterpart is established.
Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

MK-081 / Mark 10:21

One thing you lack

PRECEDING CONTEXT / Mark 10:20

He said to him, ‘Teacher, I have kept all these since my youth.’

Mark 10:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἐμβλέψας	αὐτῷ	ἠγάπησεν	αὐτὸν	καὶ	εἶπεν	αὐτῷ·
the	but	Jesus	having looked intently	at him	loved	him	and	said	to him

Ἓν	σε	ὑστερεῖ·	ὕπαγε	ὅσα	ἔχεις	πώλησον	καὶ	δὸς	τοῖς
one thing	you	lack	go	whatever	you have	sell	and	give	to the

πτωχοῖς,	καὶ	ἕξεις	θησαυρὸν	ἐν	οὐρανῷ,	καὶ	δεῦρο	ἀκολούθει	μοι.
poor	and	you will have	treasure	in	heaven	and	come	follow	me

CLOSE ENGLISH

But Jesus looked at him, loved him and said to him, ‘One thing you lack: go, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, follow me.’

FLUENT ENGLISH

Jesus looked directly at him and loved him. ‘You lack one thing,’ he said. ‘Go and sell what you own. Give to the poor, and you will have treasure in heaven. Then come and follow me.’

SECTION NOTES

The narrative explicitly says that Jesus loved him before giving the instruction. The sequence sell, give, come and follow remains. Heaven is singular here. The longer traditional addition taking up the cross is not in the adopted SBLGNT line.

FOLLOWING CONTEXT / Mark 10:22

His face fell at these words, and he went away grieving, because he had many possessions.

MK-081 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0103)
Matthew 19:21, Luke 18:22.
No direct Thomas counterpart is established.
Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

MK-082 / Mark 10:23-25

Wealth and the kingdom

PRECEDING CONTEXT / Mark 10:22

His face fell at these words, and he went away grieving, because he had many possessions.

Mark 10:23

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	περιβλεψάμενος	ὁ	Ἰησοῦς	λέγει	τοῖς	μαθηταῖς	αὐτοῦ·	Πῶς
and	having looked around	the	Jesus	says	to the	disciples	of him	how

δυσκόλως	οἱ	τὰ	χρήματα	ἔχοντες	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ
with difficulty	the ones	the	wealth	having	into	the	kingdom	of	God

εἰσελεύσονται.
will enter

CLOSE ENGLISH

And Jesus looked around and says to his disciples, ‘How difficult it will be for those who have wealth to enter the kingdom of God!’

FLUENT ENGLISH

Jesus looked around and told his disciples, ‘How hard it will be for those who have wealth to enter God’s kingdom!’

Mark 10:24

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	μαθηταὶ	ἐθαμβοῦντο	ἐπὶ	τοῖς	λόγοις	αὐτοῦ.	ὁ	δὲ	Ἰησοῦς
the	but	disciples	were astonished	at	the	words	of him	the	but	Jesus

πάλιν	ἀποκριθεὶς	λέγει	αὐτοῖς·	Τέκνα,	πῶς	δύσκολόν	ἐστιν	εἰς	τὴν
again	answering	says	to them	children	how	difficult	it is	into	the

βασιλείαν	τοῦ	θεοῦ	εἰσελθεῖν·
kingdom	of	God	to enter

CLOSE ENGLISH

But the disciples were astonished at his words. Jesus answers them again, ‘Children, how difficult it is to enter the kingdom of God!

FLUENT ENGLISH

The disciples were astonished at his words. Jesus said to them again, ‘Children, how hard it is to enter God’s kingdom!

Mark 10:25

Greek: adopted SBLGNT text. Word-order interlinear.

εὐκοπώτερόν	ἐστιν	κάμηλον	διὰ	τῆς	τρυμαλιᾶς	τῆς	ῥαφίδος
easier	it is	a camel	through	the	opening	of the	needle

διελθεῖν	ἢ	πλούσιον	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ	εἰσελθεῖν.
to pass through	than	a rich person	into	the	kingdom	of	God	to enter

CLOSE ENGLISH

It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.’

FLUENT ENGLISH

It is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.’

SECTION NOTES

The first statement explicitly concerns those who have wealth; the next is general in the adopted reading. The traditional expansion those who trust in riches is not inserted at 10:24. Children is Jesus’ address to the disciples. His words is plural and does not introduce a title Word.

The adopted reading has a camel and the opening of a needle. The sharp comparison remains; rope and a named city gate are not substituted. The established Matthew 19:24 English comparison is retained while the Greek glosses show Mark’s distinct words and articles.

FOLLOWING CONTEXT / Mark 10:26

They were even more astonished and said to one another, ‘Then who can be saved?’

MK-082 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0104)
Matthew 19:23, Matthew 19:24, Luke 18:24–25.
No direct Thomas counterpart is established.
Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

MK-083 / Mark 10:27

Possible with God

PRECEDING CONTEXT / Mark 10:26

They were even more astonished and said to one another, ‘Then who can be saved?’

Mark 10:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἐμβλέψας	αὐτοῖς	ὁ	Ἰησοῦς	λέγει·	Παρὰ	ἀνθρώποις	ἀδύνατον	ἀλλ’
having looked intently	at them	the	Jesus	says	with	people	impossible	but

οὐ	παρὰ	θεῷ,	πάντα	γὰρ	δυνατὰ	παρὰ	τῷ	θεῷ.
not	with	God	all things	for	possible	with	[art.]	God

CLOSE ENGLISH

Jesus looked at them and says, ‘With human beings it is impossible, but not with God, for all things are possible with God.’

FLUENT ENGLISH

Jesus looked directly at them and said, ‘For people this is impossible, but not for God. Everything is possible for God.’

SECTION NOTES

This answers the disciples’ question about being saved. The passive is retained in the preceding context, not changed into saving oneself. The statement is not recast as a guarantee of any desired outcome. Context 10:28 retains the perfect have followed.

FOLLOWING CONTEXT / Mark 10:28

Peter began to say to him, ‘Look, we have left everything and have followed you.’

MK-083 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0105)
Matthew 19:26, Luke 18:27.
No direct Thomas counterpart is established.
Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

MK-084 / Mark 10:29-31

Leaving and receiving

PRECEDING CONTEXT / Mark 10:28

Peter began to say to him, ‘Look, we have left everything and have followed you.’

Mark 10:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	ὁ	Ἰησοῦς·	Ἀμὴν	λέγω	ὑμῖν,	οὐδείς	ἐστιν	ὃς	ἀφῆκεν	οἰκίαν	ἢ
said	the	Jesus	truly	I say	to you	no one	is	who	left	a house	or

ἀδελφοὺς	ἢ	ἀδελφὰς	ἢ	μητέρα	ἢ	πατέρα	ἢ	τέκνα	ἢ	ἀγροὺς
brothers	or	sisters	or	mother	or	father	or	children	or	fields

ἕνεκεν	ἐμοῦ	καὶ	ἕνεκεν	τοῦ	εὐαγγελίου,
for the sake of	me	and	for the sake of	the	good news

CLOSE ENGLISH

Jesus said, ‘Truly I say to you, there is no one who has left a house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news

FLUENT ENGLISH

Jesus said, ‘I tell you the truth: anyone who has left a house, brothers, sisters, mother, father, children, or fields for my sake and for the good news

Mark 10:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	μὴ	λάβῃ	ἑκατονταπλασίονα	νῦν	ἐν	τῷ	καιρῷ	τούτῳ	οἰκίας	καὶ
if	not	he receives	a hundredfold	now	in	the	time	this	houses	and

ἀδελφοὺς	καὶ	ἀδελφὰς	καὶ	μητέρας	καὶ	τέκνα	καὶ	ἀγροὺς	μετὰ
brothers	and	sisters	and	mothers	and	children	and	fields	with

διωγμῶν,	καὶ	ἐν	τῷ	αἰῶνι	τῷ	ἐρχομένῳ	ζωὴν	αἰώνιον.
persecutions	and	in	the	age	the	coming	life	eternal

CLOSE ENGLISH

who will not receive a hundredfold now, in this time-houses and brothers and sisters and mothers and children and fields, with persecutions-and in the coming age eternal life.

FLUENT ENGLISH

will receive a hundred times as much now, in this time: houses, brothers, sisters, mothers, children, and fields, along with persecutions; and in the age to come, eternal life.

Mark 10:31

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	δὲ	ἔσονται	πρῶτοι	ἔσχατοι	καὶ	οἱ	ἔσχατοι	πρῶτοι.
many	but	will be	first	last	and	the	last	first

CLOSE ENGLISH

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

FLUENT ENGLISH

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

SECTION NOTES

The close layer retains the no one … who will not construction across the verse boundary; the fluent layer states its positive force. The list in 10:29 puts mother before father and has no separate wife. Both for my sake and for the good news remain.

The selected Greek list has mothers but no fathers; other Greek editions have different lists. Now in this time and the coming age remain distinct. Persecutions belongs to the present promise, and eternal life to the coming age.

Many remains explicit at the beginning. Mark has an article before the second last, unlike the adopted Matthew 19:30. The reversal is preserved without turning many into every person or identifying particular people in either group.

FOLLOWING CONTEXT / Mark 10:32

They were on the road going up to Jerusalem, and Jesus was walking ahead of them. They were astonished, and those following were afraid. Taking the Twelve aside again, he began to tell them what was going to happen to him:

MK-084 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-097, SR-0107)
Matthew 19:29 and Luke 18:29–30 for 10:29–30; Matthew 19:30, also Luke 13:30, for 10:31.
Each Gospel retains its own list and its own statements about when the reward is received; Mark’s reference to persecutions is also preserved.
Gospel of Thomas, saying 4 is a composite link to first and last.
Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 10, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+10&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:19, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1019/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1025/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:30, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1030/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-085-MK-089 · Mark 10:33-45: suffering, the requested places, and service

5 CORPUS UNITS **10 MAIN VERSES** **3 ENGLISH LAYERS**

The third prediction of suffering, the two brothers' request, cup and baptism, the prepared places, and the reversal from domination to service. The closing ransom saying preserves its relationship to the Matthew parallel.

Reading sections

MK-085	Going up to Jerusalem	Mark 10:33-34
MK-086	What do you want me to do?	Mark 10:36
MK-087	The cup and the baptism	Mark 10:38-39
MK-088	The places at his right and left	Mark 10:40
MK-089	Greatness through service	Mark 10:42-45

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Present forms, passive baptism wording and or/and distinctions remain visible. Repeated main verses used as adjacent contexts retain identical fluent wording. No named agent is added to the prepared places.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-085 / Mark 10:33-34

Going up to Jerusalem

PRECEDING CONTEXT / Mark 10:32

They were on the road going up to Jerusalem, and Jesus was walking ahead of them. They were astonished, and those following were afraid. Taking the Twelve aside again, he began to tell them what was going to happen to him:

Mark 10:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	Ἰδοὺ	ἀναβαίνομεν	εἰς	Ἰεροσόλυμα,	καὶ	ὁ	υἱὸς	τοῦ	ἀνθρώπου
that	look	we are going up	to	Jerusalem	and	the	Son	of	Man

παραδοθήσεται	τοῖς	ἀρχιερεῦσιν	καὶ	τοῖς	γραμματεῦσιν,	καὶ
will be handed over	to the	chief priests	and	the	scribes	and

κατακρινοῦσιν	αὐτὸν	θανάτῳ	καὶ	παραδώσουσιν	αὐτὸν	τοῖς	ἔθνεσιν
they will condemn	him	to death	and	they will hand over	him	to the	Gentiles

CLOSE ENGLISH

‘Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes. They will condemn him to death and hand him over to the Gentiles,

FLUENT ENGLISH

‘Listen, we are going up to Jerusalem. The Son of Man will be handed over to the chief priests and teachers of the Scriptures. They will condemn him to death and hand him over to the Gentiles.

Mark 10:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμπαίξουσιν	αὐτῷ	καὶ	ἐμπτύσουσιν	αὐτῷ	καὶ	μαστιγώσουσιν	αὐτὸν
and	they will mock	him	and	they will spit on	him	and	they will flog	him

καὶ	ἀποκτενοῦσιν,	καὶ	μετὰ	τρεῖς	ἡμέρας	ἀναστήσεται.
and	they will kill	and	after	three	days	he will rise

CLOSE ENGLISH

and they will mock him and spit on him and flog him and kill him, and after three days he will rise.’

FLUENT ENGLISH

They will mock him, spit on him, flog him, and kill him. Three days later he will rise.’

SECTION NOTES

The opening that connects to the preceding narrative introduction. The chief priests and scribes condemn and hand him over; the following they names the actions of the Gentiles. The adopted order is mock, spit, flog, kill. After three days differs from the traditional on the third day here. Crucify is not imported from Matthew.

FOLLOWING CONTEXT / Mark 10:35

James and John, the sons of Zebedee, came up to him and said, ‘Teacher, we want you to do for us whatever we ask you.’

MK-085 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-100, SR-0109)
Matthew 20:18–19, Luke 18:31–33.
No direct Thomas counterpart is established.
Related narrative passages (H-100): Matthew 20:17–19; Luke 18:31–34.

MK-086 / Mark 10:36

What do you want me to do?

PRECEDING CONTEXT / Mark 10:35

James and John, the sons of Zebedee, came up to him and said, ‘Teacher, we want you to do for us whatever we ask you.’

Mark 10:36

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Τί	θέλετε	ποιήσω	ὑμῖν;
he	but	said	to them	what	do you want	I should do	for you

CLOSE ENGLISH

But he said to them, ‘What do you want me to do for you?’

FLUENT ENGLISH

He asked them, ‘What do you want me to do for you?’

SECTION NOTES

Both occurrences of you address the two brothers. Matthew’s related question is addressed to their mother in the singular. The adopted Greek has no separate me before I should do; the English me expresses the first-person verb in idiomatic English.

FOLLOWING CONTEXT / Mark 10:37

They said to him, ‘Grant that we may sit beside you in your glory, one on your right and one on your left.’

MK-086 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-101, SR-0203)
Matthew 20:21, the question about the request.
Matthew addresses the mother; Mark addresses both sons.
No direct Thomas counterpart is established.
Related narrative passages (H-101): Matthew 20:20–28.

MK-087 / Mark 10:38-39

The cup and the baptism

PRECEDING CONTEXT / Mark 10:37

They said to him, ‘Grant that we may sit beside you in your glory, one on your right and one on your left.’

Mark 10:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Οὐκ	οἴδατε	τί	αἰτεῖσθε·	δύνασθε	πιεῖν
the	but	Jesus	said	to them	not	you know	what	you ask	can you	to drink

τὸ	ποτήριον	ὃ	ἐγὼ	πίνω,	ἢ	τὸ	βάπτισμα	ὃ	ἐγὼ	βαπτίζομαι
the	cup	which	I	drink	or	the	baptism	with which	I	am baptized

βαπτισθῆναι;
to be baptized

CLOSE ENGLISH

But Jesus said to them, ‘You do not know what you are asking. Can you drink the cup that I drink, or be baptized with the baptism with which I am baptized?’

FLUENT ENGLISH

Jesus said to them, ‘You don’t know what you are asking. Can you drink the cup I drink, or undergo the baptism I undergo?’

Mark 10:39

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν	αὐτῷ·	Δυνάμεθα.	ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Τὸ
they	but	said	to him	we can	the	but	Jesus	said	to them	the

ποτήριον	ὃ	ἐγὼ	πίνω	πίεσθε	καὶ	τὸ	βάπτισμα	ὃ	ἐγὼ
cup	which	I	drink	you will drink	and	the	baptism	with which	I

βαπτίζομαι	βαπτισθήσεσθε,
am baptized	you will be baptized

CLOSE ENGLISH

But they said to him, ‘We can.’ Jesus said to them, ‘The cup that I drink you will drink, and with the baptism with which I am baptized you will be baptized,

FLUENT ENGLISH

‘We can,’ they replied. Jesus told them, ‘You will drink the cup I drink and undergo the baptism I undergo.

SECTION NOTES

The question joins cup and baptism with or; the answer joins them with and. I drink and I am baptized are present forms; the impending suffering of 10:33-34 frames these images. The close layer retains the passive baptism wording, and fluent undergo expresses undergoing it, not baptizing oneself.

We can is the brothers' answer, followed by Jesus' reply. The cup and baptism remain metaphors in the text; no water, named ritual or selected account of the brothers' later fate is inserted.

FOLLOWING CONTEXT / Mark 10:40

But the places at my right or left are not mine to give. They belong to those for whom they have been prepared.'

MK-087 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-101, SR-0110)
Matthew 20:22–23.
Mark's baptism image is not inserted into the adopted Matthew wording.
No direct Thomas counterpart is established.
Related narrative passages (H-101): Matthew 20:20–28.

MK-088 / Mark 10:40

The places at his right and left

PRECEDING CONTEXT / Mark 10:39

‘We can,’ they replied. Jesus told them, ‘You will drink the cup I drink and undergo the baptism I undergo.

Mark 10:40

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	δὲ	καθίσαι	ἐκ	δεξιῶν	μου	ἢ	ἐξ	εὐωνύμων	οὐκ	ἔστιν	ἐμὸν
the [act of]	but	to sit	at	[the] right	of me	or	at	[the] left	not	is	mine

δοῦναι,	ἀλλ’	οἷς	ἡτοίμασται.
to give	but	[for those] for whom	it has been prepared

CLOSE ENGLISH

but to sit at my right or at my left is not mine to grant; it is for those for whom it has been prepared.’

FLUENT ENGLISH

But the places at my right or left are not mine to give. They belong to those for whom they have been prepared.’

SECTION NOTES

The adopted source says right or left. It is for those supplies the elliptical connection after but. The agent who prepared the places is not explicitly named in Mark; my Father is not imported from Matthew. Not mine to give is not expanded into a claim of absolute inability.

FOLLOWING CONTEXT / Mark 10:41

When the ten heard this, they began to be indignant with James and John.

MK-088 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-101, SR-0110)
Matthew 20:23, the answer about places.
Matthew 20:21 belongs to the preceding question, compared with Mark 10:36.
Matthew explicitly names the Father; Mark does not.
No direct Thomas counterpart is established.
Related narrative passages (H-101): Matthew 20:20–28.

MK-089 / Mark 10:42-45

Greatness through service

PRECEDING CONTEXT / Mark 10:41

When the ten heard this, they began to be indignant with James and John.

Mark 10:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	αὐτοὺς	ὁ	Ἰησοῦς	λέγει	αὐτοῖς·	Οἴδατε	ὅτι
and	having called near	them	the	Jesus	says	to them	you know	that

οἱ	δοκοῦντες	ἄρχειν	τῶν	ἐθνῶν	κατακυριεύουσιν	αὐτῶν	καὶ	οἱ
the ones	regarded	to rule	the	nations	lord it over	them	and	the

μεγάλοι	αὐτῶν	κατεξουσιάζουσιν	αὐτῶν.
great ones	of them	exercise power over	them

CLOSE ENGLISH

And Jesus called them to him and says to them, ‘You know that those regarded as ruling the nations lord it over them, and their great ones exercise authority over them.

FLUENT ENGLISH

Jesus called them over and said, ‘You know how those regarded as rulers of the nations lord it over their people, and how their powerful leaders impose their authority.

Mark 10:43

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	οὕτως	δέ	ἐστιν	ἐν	ὑμῖν·	ἀλλ’	ὃς	ἂν	θέλῃ	μέγας
not	so	but	it is	among	you	but	whoever	[modal]	wants	great

γενέσθαι	ἐν	ὑμῖν,	ἔσται	ὑμῶν	διάκονος,
to become	among	you	will be	of you	a servant

CLOSE ENGLISH

But it is not so among you. Instead, whoever wants to become great among you will be your servant,

FLUENT ENGLISH

But that is not how it is among you. Anyone who wants to become great among you must be your servant.

Mark 10:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὃς	ἂν	θέλῃ	ἐν	ὑμῖν	εἶναι	πρῶτος,	ἔσται	πάντων	δοῦλος·
and	whoever	[modal]	wants	among	you	to be	first	will be	of all	a slave

CLOSE ENGLISH

and whoever wants to be first among you will be the slave of all,

FLUENT ENGLISH

Anyone who wants to be first among you must be everyone’s slave.

Mark 10:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γὰρ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	οὐκ	ἦλθεν	διακονηθῆναι	ἀλλὰ
even	for	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	a ransom	in exchange for	many

CLOSE ENGLISH

for even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.’

FLUENT ENGLISH

For even the Son of Man came to serve, not to be served, and to give his life as a ransom for many.’

SECTION NOTES

Those regarded as rulers need not mean impostors. The two verbs for domination follow the Matthew 20:25 English convention. At 10:43 is is present in the adopted text, unlike the future of the traditional reading and Matthew 20:26.

The later futures will be carry directive force, expressed as must in the fluent layer. Your servant and everyone’s slave keep both the different service terms and the different complements. The latter is not reduced to your slave from Matthew.

Life, ransom and for many retain the established Matthew 20:28 vocabulary. The Greek after the opening conjunctions has the same word sequence as that parallel. The price-of-release metaphor names no recipient of payment; neither all nor few replaces many, and no theory of the transaction is inserted.

FOLLOWING CONTEXT / Mark 10:46

They came to Jericho. As Jesus was leaving Jericho with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting beside the road.

MK-089 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-101, SR-0111)
Matthew 20:25–28; also Luke 22:25–27 for domination and service.
The ransom conclusion is not inserted into Luke.
No direct Thomas counterpart is established.
Related narrative passages (H-101): Matthew 20:20–28.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 10, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+10&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:38, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1038/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:45, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1045/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-090-MK-092 · Mark 10:49-52: Bartimaeus is called, sees, and follows

3 CORPUS UNITS	3 MAIN VERSES	3 ENGLISH LAYERS

The healing of Bartimaeus distinguishes Jesus’ command, the people’s encouragement, the man’s request and the reply about faith and healing.

Reading sections

MK-090	Call him	Mark 10:49
MK-091	The blind man’s request	Mark 10:51
MK-092	Your faith has made you well	Mark 10:52

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Rabboni remains visible as a form of address. The close layer keeps has saved and the ongoing following; the fluent layer uses the previously established healing wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

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MK-090 / Mark 10:49

Call him

PRECEDING CONTEXT / Mark 10:48

Many people rebuked him, telling him to be quiet. But he kept shouting all the more, ‘Son of David, have mercy on me!’

Mark 10:49

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	στὰς	ὁ	Ἰησοῦς	εἶπεν·	Φωνήσατε	αὐτόν.	καὶ	φωνοῦσι	τὸν
and	having stopped	the	Jesus	said	call	him	and	they call	the

τυφλὸν	λέγοντες	αὐτῷ·	Θάρσει,	ἔγειρε,	φωνεῖ	σε.	
blind man	saying	to him	take courage	get up	he calls	you	

CLOSE ENGLISH

And Jesus stopped and said, ‘Call him.’ And they call the blind man, saying to him, ‘Take courage; get up. He is calling you.’

FLUENT ENGLISH

Jesus stopped and said, ‘Call him.’ They called the blind man and said, ‘Take heart! Get up-he is calling you.’

SECTION NOTES

Only Call him is spoken by Jesus. Take courage, get up and he is calling you are the words of the people calling the blind man. The adopted text gives Jesus’ command directly; it is not replaced with the indirect instruction of the traditional reading. The close layer preserves the narrative present they call.

FOLLOWING CONTEXT / Mark 10:50

He threw off his cloak, sprang up, and came to Jesus.

MK-090 / EDITORIAL APPARATUS

Unit notes and parallels

Full main verses preserve the distinct speakers and the adopted narrative frame.

PARALLEL PASSAGES

Comparing the passages (H-102, SR-0204)
This comparison is a scene-level comparison; an exact parallel to the separate command is not established.
No direct Thomas counterpart is established.

MK-091 / Mark 10:51

The blind man’s request

PRECEDING CONTEXT / Mark 10:50

He threw off his cloak, sprang up, and came to Jesus.

Mark 10:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	αὐτῷ	ὁ	Ἰησοῦς	εἶπεν·	Τί	σοι	θέλεις	ποιήσω;
and	having answered	him	the	Jesus	said	what	for you	do you want	I should do

ὁ	δὲ	τυφλὸς	εἶπεν	αὐτῷ·	Ραββουνι,	ἵνα	ἀναβλέψω.
the	but	blind man	said	to him	Rabboni	that	I may see again

CLOSE ENGLISH

And Jesus answered him and said, ‘What do you want me to do for you?’ The blind man said to him, ‘Rabboni, that I may see again.’

FLUENT ENGLISH

Jesus asked him, ‘What do you want me to do for you?’ The blind man replied, ‘Rabboni, I want to see again.’

SECTION NOTES

The question is singular, unlike Matthew 20:32. Me expresses the first-person verb. Rabboni retains the man’s address, my teacher or my master, without adding Lord.

The elliptical answer is that I may see again; fluent I want supplies the request. See again need not establish when his blindness began.

FOLLOWING CONTEXT / Mark 10:52

Jesus said to him, ‘Go. Your faith has made you well.’ Immediately he could see again, and he followed Jesus along the road.

MK-091 / EDITORIAL APPARATUS

Unit notes and parallels

Full main verses preserve the distinct speakers and the adopted narrative frame.

PARALLEL PASSAGES

Comparing the passages (H-102, SR-0205)
Matthew 20:32, Luke 18:41.
Matthew has two blind men; Mark has the one man named Bartimaeus.
No direct Thomas counterpart is established.
Related narrative passages (H-102): Matthew 20:29–34; Luke 18:35–43.

MK-092 / Mark 10:52

Your faith has made you well

PRECEDING CONTEXT / Mark 10:51

Jesus asked him, ‘What do you want me to do for you?’ The blind man replied, ‘Rabboni, I want to see again.’

Mark 10:52

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Ὕπαγε,	ἡ	πίστις	σου	σέσωκέν	σε.	καὶ
and	the	Jesus	said	to him	go	the	faith	of you	has saved	you	and

εὐθὺς	ἀνέβλεψεν,	καὶ	ἠκολούθει	αὐτῷ	ἐν	τῇ	ὁδῷ.	
immediately	he saw again	and	he was following	him	on	the	road	

CLOSE ENGLISH

And Jesus said to him, ‘Go; your faith has saved you.’ And immediately he saw again, and he was following him on the road.

FLUENT ENGLISH

Jesus said to him, ‘Go. Your faith has made you well.’ Immediately he could see again, and he followed Jesus along the road.

SECTION NOTES

The five-word faith formula exactly matches Mark 5:34. Has saved retains the wider sense and the perfect’s present result; has made you well expresses its healing application in this scene. The narrative then explicitly reports restored sight.

He was following preserves the imperfect aspect in the close layer. The fluent followed describes his movement along the road, without reducing it to merely starting to follow. Jesus supplies the referent of him.

MK-092 / EDITORIAL APPARATUS

Unit notes and parallels

Full main verses preserve the distinct speakers and the adopted narrative frame.

PARALLEL PASSAGES

Comparing the passages (H-102, SR-0206)
Luke 18:42.
The faith formula also repeats Mark 5:34 within this Gospel.
No direct Thomas counterpart is established.
Related narrative passages (H-102): Matthew 20:29–34; Luke 18:35–43.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 10, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+10&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:51, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1051/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 10:52, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1052/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-093-MK-096 · Mark 11:2-22: the colt, fig tree, temple, and faith

4 CORPUS UNITS	5 MAIN VERSES	3 ENGLISH LAYERS

Instructions about the colt, the saying to the fig tree, the temple declaration, and the command to have faith in God, with selected surrounding context.

Reading sections

MK-093	Bring the colt	Mark 11:2-3
MK-094	No more fruit	Mark 11:14
MK-095	A house of prayer for all nations	Mark 11:17
MK-096	Have faith in God	Mark 11:22

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Return wording, the negative wish, all nations and faith in God remain explicit. Mark 11:23 is context only here. The historical verse-boundary difference at 11:22-23 is documented.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

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MK-093 / Mark 11:2-3

Bring the colt

PRECEDING CONTEXT / Mark 11:1

As they approached Jerusalem, near Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples

Mark 11:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ὑπάγετε	εἰς	τὴν	κώμην	τὴν	κατέναντι	ὑμῶν,	καὶ
and	he says	to them	go	into	the	village	the one	opposite	you	and

εὐθὺς	εἰσπορευόμενοι	εἰς	αὐτὴν	εὑρήσετε	πῶλον	δεδεμένον	ἐφ’	ὃν
immediately	entering	into	it	you will find	a colt	having been tied	on	which

οὐδεὶς	οὔπω	ἀνθρώπων	ἐκάθισεν·	λύσατε	αὐτὸν	καὶ	φέρετε.
no one	yet	of people	sat	untie	it	and	bring

CLOSE ENGLISH

and says to them, ‘Go into the village opposite you, and immediately as you enter it you will find a colt tied there, on which no one has yet sat. Untie it and bring it.

FLUENT ENGLISH

He told them, ‘Go to the village ahead of you. As soon as you enter, you will find a young donkey tied there that no one has ever ridden. Untie it and bring it.

Mark 11:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐάν	τις	ὑμῖν	εἴπῃ·	Τί	ποιεῖτε	τοῦτο;	εἴπατε	ὅτι	Ὁ	κύριος
and	if	anyone	to you	says	why	are you doing	this	say	that	the	Lord

αὐτοῦ	χρείαν	ἔχει·	καὶ	εὐθὺς	αὐτὸν	ἀποστέλλει	πάλιν	ὧδε.
of it	need	has	and	immediately	it	he sends	back	here

CLOSE ENGLISH

And if anyone says to you, “Why are you doing this?” say, “The Lord needs it and is sending it back here immediately.”’

FLUENT ENGLISH

If anyone asks, “Why are you doing this?” tell them, “The Lord needs it and will send it back here right away.”’

SECTION NOTES

Mark names one colt; a second animal is not imported from Matthew. Young donkey makes the contextual sense of colt explicit in fluent English. No one has yet sat describes an animal that has not been ridden.

Lord is taken as a reference to Jesus, and the promise of return remains inside the disciples' reply. Master or owner readings are possible; the text does not establish that Jesus owned the animal. Back reflects a word absent from the traditional reading. The separate that after say is present in SBLGNT; its absence in UBS3/NA27 is recorded in the apparatus.

FOLLOWING CONTEXT / Mark 11:4

They went and found a young donkey tied outside a doorway on the street, and they untied it.

MK-093 / EDITORIAL APPARATUS

Unit notes and parallels

Exact adopted main verses and selected contexts are retained.

PARALLEL PASSAGES

Comparing the passages (H-106, SR-0113)
Matthew 21:2–3, Luke 19:30–31.
Preserve the different number of animals and the return wording.
No direct Thomas counterpart is established.
Related narrative passages (H-106): Matthew 21:1–16; Luke 19:28–44; John 12:12–19.

MK-094 / Mark 11:14

No more fruit

PRECEDING CONTEXT / Mark 11:13

Seeing a fig tree in leaf in the distance, he went to see whether he might find anything on it. When he reached it, he found nothing but leaves, because it was not the season for figs.

Mark 11:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	εἶπεν	αὐτῇ·	Μηκέτι	εἰς	τὸν	αἰῶνα	ἐκ	σοῦ	μηδεὶς
and	having answered	he said	to it	no longer	into	the	age	from	you	no one

καρπὸν	φάγοι.	καὶ	ἤκουον	οἱ	μαθηταὶ	αὐτοῦ.
fruit	may eat	and	were hearing	the	disciples	of him

CLOSE ENGLISH

And in response he said to it, ‘May no one ever eat fruit from you again.’ And his disciples were listening.

FLUENT ENGLISH

He said to the tree, ‘May no one ever eat your fruit again.’ His disciples heard him.

SECTION NOTES

The optative expresses a negative wish. Ever with no one preserves the force of into the age, rather than limiting it to one period. His disciples were listening is narrative; Peter later calls the saying a curse at 11:21. The preceding context retains not the season for figs without adding an explanation.

FOLLOWING CONTEXT / Mark 11:15

They came to Jerusalem. Jesus entered the temple courts and began driving out those selling and buying there. He overturned the tables of the money changers and the seats of those selling doves

MK-094 / EDITORIAL APPARATUS

Unit notes and parallels

Exact adopted main verses and selected contexts are retained.

PARALLEL PASSAGES

Comparing the passages (H-108, SR-0207)
This comparison specifically compares Matthew 21:19, the saying against the fig tree.
Mark places discovery of the withering on the following morning; Matthew says immediately.
No direct Thomas counterpart is established.

MK-095 / Mark 11:17

A house of prayer for all nations

PRECEDING CONTEXT / Mark 11:16

and would not let anyone carry anything through the temple courts.

Mark 11:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐδίδασκεν	καὶ	ἔλεγεν	αὐτοῖς·	Οὐ	γέγραπται	ὅτι	Ὁ	οἶκός
and	he was teaching	and	was saying	to them	not	has it been written	that	the	house

μου	οἶκος	προσευχῆς	κληθήσεται	πᾶσιν	τοῖς	ἔθνεσιν;	ὑμεῖς	δὲ
of me	a house	of prayer	will be called	for all	the	nations	you	but

πεποιήκατε	αὐτὸν	σπήλαιον	λῃστῶν.
have made	it	a cave	of robbers

CLOSE ENGLISH

And he was teaching and saying to them, ‘Is it not written, “My house will be called a house of prayer for all nations”? But you have made it a den of robbers.’

FLUENT ENGLISH

As he taught them, he said, ‘Don’t the Scriptures say, “My house will be called a house of prayer for all nations”? But you have turned it into a robbers’ den.’

SECTION NOTES

The question anticipates agreement. The citation combines Isaiah 56:7 and Jeremiah 7:11; all nations is explicitly present in Mark. Have made is perfect, unlike Matthew’s present are making. The cave or den remains a robbers’ hiding place, not a modern description of commerce. The scene is not combined with John’s whip.

FOLLOWING CONTEXT / Mark 11:18

The chief priests and teachers of the Scriptures heard this and began looking for a way to kill him. They were afraid of him, because the whole crowd was astonished by his teaching.

MK-095 / EDITORIAL APPARATUS

Unit notes and parallels

Exact adopted main verses and selected contexts are retained.

PARALLEL PASSAGES

Comparing the passages (H-021a, H-108, SR-0114)
Matthew 21:13, Luke 19:46.
No direct Thomas counterpart is established.
Related narrative passages (H-021a): Matthew 21:12–17; Luke 19:45–48; John 2:13–22; also H-108: Matthew 21:12–17; Luke 19:45–48.

MK-096 / Mark 11:22

Have faith in God

PRECEDING CONTEXT / Mark 11:21

Peter remembered and said to him, ‘Rabbi, look! The fig tree you cursed has withered.’

Mark 11:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	λέγει	αὐτοῖς·	Ἔχετε	πίστιν	θεοῦ·
and	having answered	the	Jesus	says	to them	have	faith	of God

CLOSE ENGLISH

And Jesus answers and says to them, ‘Have faith in God.

FLUENT ENGLISH

Jesus replied, ‘Have faith in God.

SECTION NOTES

Have is an imperative. Of God is an objective genitive here: faith in God, rather than faith possessed by God. The adopted SBLGNT assigns the command to 11:22; the inherited Synodal layer places it at the start of 11:23. This is a verse-boundary difference, not a missing saying.

FOLLOWING CONTEXT / Mark 11:23

Truly I tell you, if anyone says to this mountain, “Be lifted up and thrown into the sea,” and does not doubt in their heart but believes that what they say will happen, it will be done for them.

MK-096 / EDITORIAL APPARATUS

Unit notes and parallels

Exact adopted main verses and selected contexts are retained.

PARALLEL PASSAGES

Comparing the passages (H-109, SR-0208)
This comparison is a scene-level connection; an exact counterpart to this separate phrase is not established. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 11, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+11&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 11:3, via TIPs

https://tips.translation.bible/tip_verse/mark-11-3/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 11:17, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1117/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 11:22, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1122/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-097-MK-099 · Mark 11:23-33: prayer, forgiveness, and authority

3 CORPUS UNITS	7 MAIN VERSES	3 ENGLISH LAYERS

Faith and the mountain, prayer and forgiveness, then the challenge about authority and John’s baptism. The traditional verse 11:26 remains visible under its own source label.

Reading sections

MK-097	Faith, prayer, and forgiveness	Mark 11:23-26
MK-098	John’s baptism	Mark 11:29-30
MK-099	The unanswered challenge	Mark 11:33

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Received and will be preserve distinct time perspectives. Traditional 11:26 is separately labeled. Narration, other speakers and Jesus' words remain distinct.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and "the heavens" are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular "they," or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-097 / Mark 11:23-26

Faith, prayer, and forgiveness

PRECEDING CONTEXT / Mark 11:22

Jesus replied, ‘Have faith in God.

Mark 11:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	ὃς	ἂν	εἴπῃ	τῷ	ὄρει	τούτῳ·	Ἄρθητι
truly	I say	to you	that	whoever	[modal]	says	to the	mountain	this	be lifted

καὶ	βλήθητι	εἰς	τὴν	θάλασσαν,	καὶ	μὴ	διακριθῇ	ἐν	τῇ	καρδίᾳ	αὐτοῦ
and	be thrown	into	the	sea	and	not	doubts	in	the	heart	of him

ἀλλὰ	πιστεύῃ	ὅτι	ὃ	λαλεῖ	γίνεται,	ἔσται	αὐτῷ.
but	believes	that	what	he says	happens	it will be	for him

CLOSE ENGLISH

Truly I say to you that whoever says to this mountain, “Be lifted up and thrown into the sea,” and does not doubt in his heart but believes that what he says happens, it will be done for him.

FLUENT ENGLISH

Truly I tell you, if anyone says to this mountain, “Be lifted up and thrown into the sea,” and does not doubt in their heart but believes that what they say will happen, it will be done for them.

Mark 11:24

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	λέγω	ὑμῖν,	πάντα	ὅσα	προσεύχεσθε	καὶ	αἰτεῖσθε,
because of	this	I say	to you	all things	whatever	you pray	and	ask for

πιστεύετε	ὅτι	ἐλάβετε,	καὶ	ἔσται	ὑμῖν.
believe	that	you received	and	it will be	for you

CLOSE ENGLISH

Because of this I say to you: whatever you pray and ask for, believe that you received it, and it will be yours.

FLUENT ENGLISH

That is why I tell you: whatever you ask for in prayer, believe that you have received it, and it will be yours.

Mark 11:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅταν	στήκετε	προσευχόμενοι,	ἀφίετε	εἴ	τι	ἔχετε	κατά
and	whenever	you stand	praying	forgive	if	anything	you have	against

τινος,	ἵνα	καὶ	ὁ	πατὴρ	ὑμῶν	ὁ	ἐν	τοῖς	οὐρανοῖς	ἀφῇ
anyone	so that	also	the	Father	of you	the one	in	the	heavens	may forgive

ὑμῖν	τὰ	παραπτώματα	ὑμῶν.	
you	the	trespasses	of you	

CLOSE ENGLISH

And whenever you stand praying, forgive, if you have anything against anyone, so that your Father in the heavens may also forgive you your trespasses.’

FLUENT ENGLISH

Whenever you stand praying, forgive anyone you have anything against, so that your Father in heaven may forgive your offenses too.’

Mark 11:26

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

Εἰ	δὲ	ὑμεῖς	οὐκ	ἀφίετε,	οὐδὲ	ὁ	πατὴρ	ὑμῶν	ὁ	ἐν	τοῖς
if	but	you	not	forgive	neither	the	Father	of you	the one	in	the

οὐρανοῖς,	ἀφήσει	τὰ	παραπτώματα	ὑμῶν.
heavens	will forgive	the	trespasses	of you

CLOSE ENGLISH

But if you do not forgive, neither will your Father in the heavens forgive your trespasses.

FLUENT ENGLISH

But if you do not forgive, your Father in heaven will not forgive your offenses either.

SECTION NOTES

The mountain command retains two passive forms, with no agent named. The image is not replaced by a particular symbolic obstacle. Believes and happens are present; fluent will happen conveys the latter’s prospective sense. The additional traditional ending whatever he says is absent from the adopted 11:23.

At 11:24 you received is aorist, unlike traditional you receive. Fluent have received conveys that completed perspective; already is not a separate Greek word. The following it will be is independently future. The promise is not expanded into a psychological method.

At 11:25 forgive concerns what one holds against another; so that links it to the Father’s forgiveness. Trespasses and offenses retain the Matthew 6:14-15 convention. Traditional 11:26 is a separate numbered and labeled entry, absent from the SBLGNT main text. Its accented Greek is copied exactly from the adopted source.

FOLLOWING CONTEXT / Mark 11:27

They came to Jerusalem again. As Jesus was walking in the temple courts, the chief priests, teachers of the Scriptures, and elders came up to him

MK-097 / EDITORIAL APPARATUS

Unit notes and parallels

The adopted verse boundaries, speakers and traditional position are preserved.

PARALLEL PASSAGES

Comparing the passages (H-109, SR-0117)
This comparison maps Mark 11:23–24 to Matthew 21:21–22; 11:25 to Matthew 6:14; traditional 11:26 to Matthew 6:15.
Luke 17:6 is thematic: a mulberry tree, not a mountain.
Composite Gospel of Thomas, saying 48 and Gospel of Thomas, saying 106 compare only the mountain-command motif; Thomas's own conditions remain distinct.
TX flags absence of 11:26 in some early witnesses.

MK-098 / Mark 11:29-30

John’s baptism

PRECEDING CONTEXT / Mark 11:28

and asked him, ‘By what authority are you doing these things? Or who gave you the authority to do them?’

Mark 11:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Ἐπερωτήσω	ὑμᾶς	ἕνα	λόγον,	καὶ
the	but	Jesus	said	to them	I will ask	you	one	question	and

ἀποκρίθητέ	μοι,	καὶ	ἐρῶ	ὑμῖν	ἐν	ποίᾳ	ἐξουσίᾳ	ταῦτα	ποιῶ·
answer	me	and	I will tell	you	by	what	authority	these things	I do

CLOSE ENGLISH

But Jesus said to them, ‘I will ask you one question. Answer me, and I will tell you by what authority I do these things.

FLUENT ENGLISH

Jesus told them, ‘I have one question for you. Answer me, and I will tell you by what authority I am doing these things.

Mark 11:30

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	βάπτισμα	τὸ	Ἰωάννου	ἐξ	οὐρανοῦ	ἦν	ἢ	ἐξ	ἀνθρώπων;
the	baptism	the [one]	of John	from	heaven	was	or	from	people

ἀποκρίθητέ	μοι.
answer	me

CLOSE ENGLISH

Was John’s baptism from heaven or from human beings? Answer me.’

FLUENT ENGLISH

Did John’s baptism come from heaven or from people? Answer me.’

SECTION NOTES

One question renders one word or matter in context. Authority concerns the right to do these things. From heaven remains the wording rather than replacing it with from God. Answer me occurs twice and is retained.

The following What should we say? belongs to the interlocutors’ discussion in the adopted SBLGNT. Their imagined response by Jesus is a quotation within that discussion, not a newly spoken saying of Jesus.

FOLLOWING CONTEXT / Mark 11:31

They discussed it among themselves: ‘What should we say? If we say, “From heaven,” he will say, “Then why didn’t you believe him?”

MK-098 / EDITORIAL APPARATUS

Unit notes and parallels

The adopted verse boundaries, speakers and traditional position are preserved.

PARALLEL PASSAGES

Comparing the passages (H-110, SR-0118)
Matthew 21:24–25, Luke 20:3–4.
No direct Thomas counterpart is established.
Related narrative passages (H-110): Matthew 21:23–27; Luke 20:1–8.

MK-099 / Mark 11:33

The unanswered challenge

PRECEDING CONTEXT / Mark 11:32

But should we say, “From people”?’ They were afraid of the crowd, because everyone regarded John as truly a prophet.

Mark 11:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθέντες	τῷ	Ἰησοῦ	λέγουσιν·	Οὐκ	οἴδαμεν.	καὶ	ὁ	Ἰησοῦς	
and	having answered	to	Jesus	they say	not	we know	and	the	Jesus	
λέγει	αὐτοῖς·	Οὐδὲ	ἐγὼ	λέγω	ὑμῖν	ἐν	ποίᾳ	ἐξουσίᾳ	ταῦτα	ποιῶ.
says	to them	neither	I	tell	you	by	what	authority	these things	I do

CLOSE ENGLISH

And they answer Jesus and say, ‘We do not know.’ And Jesus says to them, ‘Neither do I tell you by what authority I do these things.’

FLUENT ENGLISH

They answered Jesus, ‘We don’t know.’ Jesus told them, ‘Then I won’t tell you by what authority I am doing these things.’

SECTION NOTES

We do not know is the interlocutors’ answer. Jesus then refuses to tell them; the present I do not tell is a refusal, expressed as I won’t tell in fluent English, not an admission that he has no authority. The preceding context distinguishes their unfinished deliberation from the narrator’s explanation about the crowd.

MK-099 / EDITORIAL APPARATUS

Unit notes and parallels

The adopted verse boundaries, speakers and traditional position are preserved.

PARALLEL PASSAGES

Comparing the passages (H-110, SR-0119)
Matthew 21:27, Luke 20:8.
No direct Thomas counterpart is established.
Related narrative passages (H-110): Matthew 21:23–27; Luke 20:1–8.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 11, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+11&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 11:23, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1123/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 11:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1124/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 11:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1125/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-100 · Mark 12:1-11: the vineyard, the son, and the rejected stone

1 CORPUS UNITS	11 MAIN VERSES	3 ENGLISH LAYERS

The vineyard parable moves from mistreated messengers to the beloved son, then to the owner’s response and the Scripture about the rejected stone. Mark’s sequence and speakers remain distinct from the parallels.

Reading sections

MK-100	The vineyard and the messengers	Mark 12:1-4
MK-100	The beloved son and the owner’s response	Mark 12:5-9
MK-100	The rejected stone	Mark 12:10-11

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Narrative framing and embedded dialogue are retained. The question beginning in 12:10 ends after the quotation in 12:11. The repeated psalm wording follows the established Matthew translation.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-100 / Mark 12:1-11

The vineyard and the rejected son

The vineyard and the messengers

Mark 12:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἤρξατο	αὐτοῖς	ἐν	παραβολαῖς	λαλεῖν·	Ἀμπελῶνα	ἄνθρωπος
and	he began	to them	in	parables	to speak	a vineyard	a man

ἐφύτευσεν,	καὶ	περιέθηκεν	φραγμὸν	καὶ	ὤρυξεν	ὑπολήνιον	καὶ
planted	and	put around	a fence	and	dug	a winepress pit	and

ᾠκοδόμησεν	πύργον,	καὶ	ἐξέδετο	αὐτὸν	γεωργοῖς,	καὶ	ἀπεδήμησεν.
built	a tower	and	leased	it	to farmers	and	went abroad

CLOSE ENGLISH

And he began to speak to them in parables: ‘A man planted a vineyard, put a fence around it, dug a winepress pit, and built a tower. He leased it to tenant farmers and went abroad.

FLUENT ENGLISH

He began speaking to them in parables: ‘A man planted a vineyard, fenced it in, dug a pit for the winepress, and built a watchtower. He rented it to tenant farmers and went away.

Mark 12:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	πρὸς	τοὺς	γεωργοὺς	τῷ	καιρῷ	δοῦλον,	ἵνα	παρὰ
and	he sent	to	the	farmers	at the	season	a slave	so that	from

τῶν	γεωργῶν	λάβῃ	ἀπὸ	τῶν	καρπῶν	τοῦ	ἀμπελῶνος·
the	farmers	he might receive	from	the	fruits	of the	vineyard

CLOSE ENGLISH

And at the season he sent a slave to the tenant farmers, so that he might receive from them some of the vineyard’s fruit.

FLUENT ENGLISH

At harvest time he sent a slave to the tenants to collect his share of the vineyard’s crop.

Mark 12:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβόντες	αὐτὸν	ἔδειραν	καὶ	ἀπέστειλαν	κενόν.
and	having seized	him	they beat	and	sent away	empty-handed

CLOSE ENGLISH

And they seized him, beat him, and sent him away empty-handed.

FLUENT ENGLISH

They seized him, beat him, and sent him away empty-handed.

Mark 12:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάλιν	ἀπέστειλεν	πρὸς	αὐτοὺς	ἄλλον	δοῦλον·	κἀκεῖνον
and	again	he sent	to	them	another	slave	and that one

ἐκεφαλίωσαν	καὶ	ἠτίμασαν.
they wounded in the head	and	dishonored

CLOSE ENGLISH

And again he sent another slave to them. They wounded that one in the head and dishonored him.

FLUENT ENGLISH

He sent them another slave. They struck him on the head and treated him shamefully.

SECTION NOTES

The opening narrator introduces Jesus’ parable; all of 12:1 remains included. The winepress pit is the collecting installation, rather than a different vineyard. Farmers becomes tenant farmers from the lease arrangement. Slave retains the established rendering of doulos, distinct from a hired worker.

At 12:4 the adopted verb is rendered wounded in the head in the close layer and struck him on the head in the reading layer. The adopted text does not specify stoning or a subsequent sending away.

MK-100 / Mark 12:5-9

The beloved son and the owner’s response

Mark 12:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλον	ἀπέστειλεν·	κἀκεῖνον	ἀπέκτειναν,	καὶ	πολλοὺς	ἄλλους,	οὓς
and	another	he sent	and that one	they killed	and	many	others	some

μὲν	δέροντες	οὓς	δὲ	ἀποκτέννοντες.
indeed	beating	others	but	killing

CLOSE ENGLISH

And he sent another, and that one they killed; and many others, some they beat and others they killed.

FLUENT ENGLISH

He sent another, and they killed him. He sent many more; some they beat, and others they killed.

Mark 12:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἔτι	ἕνα	εἶχεν,	υἱὸν	ἀγαπητόν·	ἀπέστειλεν	αὐτὸν	ἔσχατον	πρὸς	αὐτοὺς
still	one	he had	a son	beloved	he sent	him	last	to	them

λέγων	ὅτι	Ἐντραπήσονται	τὸν	υἱόν	μου.
saying	that	they will respect	the	son	of me

CLOSE ENGLISH

He still had one, a beloved son. He sent him to them last, saying, “They will respect my son.”

FLUENT ENGLISH

He still had one person left to send: his beloved son. He sent him last, thinking, “They will respect my son.”

Mark 12:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖνοι	δὲ	οἱ	γεωργοὶ	πρὸς	ἑαυτοὺς	εἶπαν	ὅτι	Οὗτός	ἐστιν	ὁ
those	but	the	farmers	to	themselves	said	that	this	is	the

κληρονόμος·	δεῦτε	ἀποκτείνωμεν	αὐτόν,	καὶ	ἡμῶν	ἔσται	ἡ	κληρονομία.
heir	come	let us kill	him	and	ours	will be	the	inheritance

CLOSE ENGLISH

But those tenant farmers said among themselves, “This is the heir. Come, let us kill him, and the inheritance will be ours.”

FLUENT ENGLISH

The tenants said to one another, “This is the heir. Let’s kill him, and the inheritance will be ours.”

Mark 12:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβόντες	ἀπέκτειναν	αὐτόν,	καὶ	ἐξέβαλον	αὐτὸν	ἔξω	τοῦ
and	having seized	they killed	him	and	threw	him	outside	the

ἀμπελῶνος.
vineyard

CLOSE ENGLISH

And they seized him, killed him, and threw him out of the vineyard.

FLUENT ENGLISH

They seized him, killed him, and threw him out of the vineyard.

Mark 12:9

Greek: adopted SBLGNT text. Word-order interlinear.

τί	ποιήσει	ὁ	κύριος	τοῦ	ἀμπελῶνος;	ἐλεύσεται	καὶ	ἀπολέσει	τοὺς
what	will do	the	lord	of the	vineyard	he will come	and	destroy	the

γεωργούς,	καὶ	δώσει	τὸν	ἀμπελῶνα	ἄλλοις.
farmers	and	will give	the	vineyard	to others

CLOSE ENGLISH

What will the owner of the vineyard do? He will come and destroy the tenant farmers and give the vineyard to others.

FLUENT ENGLISH

What will the vineyard’s owner do? He will come and destroy the tenants and give the vineyard to others.

SECTION NOTES

At 12:5 He sent is supplied from the narrative to complete the compressed phrase many others. One in 12:6 is the remaining person to send, now identified as a beloved son; it is not another slave. Left to send is supplied in fluent English. Saying becomes thinking as in the Matthew parallel, expressing the owner’s expectation without adding an audience.

The inheritance will be ours preserves the future claim in Mark. At 12:8 the son is killed before he is thrown out; Matthew 21:39 has the reverse order. Mark’s question and answer in 12:9 remain within Jesus’ speech; the answer is not assigned to his hearers.

MK-100 / Mark 12:10-11

The rejected stone

Mark 12:10

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲ	τὴν	γραφὴν	ταύτην	ἀνέγνωτε·	Λίθον	ὃν	ἀπεδοκίμασαν	οἱ
not even	the	Scripture	this	did you read	a stone	which	rejected	the ones

οἰκοδομοῦντες,	οὗτος	ἐγενήθη	εἰς	κεφαλὴν	γωνίας·
building	this	became	into	[the] head	of a corner

CLOSE ENGLISH

Have you not even read this Scripture: “The stone the builders rejected has become the head of the corner;

FLUENT ENGLISH

Haven’t you even read this passage of Scripture: “The stone the builders rejected has become the cornerstone.

Mark 12:11

Greek: adopted SBLGNT text. Word-order interlinear.

παρὰ	κυρίου	ἐγένετο	αὕτη,	καὶ	ἔστιν	θαυμαστὴ	ἐν	ὀφθαλμοῖς	ἡμῶν;
from	[the] Lord	came about	this	and	it is	marvelous	in	[the] eyes	of us

CLOSE ENGLISH

this came from the Lord, and it is marvelous in our eyes”?’

FLUENT ENGLISH

The Lord has done this, and it is wonderful in our eyes”?’

SECTION NOTES

The quotation is Psalm 118:22-23 (117:22-23 in Greek numbering). Its wording follows the established translation in Matthew 21:42. Not even retains the force of oude. The adopted Greek question mark follows 12:11; the English question likewise spans the quotation.

Head of the corner retains the Greek image in the close layer; cornerstone is the reading choice. The precise architectural identification is debated and is not settled by this wording. This came from the Lord refers to the event or outcome; the feminine Greek demonstrative is rendered this, without assigning it a personal referent.

FOLLOWING CONTEXT / Mark 12:12

They wanted to arrest him, but they were afraid of the crowd. They realized that he had told the parable against them. So they left him and went away.

MK-100 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-112, SR-0121)
Matthew 21:33–40, Matthew 21:42–44, Luke 20:9–16, Luke 20:17–18.
Gospel of Thomas, saying 65 is the close vineyard parallel and Gospel of Thomas, saying 66 the close rejected-stone parallel.
These remain two distinct Thomas sayings; the links do not imply identical narrative details.
Related narrative passages (H-112): Matthew 21:33–46; Luke 20:9–19.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 12, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+12&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:1, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-121-2/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:4, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-124-2/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:10-11, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1210-1211/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-101-MK-102 · Mark 12:15-27: the denarius and the resurrection debate

2 CORPUS UNITS	7 MAIN VERSES	3 ENGLISH LAYERS

Two exchanges preserve Jesus’ questions and answers, the opponents’ replies and the narrator’s framing. Repeated sayings follow the established vocabulary without erasing differences between Mark and Matthew.

Reading sections

MK-101	Caesar’s claim and God’s	Mark 12:15-17
MK-102	The God of the living	Mark 12:24-27

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Give back, the passive are raised and the two marriage forms stay visible in the close layer. The quotation in 12:26 has no expressed Greek am; English supplies it. Contexts follow the adopted passage selection.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-101 / Mark 12:15-17

Caesar’s claim and God’s

PRECEDING CONTEXT / Mark 12:14

They came and said to him, ‘Teacher, we know you are truthful and are not swayed by anyone. You don’t show favoritism, but teach God’s way truthfully. Is it lawful to pay the tax to Caesar or not? Should we pay it or not?’

Mark 12:15

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἰδὼς	αὐτῶν	τὴν	ὑπόκρισιν	εἶπεν	αὐτοῖς·	Τί	με	πειράζετε;
he	but	knowing	of them	the	hypocrisy	said	to them	why	me	do you test

φέρετέ	μοι	δηνάριον	ἵνα	ἴδω.
bring	to me	a denarius	so that	I may see

CLOSE ENGLISH

But he, knowing their hypocrisy, said to them, ‘Why are you testing me? Bring me a denarius so that I may see it.’

FLUENT ENGLISH

He saw through their hypocrisy. ‘Why are you trying to trap me?’ he asked. ‘Bring me a denarius so I can look at it.’

Mark 12:16

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἤνεγκαν.	καὶ	λέγει	αὐτοῖς·	Τίνος	ἡ	εἰκὼν	αὕτη	καὶ	ἡ
they	but	brought	and	he says	to them	whose	the	image	this	and	the

ἐπιγραφή;	οἱ	δὲ	εἶπαν	αὐτῷ·	Καίσαρος.
inscription	they	but	said	to him	Caesar’s

CLOSE ENGLISH

And they brought one. And he says to them, ‘Whose image and inscription are these?’ They said to him, ‘Caesar’s.’

FLUENT ENGLISH

They brought him one. ‘Whose image and inscription are on it?’ he asked. ‘Caesar’s,’ they answered.

Mark 12:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Τὰ	Καίσαρος	ἀπόδοτε	Καίσαρι	καὶ
the	but	Jesus	said	to them	the things	of Caesar	give back	to Caesar	and

τὰ	τοῦ	θεοῦ	τῷ	θεῷ.	καὶ	ἐξεθαύμαζον	ἐπ’	αὐτῷ.
the things	of	God	to	God	and	they were greatly amazed	at	him

CLOSE ENGLISH

But Jesus said to them, ‘Give back to Caesar what is Caesar’s, and to God what is God’s.’ And they were greatly amazed at him.

FLUENT ENGLISH

Jesus told them, ‘Give Caesar what belongs to Caesar, and God what belongs to God.’ They were astonished at him.

SECTION NOTES

Hypocrisy is the narrator’s description, not an added address of hypocrites. Testing becomes trying to trap in the reading layer. A denarius remains the named coin without a modern monetary conversion; image and inscription preserve the Matthew vocabulary.

Give back preserves the force of apodote in the close layer. The repeated Caesar-and-God saying follows Matthew 22:21, without importing Matthew’s introductory So or Then. The final amazement belongs to the narrator. The verse itself does not define a complete political theory.

FOLLOWING CONTEXT / Mark 12:18

Some Sadducees, who say there is no resurrection, came to him and began to question him:

MK-101 / EDITORIAL APPARATUS

Unit notes and parallels

Complete source verses retain narration, questions, replies and the adopted context boundaries.

PARALLEL PASSAGES

Comparing the passages (H-114, SR-0123)
Matthew 22:18–21, Luke 20:23–25; Gospel of Thomas, saying 100 is a close comparison.
Thomas’s fuller conclusion is not imported into Mark.
Related narrative passages (H-114): Matthew 22:15–22; Luke 20:20–26.

MK-102 / Mark 12:24-27

The God of the living

PRECEDING CONTEXT / Mark 12:23

At the resurrection, when they rise, whose wife will she be? All seven were married to her.’

Mark 12:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	αὐτοῖς	ὁ	Ἰησοῦς·	Οὐ	διὰ	τοῦτο	πλανᾶσθε	μὴ	εἰδότες	τὰς
said	to them	the	Jesus	not	because of	this	are you mistaken	not	knowing	the

γραφὰς	μηδὲ	τὴν	δύναμιν	τοῦ	θεοῦ;
Scriptures	nor	the	power	of	God

CLOSE ENGLISH

Jesus said to them, ‘Is this not why you are mistaken: because you know neither the Scriptures nor the power of God?

FLUENT ENGLISH

Jesus said to them, ‘Isn’t this why you are mistaken? You understand neither the Scriptures nor God’s power.

Mark 12:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	γὰρ	ἐκ	νεκρῶν	ἀναστῶσιν,	οὔτε	γαμοῦσιν	οὔτε
when	for	from	the dead	they rise	neither	do they marry	nor

γαμίζονται,	ἀλλ’	εἰσὶν	ὡς	ἄγγελοι	ἐν	τοῖς	οὐρανοῖς·
are they given in marriage	but	they are	like	angels	in	the	heavens

CLOSE ENGLISH

For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in the heavens.

FLUENT ENGLISH

When people rise from the dead, they neither marry nor are given in marriage. They are like angels in heaven.

Mark 12:26

Greek: adopted SBLGNT text. Word-order interlinear.

περὶ	δὲ	τῶν	νεκρῶν	ὅτι	ἐγείρονται	οὐκ	ἀνέγνωτε	ἐν	τῇ	βίβλῳ
concerning	but	the	dead	that	they are raised	not	did you read	in	the	book

Μωϋσέως	ἐπὶ	τοῦ	βάτου	πῶς	εἶπεν	αὐτῷ	ὁ	θεὸς	λέγων·	Ἐγὼ	ὁ
of Moses	at	the	bush	how	said	to him	the	God	saying	I	the

θεὸς	Ἀβραὰμ	καὶ	ὁ	θεὸς	Ἰσαὰκ	καὶ	ὁ	θεὸς	Ἰακώβ;
God	of Abraham	and	the	God	of Isaac	and	the	God	of Jacob

CLOSE ENGLISH

But concerning the dead, that they are raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, “I am the God of Abraham and the God of Isaac and the God of Jacob”?

FLUENT ENGLISH

As for the dead being raised, haven’t you read the passage about the bush in the book of Moses? God told him, “I am the God of Abraham, the God of Isaac, and the God of Jacob.”

Mark 12:27

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἔστιν	θεὸς	νεκρῶν	ἀλλὰ	ζώντων·	πολὺ	πλανᾶσθε.
not	he is	God	of the dead	but	of the living	greatly	you are mistaken

CLOSE ENGLISH

He is not the God of the dead, but of the living. You are greatly mistaken.’

FLUENT ENGLISH

He is the God of the living, not the dead. You are badly mistaken.’

SECTION NOTES

The opening question identifies their error in understanding, rather than adding a charge of immoral behavior. At 12:25 people clarifies the general subject. Neither marry nor are given in marriage retains the two Greek forms. Like angels is a comparison, not a statement that people become angels.

The adopted Mark text says angels in the heavens, without Matthew’s of God. At 12:26 they are raised preserves the passive. In the passage about the bush explains the source’s short reference to the book of Moses. The quotation is Exodus 3:6; English supplies am, since this Greek clause has no expressed verb.

The God-of-the-living saying retains the established Matthew wording. Mark then repeats the charge of error emphatically. The preceding context is exactly 12:23 and the following context exactly 12:28; the intervening Sadducee story is not silently added to the selected passage.

FOLLOWING CONTEXT / Mark 12:28

One of the teachers of the Scriptures came up and heard their discussion. Seeing that Jesus had answered them well, he asked him, ‘Which commandment is the most important of all?’

MK-102 / EDITORIAL APPARATUS

Unit notes and parallels

Complete source verses retain narration, questions, replies and the adopted context boundaries.

PARALLEL PASSAGES

Comparing the passages (H-115, SR-0124)
Matthew 22:29–32, Luke 20:34–38.
No direct Thomas counterpart is established.
Distinct Mark wording about the bush and the final rebuke remains visible.
Related narrative passages (H-115): Matthew 22:23–33; Luke 20:27–40.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 12, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+12&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:17, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1217/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1224/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1225/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:26, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1226/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-103-MK-105 · Mark 12:29-37: love, the kingdom, and David’s Lord

3 CORPUS UNITS	7 MAIN VERSES	3 ENGLISH LAYERS

Jesus names the greatest commandments, recognizes a thoughtful reply and asks how David calls the Messiah Lord.

Reading sections

MK-103	Love God and your neighbor	Mark 12:29-31
MK-104	Not far from God’s kingdom	Mark 12:34
MK-105	David’s son and David’s Lord	Mark 12:35-37

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

One, the four terms for wholehearted love, the distance image and both occurrences of Lord are retained.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-103 / Mark 12:29-31

Love God and your neighbor

PRECEDING CONTEXT / Mark 12:28

One of the teachers of the Scriptures came up and heard their discussion. Seeing that Jesus had answered them well, he asked him, ‘Which commandment is the most important of all?’

Mark 12:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ὁ	Ἰησοῦς	ὅτι	Πρώτη	ἐστίν·	Ἄκουε,	Ἰσραήλ,	κύριος	ὁ	θεὸς
answered	the	Jesus	that	first	is	hear	Israel	Lord	the	God

ἡμῶν	κύριος	εἷς	ἐστιν,
of us	Lord	one	is

CLOSE ENGLISH

Jesus answered, ‘The first is: “Hear, Israel: the Lord our God, the Lord is one,

FLUENT ENGLISH

Jesus answered, ‘The most important is: “Listen, Israel: the Lord our God, the Lord is one.

Mark 12:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀγαπήσεις	κύριον	τὸν	θεόν	σου	ἐξ	ὅλης	τῆς	καρδίας	σου	καὶ
and	you shall love	Lord	the	God	of you	from	all	the	heart	of you	and

ἐξ	ὅλης	τῆς	ψυχῆς	σου	καὶ	ἐξ	ὅλης	τῆς	διανοίας	σου	καὶ	ἐξ
from	all	the	soul	of you	and	from	all	the	mind	of you	and	from

ὅλης	τῆς	ἰσχύος	σου.
all	the	strength	of you

CLOSE ENGLISH

and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”

FLUENT ENGLISH

Love the Lord your God with all your heart, all your soul, all your mind, and all your strength.”

Mark 12:31

Greek: adopted SBLGNT text. Word-order interlinear.

δευτέρα	αὕτη·	Ἀγαπήσεις	τὸν	πλησίον	σου	ὡς	σεαυτόν.	μείζων	τούτων
second	this	you shall love	the	neighbor	of you	as	yourself	greater	than these

ἄλλη	ἐντολὴ	οὐκ	ἔστιν.
another	commandment	not	is

CLOSE ENGLISH

The second is this: “You shall love your neighbor as yourself.” No other commandment is greater than these.’

FLUENT ENGLISH

The second is: “Love your neighbor as yourself.” No other commandment is greater than these.’

SECTION NOTES

First expresses rank in the question and answer; the reading layer uses most important. The opening quotation is Deuteronomy 6:4-5. The Lord is one is the chosen reading of the compact declaration; the alternatives one Lord and the Lord alone are not silently merged into it.

The four terms heart, soul, mind and strength remain distinct. You shall love preserves the command-form future in the close layer; Love conveys the command in fluent English. The neighbor command is Leviticus 19:18 and follows the established Matthew wording. Mark does not add like it before second.

FOLLOWING CONTEXT / Mark 12:32

The teacher of the Scriptures said to him, ‘Well said, Teacher. You are right that he is one, and there is no other besides him;

MK-103 / EDITORIAL APPARATUS

Unit notes and parallels

Adopted boundaries and identical wording in overlapping contexts are preserved.

PARALLEL PASSAGES

Comparing the passages (H-116, SR-0125)
Matthew 22:37–40.
No direct Thomas counterpart is established.
The fourfold list in Mark and the opening Hear, Israel remain distinct from Matthew.
Related narrative passages (H-116): Matthew 22:34–40.

MK-104 / Mark 12:34

Not far from God’s kingdom

PRECEDING CONTEXT / Mark 12:33

and to love him with all your heart, all your understanding, and all your strength, and to love your neighbor as yourself, is more important than all whole burnt offerings and sacrifices.’

Mark 12:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Ἰησοῦς	ἰδὼν	αὐτὸν	ὅτι	νουνεχῶς	ἀπεκρίθη	εἶπεν	αὐτῷ·	Οὐ
and	the	Jesus	having seen	him	that	wisely	he answered	said	to him	not

μακρὰν	εἶ	ἀπὸ	τῆς	βασιλείας	τοῦ	θεοῦ.	καὶ	οὐδεὶς	οὐκέτι	ἐτόλμα
far	you are	from	the	kingdom	of	God	and	no one	any longer	dared

αὐτὸν	ἐπερωτῆσαι.
him	to question

CLOSE ENGLISH

And Jesus, seeing that he had answered wisely, said to him, ‘You are not far from the kingdom of God.’ And no one dared to question him any longer.

FLUENT ENGLISH

Jesus saw that he had answered wisely and told him, ‘You are not far from God’s kingdom.’ After that, no one dared to ask him any more questions.

SECTION NOTES

Jesus recognizes the scribe’s wise answer. Not far retains the distance image; no conversion is asserted. The last sentence is narration.

Context 12:33 continues the scribe’s words. Understanding (synesis) differs from mind (dianoia) in 12:30; the two sacrifice terms remain distinct.

FOLLOWING CONTEXT / Mark 12:35

As he taught in the temple courts, Jesus asked, ‘How can the teachers of the Scriptures say that the Messiah is David’s son?

MK-104 / EDITORIAL APPARATUS

Unit notes and parallels

Adopted boundaries and identical wording in overlapping contexts are preserved.

PARALLEL PASSAGES

Comparing the passages (H-116, SR-0209)
This comparison is a scene-level connection; an exact counterpart to the individual saying is not established. No direct Thomas counterpart is established.

MK-105 / Mark 12:35-37

David’s son and David’s Lord

PRECEDING CONTEXT / Mark 12:34

Jesus saw that he had answered wisely and told him, ‘You are not far from God’s kingdom.’ After that, no one dared to ask him any more questions.

Mark 12:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	ἔλεγεν	διδάσκων	ἐν	τῷ	ἱερῷ·	Πῶς
and	answering	the	Jesus	was saying	teaching	in	the	temple	how

λέγουσιν	οἱ	γραμματεῖς	ὅτι	ὁ	χριστὸς	υἱὸς	Δαυίδ	ἐστιν;
say	the	scribes	that	the	Christ	son	of David	is

CLOSE ENGLISH

And Jesus responded as he was teaching in the temple: ‘How do the scribes say that the Christ is David’s son?

FLUENT ENGLISH

As he taught in the temple courts, Jesus asked, ‘How can the teachers of the Scriptures say that the Messiah is David’s son?

Mark 12:36

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	Δαυὶδ	εἶπεν	ἐν	τῷ	πνεύματι	τῷ	ἁγίῳ·	Εἶπεν	κύριος	τῷ
himself	David	said	in	the	Spirit	the	Holy	said	Lord	to the

κυρίῳ	μου·	Κάθου	ἐκ	δεξιῶν	μου	ἕως	ἂν	θῶ	τοὺς	ἐχθρούς	σου
Lord	of me	sit	at	[the] right	of me	until	[modal]	I put	the	enemies	of you

ὑποκάτω	τῶν	ποδῶν	σου.
beneath	the	feet	of you

CLOSE ENGLISH

David himself said in the Holy Spirit: “The Lord said to my Lord, ‘Sit at my right until I put your enemies beneath your feet.’”

FLUENT ENGLISH

David himself, speaking by the Holy Spirit, said, “The Lord said to my Lord, ‘Sit at my right until I put your enemies beneath your feet.’”

Mark 12:37

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	Δαυὶδ	λέγει	αὐτὸν	κύριον,	καὶ	πόθεν	αὐτοῦ	ἐστιν	υἱός;	καὶ	ὁ
himself	David	calls	him	Lord	and	how	of him	is	son	and	the

πολὺς	ὄχλος	ἤκουεν	αὐτοῦ	ἡδέως.
large	crowd	was listening	to him	gladly

CLOSE ENGLISH

David himself calls him Lord, and how is he his son?’ And the large crowd was listening to him gladly.

FLUENT ENGLISH

David himself calls him Lord. How, then, can he be David’s son?’ The large crowd listened to him with delight.

SECTION NOTES

Christ in the close layer and Messiah in fluent English render the same title. Son of David retains the traditional descent expression. Mark supplies no new question by an interlocutor at 12:35; responded renders the conventional introductory participle.

Psalm 110:1 (109:1 in Greek numbering) keeps both occurrences of Lord and the same repeated wording as Matthew 22:44. Speaking by explains in the Holy Spirit in the reading layer. Beneath your feet follows the adopted Mark wording, rather than importing the variant footstool.

The two emphatic occurrences of David himself are retained. The final question is Jesus’ speech; the large crowd’s pleasure is the narrator’s report. The question is not turned into an explicit denial of Davidic descent.

FOLLOWING CONTEXT / Mark 12:38

As he taught, he said, ‘Watch out for the teachers of the Scriptures who like to walk around in long robes and to be greeted in the marketplaces

MK-105 / EDITORIAL APPARATUS

Unit notes and parallels

Adopted boundaries and identical wording in overlapping contexts are preserved.

PARALLEL PASSAGES

Comparing the passages (H-117, SR-0126)
Matthew 22:42–45, Luke 20:41–44.
No direct Thomas counterpart is established.
The shared psalm wording does not erase the different narrative framing.
Related narrative passages (H-117): Matthew 22:41–46; Luke 20:40–44.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 12, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+12&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:29, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1229/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:34, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1234/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:36, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1236/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-106-MK-107 · Mark 12:38-44: widows’ houses and the widow’s gift

2 CORPUS UNITS	5 MAIN VERSES	3 ENGLISH LAYERS

The warning against honor-seeking and exploitation is followed by the widow’s contribution.

Reading sections

MK-106	Honor-seeking and widows’ houses	Mark 12:38-40
MK-107	The widow’s whole livelihood	Mark 12:43-44

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The comparison with traditional Matthew 23:14 is distinguished from the SBLGNT status of Mark 12:40.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-106 / Mark 12:38-40

Honor-seeking and widows’ houses

PRECEDING CONTEXT / Mark 12:37

David himself calls him Lord. How, then, can he be David’s son?’ The large crowd listened to him with delight.

Mark 12:38

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐν	τῇ	διδαχῇ	αὐτοῦ	ἔλεγεν·	Βλέπετε	ἀπὸ	τῶν	γραμματέων
and	in	the	teaching	of him	he was saying	beware	of	the	scribes

τῶν	θελόντων	ἐν	στολαῖς	περιπατεῖν	καὶ	ἀσπασμοὺς	ἐν	ταῖς
the ones	wanting	in	robes	to walk	and	greetings	in	the

ἀγοραῖς
marketplaces

CLOSE ENGLISH

And in his teaching he was saying, ‘Beware of the scribes who like to walk around in robes and desire greetings in the marketplaces

FLUENT ENGLISH

As he taught, he said, ‘Watch out for the teachers of the Scriptures who like to walk around in long robes and to be greeted in the marketplaces

Mark 12:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πρωτοκαθεδρίας	ἐν	ταῖς	συναγωγαῖς	καὶ	πρωτοκλισίας	ἐν	τοῖς
and	chief seats	in	the	synagogues	and	places of honor	at	the

δείπνοις,
dinners

CLOSE ENGLISH

and the chief seats in the synagogues and the places of honor at dinners.

FLUENT ENGLISH

and the best seats in synagogues and the places of honor at banquets.

Mark 12:40

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	κατεσθίοντες	τὰς	οἰκίας	τῶν	χηρῶν	καὶ	προφάσει	μακρὰ
the ones	devouring	the	houses	of the	widows	and	as a pretext	at length

προσευχόμενοι·	οὗτοι	λήμψονται	περισσότερον	κρίμα.
praying	these	will receive	greater	judgment

CLOSE ENGLISH

They devour widows’ houses and pray at length as a pretext; these will receive greater judgment.’

FLUENT ENGLISH

They devour widows’ houses and make a show of lengthy prayers. They will face a harsher judgment.’

SECTION NOTES

The warning continues from 12:38 into 12:39. The source’s list shares the verb like; desire and to be greeted make its English syntax readable. The change to They at 12:40 supplies a natural sentence while retaining the same subjects.

Devour widows’ houses keeps the metaphor for consuming their property. For show is the chosen force of the pretext phrase; no particular method of exploitation is added. Greater judgment and harsher judgment preserve the wording already used in traditional Matthew 23:14. Mark 12:40 itself is SBLGNT main text.

FOLLOWING CONTEXT / Mark 12:41

He sat down opposite the treasury and watched the crowd putting in coins. Many rich people put in large amounts.

MK-106 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-118, SR-0210)
Luke 20:46–47; Matthew 23:6–7 for Mark 12:38–39; traditional Matthew 23:14 (Matthew 23:13–22) for 12:40.
Matthew 23:14 is absent from Matthew’s SBLGNT main text; this does not make Mark 12:40 traditional.
No direct Thomas counterpart is established.
Related narrative passages (H-118): Matthew 23:1–39; Luke 20:45–47.

MK-107 / Mark 12:43-44

The widow’s whole livelihood

PRECEDING CONTEXT / Mark 12:42

Then a poor widow came and put in two lepta, worth one quadrans.

Mark 12:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	τοὺς	μαθητὰς	αὐτοῦ	εἶπεν	αὐτοῖς·	Ἀμὴν	λέγω
and	having called to him	the	disciples	of him	he said	to them	truly	I say

ὑμῖν	ὅτι	ἡ	χήρα	αὕτη	ἡ	πτωχὴ	πλεῖον	πάντων	ἔβαλεν	τῶν
to you	that	the	widow	this	the	poor	more	than all	put in	the ones

βαλλόντων	εἰς	τὸ	γαζοφυλάκιον·
putting	into	the	treasury

CLOSE ENGLISH

And he called his disciples to him and said to them, ‘Truly I say to you that this poor widow put in more than all those putting money into the treasury.

FLUENT ENGLISH

He called his disciples over and told them, ‘Truly I tell you, this poor widow put in more than all the others who contributed to the treasury.

Mark 12:44

Greek: adopted SBLGNT text. Word-order interlinear.

πάντες	γὰρ	ἐκ	τοῦ	περισσεύοντος	αὐτοῖς	ἔβαλον,	αὕτη	δὲ	ἐκ	τῆς
all	for	out of	what	abounds	to them	put in	she	but	out of	the

ὑστερήσεως	αὐτῆς	πάντα	ὅσα	εἶχεν	ἔβαλεν,	ὅλον	τὸν	βίον	αὐτῆς.
poverty	of her	all	that	she had	put in	whole	the	livelihood	of her

CLOSE ENGLISH

For they all put in out of their abundance, but she, out of her poverty, put in all that she had, her whole livelihood.’

FLUENT ENGLISH

They all gave from their surplus, but she, poor as she was, gave everything she had, all she had to live on.’

SECTION NOTES

The narrator’s call to the disciples remains part of 12:43. More preserves Jesus’ comparison; the explanation concerns surplus and need. The text is not expanded with a new command to give or with a rule about later rewards.

Livelihood renders bios here as means of living. The final phrase restates the extent of everything she had; it is not a statement about her lifespan. Context 12:42 keeps lepta and quadrans, including the conversion given by Mark, without a modern currency equivalent.

MK-107 / EDITORIAL APPARATUS

Unit notes and parallels

PARALLEL PASSAGES

Comparing the passages (H-119, SR-0211)
Luke 21:3–4.
No direct Thomas counterpart is established.
Related narrative passages (H-119): Luke 21:1–4.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 12, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+12&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:40, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1240/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 12:44, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1244/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-108-MK-110 · Mark 13:2-13: the temple, deception and witness

3 CORPUS UNITS	10 MAIN VERSES	3 ENGLISH LAYERS

The temple prediction leads into warnings about deception, war, persecution and the disciples’ witness.

Reading sections

MK-108	The temple buildings	Mark 13:2
MK-109	Deception and the beginning of birth pains	Mark 13:5-8
MK-110	Witness before authorities	Mark 13:9-11
MK-110	Betrayal and endurance	Mark 13:12-13

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Shared contexts 13:8 and 13:9 use the same verse records as the main text. The surrounding discourse remains open; the final reader aside is preserved in context.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

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MK-108 / Mark 13:2

The temple buildings

PRECEDING CONTEXT / Mark 13:1

As Jesus was leaving the temple, one of his disciples said to him, ‘Teacher, look at those magnificent stones and buildings!’

Mark 13:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Βλέπεις	ταύτας	τὰς	μεγάλας	οἰκοδομάς;
and	the	Jesus	said	to him	do you see	these	the	great	buildings

οὐ	μὴ	ἀφεθῇ	ὧδε	λίθος	ἐπὶ	λίθον	ὃς	οὐ	μὴ	καταλυθῇ.
not	at all	will be left	here	a stone	upon	a stone	which	not	at all	will be torn down

CLOSE ENGLISH

And Jesus said to him, ‘Do you see these great buildings? No stone will be left here upon another that will not be torn down.’

FLUENT ENGLISH

Jesus said to him, ‘Do you see these great buildings? Not one stone here will be left standing on another. They will all be torn down.’

SECTION NOTES

Both clauses about the stones contain emphatic Greek negatives. The fluent layer divides the sentence for clarity. Mark addresses the disciple in the singular and does not include Matthew’s Truly I say to you.

The preceding and following context changes the setting from departure from the temple to a private question on the Mount of Olives. All four named disciples remain in 13:3.

FOLLOWING CONTEXT / Mark 13:3

As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately,

MK-108 / PARALLELS

Comparing the passages (H-120, SR-0132)
Matthew 24:2; Luke 21:6.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

MK-109 / Mark 13:5-8

Deception and the beginning of birth pains

PRECEDING CONTEXT / Mark 13:4

‘Tell us, when will these things happen? And what will be the sign that all these things are about to be fulfilled?’

Mark 13:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἤρξατο	λέγειν	αὐτοῖς·	Βλέπετε	μή	τις	ὑμᾶς	πλανήσῃ·
the	and	Jesus	began	to say	to them	see to it	lest	anyone	you	lead astray

CLOSE ENGLISH

And Jesus began to say to them, ‘See that no one leads you astray.

FLUENT ENGLISH

Jesus began to tell them, ‘Take care that no one misleads you.

Mark 13:6

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	ἐλεύσονται	ἐπὶ	τῷ	ὀνόματί	μου	λέγοντες	ὅτι	Ἐγώ	εἰμι,	καὶ
many	will come	in	the	name	of me	saying	that	I	am	and

πολλοὺς	πλανήσουσιν.
many	they will lead astray

CLOSE ENGLISH

Many will come in my name, saying, “I am he,” and they will lead many astray.

FLUENT ENGLISH

Many will come in my name, saying, “I am he,” and they will mislead many people.

Mark 13:7

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	δὲ	ἀκούσητε	πολέμους	καὶ	ἀκοὰς	πολέμων,	μὴ	θροεῖσθε·
when	but	you hear	wars	and	reports	of wars	not	be alarmed

δεῖ	γενέσθαι,	ἀλλ’	οὔπω	τὸ	τέλος.
it is necessary	to happen	but	not yet	the	end

CLOSE ENGLISH

But when you hear of wars and reports of wars, do not be alarmed. This must happen, but the end is not yet.

FLUENT ENGLISH

When you hear about wars and rumors of wars, do not be alarmed. These things must happen, but the end has not yet come.

Mark 13:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγερθήσεται	γὰρ	ἔθνος	ἐπ’	ἔθνος	καὶ	βασιλεία	ἐπὶ	βασιλείαν,
will rise	for	nation	against	nation	and	kingdom	against	kingdom

ἔσονται	σεισμοὶ	κατὰ	τόπους,	ἔσονται	λιμοί·	ἀρχὴ	ὠδίνων
there will be	earthquakes	in	places	there will be	famines	beginning	of birth pains

ταῦτα.
these things

CLOSE ENGLISH

For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These things are the beginning of birth pains.

FLUENT ENGLISH

Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in different places and famines. This is the beginning of birth pains.

SECTION NOTES

I am he supplies he without importing Matthew’s title Messiah. Wars are not identified as the end. Mark places earthquakes before famines; the adopted text has no added disturbances.

FOLLOWING CONTEXT / Mark 13:9

Be on your guard. They will hand you over to councils and beat you in synagogues. You will be brought before governors and kings because of me, to bear witness to them.

MK-109 / PARALLELS

Comparing the passages (H-120, SR-0133). Matthew 24:4–8; Luke 21:8–11. Preserve each account’s lists, timing and wording. No direct Thomas counterpart is established. Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

MK-110 / Mark 13:9-13

Witness and endurance

PRECEDING CONTEXT / Mark 13:8

Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in different places and famines. This is the beginning of birth pains.

Witness before authorities

Mark 13:9

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπετε	δὲ	ὑμεῖς	ἑαυτούς·	παραδώσουσιν	ὑμᾶς	εἰς	συνέδρια	καὶ	εἰς
watch	but	you	yourselves	they will hand over	you	to	councils	and	in

συναγωγὰς	δαρήσεσθε	καὶ	ἐπὶ	ἡγεμόνων	καὶ	βασιλέων
synagogues	you will be beaten	and	before	governors	and	kings

σταθήσεσθε	ἕνεκεν	ἐμοῦ	εἰς	μαρτύριον	αὐτοῖς.
you will be made to stand	because of	me	for	a testimony	to them

CLOSE ENGLISH

But watch yourselves. They will hand you over to councils, and you will be beaten in synagogues, and you will be made to stand before governors and kings because of me, as a testimony to them.

FLUENT ENGLISH

Be on your guard. They will hand you over to councils and beat you in synagogues. You will be brought before governors and kings because of me, to bear witness to them.

Mark 13:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰς	πάντα	τὰ	ἔθνη	πρῶτον	δεῖ	κηρυχθῆναι	τὸ	εὐαγγέλιον.
and	to	all	the	nations	first	it is necessary	to be proclaimed	the	good news

CLOSE ENGLISH

And the good news must first be proclaimed to all the nations.

FLUENT ENGLISH

The good news must first be proclaimed to all nations.

Mark 13:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅταν	ἄγωσιν	ὑμᾶς	παραδιδόντες,	μὴ	προμεριμνᾶτε	τί
and	when	they lead away	you	handing over	not	worry beforehand	what

λαλήσητε,	ἀλλ’	ὃ	ἐὰν	δοθῇ	ὑμῖν	ἐν	ἐκείνῃ	τῇ	ὥρᾳ	τοῦτο
you should say	but	whatever	may	be given	to you	in	that	the	hour	this

λαλεῖτε,	οὐ	γάρ	ἐστε	ὑμεῖς	οἱ	λαλοῦντες	ἀλλὰ	τὸ	πνεῦμα	τὸ
speak	not	for	are	you	the ones	speaking	but	the	Spirit	the

ἅγιον.
Holy

CLOSE ENGLISH

And when they lead you away, handing you over, do not worry beforehand about what you should say, but say whatever is given to you in that hour. For it is not you who are speaking, but the Holy Spirit.

FLUENT ENGLISH

When they take you into custody and hand you over for trial, do not worry beforehand about what to say. Say whatever you are given at that very hour, for it is the Holy Spirit speaking, not you.

SECTION NOTES

The emphatic you in 13:9 turns attention to the disciples themselves. Councils, synagogue beatings, governors and kings remain distinct. Nations in 13:10 retains the breadth of ethne; no modern political boundaries are implied.

The arrest-and-handover wording in 13:11 is made explicit as custody and trial in the fluent layer. The passive will be given remains passive. Mark names the Holy Spirit; Father’s Spirit from Matthew and mouth and wisdom from Luke are not inserted.

Family betrayal and endurance preserve the established wording of Matthew 10:21-22 where the Greek agrees. The end and will be saved are not narrowed to a particular timetable or kind of deliverance. Context 13:14 retains the reader aside and does not add Daniel or the holy place.

MK-110 / Mark 13:12-13

Betrayal and endurance

Mark 13:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραδώσει	ἀδελφὸς	ἀδελφὸν	εἰς	θάνατον	καὶ	πατὴρ	τέκνον,	καὶ
and	will hand over	brother	brother	to	death	and	a father	a child	and

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

CLOSE ENGLISH

And brother will hand over brother to death, and a father his child, and children will rise against parents and put them to death.

FLUENT ENGLISH

Brother will betray brother to death, and a father his child. Children will turn against their parents and have them put to death.

Mark 13:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔσεσθε	μισούμενοι	ὑπὸ	πάντων	διὰ	τὸ	ὄνομά	μου.	ὁ	δὲ
and	you will be	hated	by	all	because of	the	name	of me	the one	but

ὑπομείνας	εἰς	τέλος	οὗτος	σωθήσεται.
having endured	to	[the] end	this one	will be saved

CLOSE ENGLISH

And you will be hated by all because of my name. But the one who endures to the end, that one will be saved.

FLUENT ENGLISH

Everyone will hate you because of my name. But whoever endures to the end will be saved.

FOLLOWING CONTEXT / Mark 13:14

But when you see the desolating abomination standing where it should not be (let the reader understand), then those in Judea must flee to the mountains,

MK-110 / PARALLELS

Comparing the passages (H-120, SR-0212)
Matthew 10:17–22, Matthew 24:9–14, Luke 21:12–19; also Luke 12:11–12.
The descriptions of help in speaking remain distinct.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 13, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+13&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:6, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-136/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:11, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1311/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:14, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1314/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-111-MK-112 · Mark 13:14-23: flight, affliction and warning

2 CORPUS UNITS	10 MAIN VERSES	3 ENGLISH LAYERS

The discourse moves from persecution to flight and severe affliction, then warns against deceptive claims.

Reading sections

MK-111	Flee without turning back	Mark 13:14-16
MK-111	Affliction and the shortened days	Mark 13:17-20
MK-112	False messiahs and advance warning	Mark 13:21-23

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The masculine standing, past-tense shortening and abbreviated wording of Mark are explained in the notes.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

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MK-111 / Mark 13:14-20

Flight and the shortened days

PRECEDING CONTEXT / Mark 13:13

Everyone will hate you because of my name. But whoever endures to the end will be saved.

Flee without turning back

Mark 13:14

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅταν	δὲ	ἴδητε	τὸ	βδέλυγμα	τῆς	ἐρημώσεως	ἑστηκότα	ὅπου	οὐ	δεῖ,
when	but	you see	the	abomination	of the	desolation	standing	where	not	it ought

ὁ	ἀναγινώσκων	νοείτω,	τότε	οἱ	ἐν	τῇ	Ἰουδαίᾳ	φευγέτωσαν
the one	reading	let understand	then	the ones	in	[art.]	Judea	let flee

εἰς	τὰ	ὄρη,
to	the	mountains

CLOSE ENGLISH

But when you see the abomination of desolation standing where it ought not to be (let the reader understand), then let those in Judea flee to the mountains,

FLUENT ENGLISH

But when you see the desolating abomination standing where it should not be (let the reader understand), then those in Judea must flee to the mountains,

Mark 13:15

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἐπὶ	τοῦ	δώματος	μὴ	καταβάτω	μηδὲ	εἰσελθάτω	τι	ἆραι
the one	on	the	housetop	not	let come down	nor	let enter	anything	to take

ἐκ	τῆς	οἰκίας	αὐτοῦ,
from	the	house	of him

CLOSE ENGLISH

let the person on the housetop not come down or enter to take anything from his house,

FLUENT ENGLISH

and anyone on the roof must not go down or enter the house to get anything.

Mark 13:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	εἰς	τὸν	ἀγρὸν	μὴ	ἐπιστρεψάτω	εἰς	τὰ	ὀπίσω	ἆραι	τὸ
and	the one	in	the	field	not	let turn	to	the	back	to take	the

ἱμάτιον	αὐτοῦ.
cloak	of him

CLOSE ENGLISH

and let the person in the field not turn back to take his cloak.

FLUENT ENGLISH

Anyone in the field must not go back for their cloak.

SECTION NOTES

The reader aside in 13:14 is preserved in parentheses. Standing is masculine although abomination is neuter. English it follows the noun; the grammatical mismatch may suggest personification or a personal referent, but the translation does not identify one. The adopted Mark text does not name Daniel or a holy place.

MK-111 / Mark 13:17-20

Affliction and the shortened days

Mark 13:17

Greek: adopted SBLGNT text. Word-order interlinear.

οὐαὶ	δὲ	ταῖς	ἐν	γαστρὶ	ἐχούσαις	καὶ	ταῖς	θηλαζούσαις	ἐν
woe	but	to the ones	in	[the] womb	having	and	to the ones	nursing	in

ἐκείναις	ταῖς	ἡμέραις.
those	the	days

CLOSE ENGLISH

But woe to those who are pregnant and those who are nursing in those days!

FLUENT ENGLISH

How terrible those days will be for women who are pregnant or nursing babies!

Mark 13:18

Greek: adopted SBLGNT text. Word-order interlinear.

προσεύχεσθε	δὲ	ἵνα	μὴ	γένηται	χειμῶνος·
pray	but	that	not	it may happen	in winter

CLOSE ENGLISH

But pray that it does not happen in winter.

FLUENT ENGLISH

Pray that this will not happen in winter.

Mark 13:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσονται	γὰρ	αἱ	ἡμέραι	ἐκεῖναι	θλῖψις	οἵα	οὐ	γέγονεν	τοιαύτη
will be	for	the	days	those	affliction	such as	not	has happened	such

ἀπ’	ἀρχῆς	κτίσεως	ἣν	ἔκτισεν	ὁ	θεὸς	ἕως	τοῦ	νῦν	καὶ	οὐ
from	[the] beginning	of creation	which	created	the	God	until	the	now	and	not

μὴ	γένηται.
at all	will happen

CLOSE ENGLISH

For those days will be affliction such as has not happened from the beginning of the creation that God created until now, and never will happen.

FLUENT ENGLISH

Those days will bring suffering unlike anything since the beginning of the world God created, and nothing like it will ever happen again.

Mark 13:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰ	μὴ	ἐκολόβωσεν	κύριος	τὰς	ἡμέρας,	οὐκ	ἂν	ἐσώθη
and	if	not	had shortened	[the] Lord	the	days	not	[modal]	would have been saved

πᾶσα	σάρξ.	ἀλλὰ	διὰ	τοὺς	ἐκλεκτοὺς	οὓς	ἐξελέξατο	ἐκολόβωσεν
all	flesh	but	because of	the	chosen ones	whom	he chose	he shortened

τὰς	ἡμέρας.
the	days

CLOSE ENGLISH

And if the Lord had not shortened the days, no flesh would have been saved. But for the sake of the chosen, whom he chose, he shortened the days.

FLUENT ENGLISH

If the Lord had not cut that time short, no one would have survived. But for the sake of his chosen people, those he chose, he cut that time short.

SECTION NOTES

Mark 13:18 leaves its subject unspecified and has no Sabbath restriction. Creation that God created retains the repeated root; the fluent layer uses world.

Verse 20 retains past forms within the future warning without adding decided. No flesh means no one; survived is the contextual choice. Chosen and chose preserve the repeated root.

FOLLOWING CONTEXT / Mark 13:21

If anyone then tells you, “Look, the Messiah is here!” or, “Look, there he is!” do not believe it.

MK-111 / PARALLELS

Comparing the passages (H-120, SR-0133)
Matthew 24:15–22; compare Luke 21:20–24, where the sign is Jerusalem surrounded by armies.
Preserve that difference and the absence of Daniel’s name from the adopted Mark text.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

MK-112 / Mark 13:21-23

False messiahs and advance warning

PRECEDING CONTEXT / Mark 13:20

If the Lord had not cut that time short, no one would have survived. But for the sake of his chosen people, those he chose, he cut that time short.

Mark 13:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	ἐάν	τις	ὑμῖν	εἴπῃ·	Ἴδε	ὧδε	ὁ	χριστός,	Ἴδε	ἐκεῖ,	μὴ
and	then	if	anyone	to you	says	look	here	the	Messiah	look	there	not

πιστεύετε·
believe

CLOSE ENGLISH

And then if anyone says to you, “Look, here is the Messiah! Look, there!” do not believe it.

FLUENT ENGLISH

If anyone then tells you, “Look, the Messiah is here!” or, “Look, there he is!” do not believe it.

Mark 13:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγερθήσονται	γὰρ	ψευδόχριστοι	καὶ	ψευδοπροφῆται	καὶ	δώσουσιν	σημεῖα
will arise	for	false messiahs	and	false prophets	and	they will give	signs

καὶ	τέρατα	πρὸς	τὸ	ἀποπλανᾶν	εἰ	δυνατὸν	τοὺς	ἐκλεκτούς·
and	wonders	for	the	leading astray	if	possible	the	chosen ones

CLOSE ENGLISH

For false messiahs and false prophets will arise and give signs and wonders to lead astray, if possible, the chosen.

FLUENT ENGLISH

False messiahs and false prophets will arise and perform signs and wonders to mislead the chosen, if possible.

Mark 13:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	δὲ	βλέπετε·	προείρηκα	ὑμῖν	πάντα.
you	but	be on guard	I have told beforehand	you	all things

CLOSE ENGLISH

But you, be on guard. I have told you all things beforehand.

FLUENT ENGLISH

Be on your guard. I have told you all this in advance.

SECTION NOTES

The fluent or in 13:21 supplies the relationship between the two reported claims. Mark expressly says there in the second claim. No adjective great or emphatic even is imported into 13:22 from Matthew 24:24.

Give signs becomes perform signs in idiomatic English. If possible remains qualified rather than a categorical statement about the chosen. The final warning retains Mark’s you and all things.

FOLLOWING CONTEXT / Mark 13:24

But in those days, after that suffering, the sun will be darkened, and the moon will not give its light,

MK-112 / PARALLELS

Comparing the passages (H-120, SR-0213)
Matthew 24:23–25, false claims, signs and advance warning.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

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Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:14, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1314/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:20, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1320/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:22, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1322/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-113-MK-114 · Mark 13:24-37: coming, enduring words and watchfulness

2 CORPUS UNITS	14 MAIN VERSES	3 ENGLISH LAYERS

The discourse closes with the coming of the Son of Man, the fig-tree comparison, the unknown hour and the command to keep watch.

Reading sections

MK-113	The Son of Man and the gathering	Mark 13:24-27
MK-113	The fig tree and enduring words	Mark 13:28-31
MK-113	The day and hour	Mark 13:32-33
MK-114	The master and the doorkeeper	Mark 13:34-37

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The quotation continues through the section divisions and closes at the end of the discourse.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

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MK-113 / Mark 13:24-33

Coming, nearness and the unknown hour

PRECEDING CONTEXT / Mark 13:23

Be on your guard. I have told you all this in advance.

The Son of Man and the gathering

Mark 13:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀλλὰ	ἐν	ἐκείναις	ταῖς	ἡμέραις	μετὰ	τὴν	θλῖψιν	ἐκείνην	ὁ	ἥλιος
but	in	those	the	days	after	the	affliction	that	the	sun

σκοτισθήσεται,	καὶ	ἡ	σελήνη	οὐ	δώσει	τὸ	φέγγος	αὐτῆς,
will be darkened	and	the	moon	not	will give	the	light	of it

CLOSE ENGLISH

But in those days, after that affliction, the sun will be darkened, and the moon will not give its light,

FLUENT ENGLISH

But in those days, after that suffering, the sun will be darkened, and the moon will not give its light,

Mark 13:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	ἀστέρες	ἔσονται	ἐκ	τοῦ	οὐρανοῦ	πίπτοντες,	καὶ	αἱ	δυνάμεις
and	the	stars	will be	from	the	heaven	falling	and	the	powers

αἱ	ἐν	τοῖς	οὐρανοῖς	σαλευθήσονται.
the ones	in	the	heavens	will be shaken

CLOSE ENGLISH

and the stars will be falling from heaven, and the powers in the heavens will be shaken.

FLUENT ENGLISH

the stars will fall from the sky, and the powers in the heavens will be shaken.

Mark 13:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	ὄψονται	τὸν	υἱὸν	τοῦ	ἀνθρώπου	ἐρχόμενον	ἐν	νεφέλαις
and	then	they will see	the	Son	of	Man	coming	in	clouds

μετὰ	δυνάμεως	πολλῆς	καὶ	δόξης·
with	power	great	and	glory

CLOSE ENGLISH

And then they will see the Son of Man coming in clouds with great power and glory.

FLUENT ENGLISH

Then they will see the Son of Man coming in clouds with great power and glory.

Mark 13:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	ἀποστελεῖ	τοὺς	ἀγγέλους	καὶ	ἐπισυνάξει	τοὺς	ἐκλεκτοὺς	ἐκ
and	then	he will send	the	angels	and	he will gather	the	chosen ones	from

τῶν	τεσσάρων	ἀνέμων	ἀπ’	ἄκρου	γῆς	ἕως	ἄκρου	οὐρανοῦ.
the	four	winds	from	[the] end	of earth	to	[the] end	of heaven

CLOSE ENGLISH

And then he will send the angels and gather the chosen from the four winds, from the end of earth to the end of heaven.

FLUENT ENGLISH

Then he will send the angels and gather the chosen from the four winds, from the farthest reaches of earth to the farthest reaches of heaven.

SECTION NOTES

Mark has in those days after that affliction, without Matthew’s immediately. Stars falling is a future construction; the fluent layer uses a simple future. The close layer retains heaven and heavens where their forms differ.

In 13:27 both send and gather are singular: the Son of Man remains the subject. Matthew has plural they will gather. Mark’s adopted wording has no possessive his with angels or chosen, and no trumpet. Four winds and the earth-to-heaven span retain the image of gathering from every direction.

MK-113 / Mark 13:28-31

The fig tree and enduring words

Mark 13:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπὸ	δὲ	τῆς	συκῆς	μάθετε	τὴν	παραβολήν·	ὅταν	ἤδη	ὁ	κλάδος
from	but	the	fig tree	learn	the	parable	when	already	the	branch

αὐτῆς	ἁπαλὸς	γένηται	καὶ	ἐκφύῃ	τὰ	φύλλα,	γινώσκετε	ὅτι	ἐγγὺς	τὸ
of it	tender	becomes	and	puts out	the	leaves	you know	that	near	the

θέρος	ἐστίν·
summer	is

CLOSE ENGLISH

Now learn the parable from the fig tree: when its branch has already become tender and puts out leaves, you know that summer is near.

FLUENT ENGLISH

Learn the lesson of the fig tree. When its branch grows tender and puts out leaves, you know summer is near.

Mark 13:29

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	καὶ	ὑμεῖς,	ὅταν	ἴδητε	ταῦτα	γινόμενα,	γινώσκετε	ὅτι	ἐγγύς
so	also	you	when	you see	these things	happening	know	that	near

ἐστιν	ἐπὶ	θύραις.
it is	at	[the] doors

CLOSE ENGLISH

So also, when you see these things happening, know that it is near, at the doors.

FLUENT ENGLISH

In the same way, when you see these things happening, know that it is near, right at the door.

Mark 13:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐ	μὴ	παρέλθῃ	ἡ	γενεὰ	αὕτη	μέχρις
truly	I say	to you	that	not	[emphatic not]	will pass away	the	generation	this	until

οὗ	ταῦτα	πάντα	γένηται.
which [time]	these things	all	happen

CLOSE ENGLISH

Truly I say to you that this generation will certainly not pass away until all these things happen.

FLUENT ENGLISH

I tell you the truth: this generation will not pass away until all these things happen.

Mark 13:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	οὐρανὸς	καὶ	ἡ	γῆ	παρελεύσονται,	οἱ	δὲ	λόγοι	μου	οὐ
the	heaven	and	the	earth	will pass away	the	but	words	of me	not

μὴ	παρελεύσονται.
[emphatic not]	will pass away

CLOSE ENGLISH

Heaven and earth will pass away, but my words will certainly not pass away.

FLUENT ENGLISH

Heaven and earth will pass away, but my words will never pass away.

SECTION NOTES

The fig-tree comparison keeps the established Matthew wording where the sense agrees, while the interlinear follows Mark’s different word order. Know in 13:29 is read as an instruction.

The subject of is near is unstated. It remains it, as in the completed Matthew parallel; he is also possible. This generation is retained without replacing it with race or a specified future generation. Pass away repeats across 13:30-31.

In 13:32 the Son remains explicitly included among those who do not know. Mark uses day or hour and ends with except the Father; only in the fluent layer expresses the exception without adding Matthew’s separate alone to the Greek.

Be on guard and stay awake render the two imperatives of 13:33. The adopted text does not include the traditional addition and pray.

MK-113 / Mark 13:32-33

The day and hour

Mark 13:32

Greek: adopted SBLGNT text. Word-order interlinear.

Περὶ	δὲ	τῆς	ἡμέρας	ἐκείνης	ἢ	τῆς	ὥρας	οὐδεὶς	οἶδεν,	οὐδὲ	οἱ
about	but	the	day	that	or	the	hour	no one	knows	not even	the

ἄγγελοι	ἐν	οὐρανῷ	οὐδὲ	ὁ	υἱός,	εἰ	μὴ	ὁ	πατήρ.
angels	in	heaven	nor	the	Son	except	[with except]	the	Father

CLOSE ENGLISH

But concerning that day or hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

FLUENT ENGLISH

No one knows that day or hour, not even the angels in heaven or the Son. Only the Father knows.

Mark 13:33

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπετε	ἀγρυπνεῖτε,	οὐκ	οἴδατε	γὰρ	πότε	ὁ	καιρός	ἐστιν·
be on guard	stay awake	not	you know	for	when	the	time	is

CLOSE ENGLISH

Be on guard; stay awake, for you do not know when the time is.

FLUENT ENGLISH

Be on your guard and stay awake, because you do not know when the time will come.

FOLLOWING CONTEXT / Mark 13:34

It is like a man going on a journey. He leaves his house and puts his slaves in charge, each with their own work, and tells the doorkeeper to keep watch.

MK-113 / PARALLELS

Comparing the passages (H-120, SR-0134)
Matthew 24:29–31 and Luke 21:25–28 for Mark 13:24–27; Matthew 24:32–35 and Luke 21:29–33 for 13:28–31; Matthew 24:36 within Matthew 24:27–41 for 13:32.
Luke’s all trees and kingdom of God are not imported.
Thomas: saying 11 is thematic; Gospel of Thomas, saying 111 is a composite comparison for passing heaven and earth.
These links do not establish identical sayings.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

MK-114 / Mark 13:34-37

The master and the doorkeeper

PRECEDING CONTEXT / Mark 13:33

Be on your guard and stay awake, because you do not know when the time will come.

Mark 13:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	ἄνθρωπος	ἀπόδημος	ἀφεὶς	τὴν	οἰκίαν	αὐτοῦ	καὶ	δοὺς	τοῖς
as	a man	away from home	having left	the	house	of him	and	having given	to the

δούλοις	αὐτοῦ	τὴν	ἐξουσίαν,	ἑκάστῳ	τὸ	ἔργον	αὐτοῦ,	καὶ	τῷ
slaves	of him	the	authority	to each	the	work	of him	and	to the

θυρωρῷ	ἐνετείλατο	ἵνα	γρηγορῇ.
doorkeeper	he commanded	that	he keep watch

CLOSE ENGLISH

It is like a man away from home, who left his house and gave his slaves authority, to each his work, and commanded the doorkeeper to keep watch.

FLUENT ENGLISH

It is like a man going on a journey. He leaves his house and puts his slaves in charge, each with their own work, and tells the doorkeeper to keep watch.

Mark 13:35

Greek: adopted SBLGNT text. Word-order interlinear.

γρηγορεῖτε	οὖν,	οὐκ	οἴδατε	γὰρ	πότε	ὁ	κύριος	τῆς	οἰκίας
keep watch	therefore	not	you know	for	when	the	master	of the	house

ἔρχεται,	ἢ	ὀψὲ	ἢ	μεσονύκτιον	ἢ	ἀλεκτοροφωνίας	ἢ
comes	whether	in the evening	or	at midnight	or	at cockcrow	or

πρωΐ,
in the morning

CLOSE ENGLISH

Therefore keep watch, for you do not know when the master of the house comes, whether in the evening, at midnight, at cockcrow or in the morning,

FLUENT ENGLISH

So keep watch, because you do not know when the master of the house will come, whether in the evening, at midnight, at cockcrow, or in the morning.

Mark 13:36

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	ἐλθὼν	ἐξαίφνης	εὕρῃ	ὑμᾶς	καθεύδοντας·
lest	having come	suddenly	he find	you	sleeping

CLOSE ENGLISH

lest he come suddenly and find you sleeping.

FLUENT ENGLISH

Otherwise, he may arrive unexpectedly and find you asleep.

Mark 13:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὃ	δὲ	ὑμῖν	λέγω	πᾶσιν	λέγω·	γρηγορεῖτε.
what	but	to you	I say	to all	I say	keep watch

CLOSE ENGLISH

And what I say to you I say to all: keep watch.’

FLUENT ENGLISH

What I say to you, I say to everyone: keep watch.’

SECTION NOTES

Slaves preserves the established rendering of douloi. The fluent layer supplies a complete comparison and smooths the participles into a sequence of actions; authority is expressed as putting them in charge.

The four time expressions name successive night watches. Cockcrow is retained rather than converted into a modern clock time. In 13:36 Otherwise expresses the warning’s negative purpose as a risk to avoid. The repeated keep watch and the final everyone preserve the widening address.

MK-114 / PARALLELS

Comparing the passages (H-120, SR-0214)
Matthew 24:42–44; compare Luke 12:35–38.
Mark has a journey, a doorkeeper and four night watches; Luke has a wedding return and the master serving the slaves.
Preserve these different developments.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 13, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+13&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:29, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1329/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:30, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1330/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:32, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1332/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 13:35, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1335/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-115-MK-116 · Mark 14:6-15: anointing and Passover preparation

2 CORPUS UNITS **7 MAIN VERSES** **3 ENGLISH LAYERS**

Jesus interprets the woman’s anointing and directs two disciples to prepare the Passover meal. The narrator’s introductions remain part of the full verses.

Reading sections

MK-115	Anointing and remembrance	Mark 14:6-9
MK-116	Preparing the Passover meal	Mark 14:13-15

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The selected contexts preserve the change of scene and the disciples' completion of the instructions. The existing Matthew translation supplies a consistency check, not a substitute for Mark's Greek.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and "the heavens" are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular "they," or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

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MK-115 / Mark 14:6-9

Anointing and remembrance

PRECEDING CONTEXT / Mark 14:5

“This perfume could have been sold for more than three hundred denarii and the money given to the poor.” And they scolded her.

Mark 14:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν·	Ἄφετε	αὐτήν·	τί	αὐτῇ	κόπους	παρέχετε;	καλὸν
the	but	Jesus	said	leave alone	her	why	to her	troubles	do you cause	a good

ἔργον	ἠργάσατο	ἐν	ἐμοί·
work	she worked	on	me

CLOSE ENGLISH

But Jesus said, ‘Leave her alone. Why do you trouble her? She has done a good deed for me.

FLUENT ENGLISH

Jesus said, ‘Leave her alone. Why are you troubling her? She has done a beautiful thing for me.

Mark 14:7

Greek: adopted SBLGNT text. Word-order interlinear.

πάντοτε	γὰρ	τοὺς	πτωχοὺς	ἔχετε	μεθ’	ἑαυτῶν,	καὶ	ὅταν	θέλητε
always	for	the	poor	you have	with	yourselves	and	whenever	you want

δύνασθε	αὐτοῖς	εὖ	ποιῆσαι,	ἐμὲ	δὲ	οὐ	πάντοτε	ἔχετε·
you can	to them	good	do	me	but	not	always	you have

CLOSE ENGLISH

For you always have the poor with you, and whenever you want you can do good to them, but you do not always have me.

FLUENT ENGLISH

You will always have the poor with you, and you can help them whenever you want. But you will not always have me.

Mark 14:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὃ	ἔσχεν	ἐποίησεν,	προέλαβεν	μυρίσαι	τὸ	σῶμά	μου	εἰς	τὸν
what	she had	she did	she acted beforehand	to anoint	the	body	of me	for	the

ἐνταφιασμόν.
preparation for burial

CLOSE ENGLISH

She did what she could; she anointed my body beforehand for burial.

FLUENT ENGLISH

She did what she could. She has anointed my body ahead of time to prepare it for burial.

Mark 14:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	δὲ	λέγω	ὑμῖν,	ὅπου	ἐὰν	κηρυχθῇ	τὸ	εὐαγγέλιον	εἰς	ὅλον
truly	and	I say	to you	wherever	[modal]	is proclaimed	the	good news	into	whole

τὸν	κόσμον,	καὶ	ὃ	ἐποίησεν	αὕτη	λαληθήσεται	εἰς	μνημόσυνον	αὐτῆς.
the	world	also	what	did	she	will be told	for	a memorial	of her

CLOSE ENGLISH

And truly I say to you, wherever the good news is proclaimed in the whole world, what she has done will also be told in memory of her.’

FLUENT ENGLISH

I tell you the truth: wherever the good news is proclaimed throughout the world, people will also tell what she has done, in memory of her.’

SECTION NOTES

Good deed and beautiful thing retain the established Matthew wording for the shared description. Mark adds leave her alone and explicitly says they can help the poor whenever they wish. The woman is not named in this account.

What she had in the interlinear is an idiom for what she could do. Beforehand is retained: Jesus interprets the anointing in relation to burial. The final saying has the good news, without Matthew’s this. Context 14:5 retains the ancient monetary unit without converting it to modern purchasing power.

FOLLOWING CONTEXT / Mark 14:10

Then Judas Iscariot, one of the Twelve, went to the chief priests to hand Jesus over to them.

MK-115 / PARALLELS

Comparing the passages (H-122, H-124a, SR-0141). Matthew 26:10–13; John 12:7–8. No direct Thomas counterpart is established. Related narrative passages (H-122): Matthew 26:6–13; H-124a: Matthew 26:6–13 and John 12:1–11.

MK-116 / Mark 14:13-15

Preparing the Passover meal

PRECEDING CONTEXT / Mark 14:12

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples asked him, ‘Where do you want us to go and prepare for you to eat the Passover meal?’

Mark 14:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποστέλλει	δύο	τῶν	μαθητῶν	αὐτοῦ	καὶ	λέγει	αὐτοῖς·	Ὑπάγετε
and	he sends	two	of the	disciples	of him	and	says	to them	go

εἰς	τὴν	πόλιν,	καὶ	ἀπαντήσει	ὑμῖν	ἄνθρωπος	κεράμιον	ὕδατος
into	the	city	and	will meet	you	a man	a jar	of water

βαστάζων·	ἀκολουθήσατε	αὐτῷ,
carrying	follow	him

CLOSE ENGLISH

And he sends two of his disciples and says to them, ‘Go into the city, and a man carrying a jar of water will meet you. Follow him,

FLUENT ENGLISH

He sent two of his disciples and told them, ‘Go into the city. A man carrying a jar of water will meet you. Follow him,

Mark 14:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅπου	ἐὰν	εἰσέλθῃ	εἴπατε	τῷ	οἰκοδεσπότῃ	ὅτι	Ὁ	διδάσκαλος
and	wherever	[modal]	he enters	say	to the	master of the house	that	the	teacher

λέγει·	Ποῦ	ἐστιν	τὸ	κατάλυμά	μου	ὅπου	τὸ	πάσχα	μετὰ	τῶν
says	where	is	the	guest room	of me	where	the	Passover	with	the

μαθητῶν	μου	φάγω;
disciples	of me	I may eat

CLOSE ENGLISH

and wherever he enters, say to the master of the house, “The Teacher says: Where is my guest room, where I may eat the Passover with my disciples?”

FLUENT ENGLISH

and when he enters a house, tell its owner, “The Teacher says: Where is the guest room for me to eat the Passover meal with my disciples?”

Mark 14:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	ὑμῖν	δείξει	ἀνάγαιον	μέγα	ἐστρωμένον	ἕτοιμον·	καὶ	ἐκεῖ
and	he	to you	will show	an upper room	large	furnished	ready	and	there

ἑτοιμάσατε	ἡμῖν.
prepare	for us

CLOSE ENGLISH

And he will show you a large upper room, furnished and ready. Prepare for us there.’

FLUENT ENGLISH

He will show you a large room upstairs, furnished and ready. Prepare the meal for us there.’

SECTION NOTES

Historical presents he sends and says remain in the close layer; the fluent layer uses past tense. Mark identifies two disciples without supplying their names. The man carries a water jar; no unsupported explanation of his identity is added.

My guest room is retained closely and expressed as the guest room for me in fluent English. This indicates intended use, not ownership. Furnished and ready avoids specifying furniture absent from the Greek; the fluent meal supplies the understood object of prepare.

FOLLOWING CONTEXT / Mark 14:16

The disciples went out, entered the city, and found everything just as he had told them. They prepared the Passover meal.

MK-116 / PARALLELS

Comparing the passages (H-123, SR-0215)
Luke 22:10–12; Matthew 26:18.
Mark’s jar and upper-room details are not imported into Matthew.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 14, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+14&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:8, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-148/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:14, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1414/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1415/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-117-MK-121 · Mark 14:18-25: betrayal, bread and cup

5 CORPUS UNITS	6 MAIN VERSES	3 ENGLISH LAYERS

The passage includes the betrayal warning and the sayings over bread and cup.

Reading sections

MK-117	One who is eating with me	Mark 14:18
MK-118	One of the Twelve	Mark 14:20
MK-118	The Son of Man and the betrayer	Mark 14:21
MK-119	The bread and the body	Mark 14:22
MK-120	The blood of the covenant	Mark 14:24
MK-121	The fruit of the vine and the kingdom	Mark 14:25

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Narrative framing remains in the full three-layer verses. Each account retains its own commands and covenant wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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MK-117 / Mark 14:18

One who is eating with me

PRECEDING CONTEXT / Mark 14:17

When evening came, he arrived with the Twelve.

Mark 14:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀνακειμένων	αὐτῶν	καὶ	ἐσθιόντων	ὁ	Ἰησοῦς	εἶπεν·	Ἀμὴν	λέγω
and	reclining	they	and	eating	the	Jesus	said	truly	I say

ὑμῖν	ὅτι	εἷς	ἐξ	ὑμῶν	παραδώσει	με	ὁ	ἐσθίων	μετ’	ἐμοῦ.
to you	that	one	of	you	will hand over	me	the one	eating	with	me

CLOSE ENGLISH

And while they were reclining and eating, Jesus said, ‘Truly I say to you that one of you will hand me over, one who is eating with me.’

FLUENT ENGLISH

While they were reclining at the table and eating, Jesus said, ‘I tell you the truth: one of you will betray me, one who is eating with me.’

SECTION NOTES

Reclining and eating remain part of the full verse. The added phrase one who is eating with me makes the shared meal explicit. Hand over is the close rendering; betray is the contextual fluent choice. In 14:19 the question expects a negative answer.

FOLLOWING CONTEXT / Mark 14:19

They began to grieve and to ask him one after another, ‘Surely not I?’

MK-117 / PARALLELS

Comparing the passages (H-123, SR-0143)
Matthew 26:21; John 13:21.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

MK-118 / Mark 14:20-21

The Son of Man and the betrayer

PRECEDING CONTEXT / Mark 14:19

They began to grieve and to ask him one after another, ‘Surely not I?’

One of the Twelve

Mark 14:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Εἷς	τῶν	δώδεκα,	ὁ	ἐμβαπτόμενος	μετ’	ἐμοῦ
he	but	said	to them	one	of the	Twelve	the one	dipping	with	me

εἰς	τὸ	τρύβλιον·
into	the	dish

CLOSE ENGLISH

But he said to them, ‘One of the Twelve, the one dipping with me into the dish.

FLUENT ENGLISH

He told them, ‘It is one of the Twelve, someone dipping into the dish with me.

SECTION NOTES

Mark has a present participle, dipping, without an explicit hand or bread.

MK-118 / Mark 14:21

The Son of Man and the betrayer

Mark 14:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ὁ	μὲν	υἱὸς	τοῦ	ἀνθρώπου	ὑπάγει	καθὼς	γέγραπται	περὶ	αὐτοῦ,
for	the	indeed	Son	of	Man	goes	as	it is written	about	him

οὐαὶ	δὲ	τῷ	ἀνθρώπῳ	ἐκείνῳ	δι’	οὗ	ὁ	υἱὸς	τοῦ	ἀνθρώπου
woe	but	to the	man	that	through	whom	the	Son	of	Man

παραδίδοται·	καλὸν	αὐτῷ	εἰ	οὐκ	ἐγεννήθη	ὁ	ἄνθρωπος	ἐκεῖνος.
is handed over	good	for him	if	not	was born	the	man	that

CLOSE ENGLISH

For the Son of Man indeed goes as it is written about him, but woe to that man through whom the Son of Man is handed over! It would have been good for him if that man had not been born.’

FLUENT ENGLISH

For the Son of Man goes as Scripture says of him. But woe to the man who betrays the Son of Man! It would have been better for that man if he had never been born.’

SECTION NOTES

Goes alludes to death. English supplies the copula absent from Mark’s final clause; good and better retain the established two-layer treatment of the Matthew parallel.

FOLLOWING CONTEXT / Mark 14:22

While they were eating, he took bread, said the blessing, broke it, and gave it to them. ‘Take it,’ he said. ‘This is my body.’

MK-118 / PARALLELS

Comparing the passages (H-123, SR-0144)
Matthew 26:23–24; Luke 22:21–22.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

MK-119 / Mark 14:22

The bread and the body

PRECEDING CONTEXT / Mark 14:21

For the Son of Man goes as Scripture says of him. But woe to the man who betrays the Son of Man! It would have been better for that man if he had never been born.’

Mark 14:22

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐσθιόντων	αὐτῶν	λαβὼν	ἄρτον	εὐλογήσας	ἔκλασεν	καὶ	ἔδωκεν
and	eating	they	having taken	bread	having blessed	he broke	and	gave

αὐτοῖς	καὶ	εἶπεν·	Λάβετε,	τοῦτό	ἐστιν	τὸ	σῶμά	μου.
to them	and	said	take	this	is	the	body	of me

CLOSE ENGLISH

And while they were eating, he took bread, blessed it and broke it, and gave it to them and said, ‘Take; this is my body.’

FLUENT ENGLISH

While they were eating, he took bread, said the blessing, broke it, and gave it to them. ‘Take it,’ he said. ‘This is my body.’

SECTION NOTES

The narrative sequence remains complete. Blessed it in the close layer supplies an object; said the blessing in fluent English leaves the Greek verb’s object unstated. Mark’s adopted command is Take, without Matthew’s eat or Luke’s remembrance instruction.

FOLLOWING CONTEXT / Mark 14:23

Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

MK-119 / PARALLELS

Comparing the passages (H-123, SR-0216)
Matthew 26:26; Luke 22:19.
Preserve each account’s commands.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

MK-120 / Mark 14:24

The blood of the covenant

PRECEDING CONTEXT / Mark 14:23

Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

Mark 14:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Τοῦτό	ἐστιν	τὸ	αἷμά	μου	τῆς	διαθήκης	τὸ
and	he said	to them	this	is	the	blood	of me	of the	covenant	the one

ἐκχυννόμενον	ὑπὲρ	πολλῶν.
being poured out	for	many

CLOSE ENGLISH

And he said to them, ‘This is my blood of the covenant, poured out for many.

FLUENT ENGLISH

He told them, ‘This is my blood of the covenant, poured out for many.

SECTION NOTES

Covenant retains the established terminology. The adopted Mark text has no new; neither for you nor for the forgiveness of sins is added from other accounts. Poured out keeps the participial expression and for many its stated beneficiaries.

FOLLOWING CONTEXT / Mark 14:25

I tell you the truth: I will not drink the fruit of the vine again until the day I drink it new in God’s kingdom.’

MK-120 / PARALLELS

Comparing the passages (H-123, SR-0146)
Matthew 26:28; Luke 22:20; 1 Corinthians 11:23–25 (1 Corinthians 11:25).
The new covenant wording of Luke and Paul does not replace Mark’s adopted text; for many and for you stay in their own passages.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

MK-121 / Mark 14:25

The fruit of the vine and the kingdom

PRECEDING CONTEXT / Mark 14:24

He told them, ‘This is my blood of the covenant, poured out for many.

Mark 14:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐκέτι	οὐ	μὴ	πίω	ἐκ	τοῦ	γενήματος
truly	I say	to you	that	no longer	not	[emphatic not]	will I drink	from	the	produce

τῆς	ἀμπέλου	ἕως	τῆς	ἡμέρας	ἐκείνης	ὅταν	αὐτὸ	πίνω	καινὸν	ἐν	τῇ
of the	vine	until	the	day	that	when	it	I drink	new	in	the

βασιλείᾳ	τοῦ	θεοῦ.
kingdom	of the	God

CLOSE ENGLISH

Truly I say to you that I will certainly not drink of the fruit of the vine again until that day when I drink it new in the kingdom of God.’

FLUENT ENGLISH

I tell you the truth: I will not drink the fruit of the vine again until the day I drink it new in God’s kingdom.’

SECTION NOTES

The emphatic negative and again are both represented. Drink it new retains the expression already used in Matthew without reducing new to again. Mark names the kingdom of God and does not add Matthew’s with you or my Father. Context 14:26 does not identify the hymn more specifically.

FOLLOWING CONTEXT / Mark 14:26

After singing a hymn, they went out to the Mount of Olives.

MK-121 / PARALLELS

Comparing the passages (H-123, SR-0146)
Matthew 26:29; Luke 22:18.
Preserve the distinct kingdom expressions and sequence of cup and bread.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

Consulted editorial references

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https://tips.translation.bible/story/translation-commentary-on-mark-1421/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1424/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1425/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-122-MK-123 · Mark 14:27-30: scattering, Galilee and denial

2 CORPUS UNITS	3 MAIN VERSES	3 ENGLISH LAYERS

On the way to the Mount of Olives, Jesus predicts the disciples’ scattering, promises to go ahead into Galilee and addresses Peter’s denial.

Reading sections

MK-122	Scattering and Galilee	Mark 14:27-28
MK-123	Before the rooster crows twice	Mark 14:30

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The prediction retains the word twice for the rooster’s crowing, as stated in Mark’s text.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

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GREEK SOURCE AND CREDIT

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MK-122 / Mark 14:27-28

Scattering and Galilee

PRECEDING CONTEXT / Mark 14:26

After singing a hymn, they went out to the Mount of Olives.

Mark 14:27

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	λέγει	αὐτοῖς	ὁ	Ἰησοῦς	ὅτι	Πάντες	σκανδαλισθήσεσθε,	ὅτι
and	says	to them	the	Jesus	that	all	you will stumble	for

γέγραπται·	Πατάξω	τὸν	ποιμένα,	καὶ	τὰ	πρόβατα	διασκορπισθήσονται.
it is written	I will strike	the	shepherd	and	the	sheep	will be scattered

CLOSE ENGLISH

And Jesus says to them, ‘All of you will stumble, for it is written, “I will strike the shepherd, and the sheep will be scattered.”

FLUENT ENGLISH

Jesus told them, ‘You will all fall away. For Scripture says, “I will strike the shepherd, and the sheep will scatter.”

Mark 14:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	μετὰ	τὸ	ἐγερθῆναί	με	προάξω	ὑμᾶς	εἰς	τὴν	Γαλιλαίαν.
but	after	the	being raised	me	I will go ahead of	you	into	the	Galilee

CLOSE ENGLISH

But after I am raised, I will go ahead of you into Galilee.’

FLUENT ENGLISH

But after I am raised, I will go ahead of you to Galilee.’

SECTION NOTES

Stumble and fall away describe the disciples’ failure here. Mark lacks because of me this night and of the flock. After I am raised preserves the passive and matches Matthew 26:32.

FOLLOWING CONTEXT / Mark 14:29

Peter said to him, ‘Even if everyone else falls away, I will not.’

MK-122 / PARALLELS

Comparing the passages (H-123, SR-0147)
Matthew 26:31–32.
The scriptural quotation recalls Zechariah 13:7.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

MK-123 / Mark 14:30

Before the rooster crows twice

PRECEDING CONTEXT / Mark 14:29

Peter said to him, ‘Even if everyone else falls away, I will not.’

Mark 14:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ἀμὴν	λέγω	σοι	ὅτι	σὺ	σήμερον	ταύτῃ
and	says	to him	the	Jesus	truly	I say	to you	that	you	today	this

τῇ	νυκτὶ	πρὶν	ἢ	δὶς	ἀλέκτορα	φωνῆσαι	τρίς	με	ἀπαρνήσῃ.
the	night	before	[with before]	twice	a rooster	crows	three times	me	you will deny

CLOSE ENGLISH

And Jesus says to him, ‘Truly I say to you that today, this very night, before a rooster crows twice, you yourself will deny me three times.’

FLUENT ENGLISH

Jesus told him, ‘I tell you the truth: this very night, before a rooster crows twice, you yourself will deny me three times.’

SECTION NOTES

Today is narrowed by this very night; the fluent layer combines the time expressions. You yourself represents the explicit emphatic pronoun. Twice and three times remain distinct. Deny concerns disowning Jesus, not a general denial of his existence. Peter’s protest is shared unchanged as the surrounding context.

FOLLOWING CONTEXT / Mark 14:31

But he insisted all the more, ‘Even if I have to die with you, I will never deny you.’ And they all said the same.

MK-123 / PARALLELS

Comparing the passages (H-123, SR-0148)
Matthew 26:34; Luke 22:34; John 13:38.
Preserve Mark’s twice.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

Consulted editorial references

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SBL Greek New Testament, Mark 14, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+14&version=SBLGNT

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:27, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1427/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:30, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1430/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-124-MK-129 · Mark 14:32-42: prayer and watchfulness in Gethsemane

6 CORPUS UNITS **7 MAIN VERSES** **3 ENGLISH LAYERS**

The Gethsemane sayings move from sorrow and prayer to the sleeping disciples, the arriving hour and the command to rise.

Reading sections

MK-124	Sit here while I pray	Mark 14:32
MK-125	Sorrow to the point of death	Mark 14:34
MK-126	Abba, Father	Mark 14:36
MK-127	Simon, are you sleeping?	Mark 14:37
MK-128	Watchfulness and prayer	Mark 14:38
MK-129	The hour has come	Mark 14:41
MK-129	Get up; let us go	Mark 14:42

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Singular and plural address are distinguished. The bilingual address, cup metaphor and difficult apechei are retained with explicit editorial notes. Mark 14:31 reuses its established context wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

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MK-124 / Mark 14:32

Sit here while I pray

PRECEDING CONTEXT / Mark 14:31

But he insisted all the more, ‘Even if I have to die with you, I will never deny you.’ And they all said the same.

Mark 14:32

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχονται	εἰς	χωρίον	οὗ	τὸ	ὄνομα	Γεθσημανί,	καὶ	λέγει	τοῖς
and	they come	to	a place	of which	the	name	Gethsemane	and	he says	to the

μαθηταῖς	αὐτοῦ·	Καθίσατε	ὧδε	ἕως	προσεύξωμαι.
disciples	of him	sit	here	until	I pray

CLOSE ENGLISH

And they come to a place named Gethsemane, and he says to his disciples, ‘Sit here while I pray.’

FLUENT ENGLISH

They came to a place called Gethsemane. He told his disciples, ‘Sit here while I pray.’

SECTION NOTES

The complete narrative opening is retained. Close English keeps the historical presents; fluent English uses past tense. Mark has while I pray, without Matthew’s go over there. The following context names Peter, James and John and preserves the two expressions of distress.

FOLLOWING CONTEXT / Mark 14:33

He took Peter, James, and John with him, and he began to be deeply alarmed and distressed.

MK-124 / PARALLELS

Comparing the passages (H-124b, SR-0149)
Matthew 26:36.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

MK-125 / Mark 14:34

Sorrow to the point of death

PRECEDING CONTEXT / Mark 14:33

He took Peter, James, and John with him, and he began to be deeply alarmed and distressed.

Mark 14:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Περίλυπός	ἐστιν	ἡ	ψυχή	μου	ἕως	θανάτου·
and	he says	to them	deeply sorrowful	is	the	soul	of me	to	death

μείνατε	ὧδε	καὶ	γρηγορεῖτε.
remain	here	and	keep watch

CLOSE ENGLISH

And he says to them, ‘My soul is deeply sorrowful to the point of death. Stay here and keep watch.’

FLUENT ENGLISH

He told them, ‘I am overwhelmed with sorrow, to the point of death. Stay here and keep watch.’

SECTION NOTES

My soul is expressed as I in the fluent layer, consistently with Matthew 26:38. To the point of death preserves the intensity of the sorrow. Mark’s command has no with me. Context 14:35 has the ground rather than Matthew’s explicit face, and preserves the image of the hour passing by.

FOLLOWING CONTEXT / Mark 14:35

He went a little farther, fell to the ground, and prayed that, if possible, the hour might pass him by.

MK-125 / PARALLELS

Comparing the passages (H-124b, SR-0150)
Matthew 26:38.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

MK-126 / Mark 14:36

Abba, Father

PRECEDING CONTEXT / Mark 14:35

He went a little farther, fell to the ground, and prayed that, if possible, the hour might pass him by.

Mark 14:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν·	Αββα	ὁ	πατήρ,	πάντα	δυνατά	σοι·	παρένεγκε	τὸ
and	he was saying	Abba	the	Father	all things	possible	to you	take away	the

ποτήριον	τοῦτο	ἀπ’	ἐμοῦ·	ἀλλ’	οὐ	τί	ἐγὼ	θέλω	ἀλλὰ	τί	σύ.
cup	this	from	me	but	not	what	I	want	but	what	you

CLOSE ENGLISH

And he was saying, ‘Abba, Father, all things are possible for you. Take this cup away from me. But not what I want, but what you want.’

FLUENT ENGLISH

He prayed, ‘Abba, Father, you can do all things. Take this cup away from me. Yet let it be what you want, not what I want.’

SECTION NOTES

Abba retains the Aramaic address alongside its Greek explanation Father. Cup remains the image for the approaching suffering. The contrast is what I want and what you want; the fluent layer supplies let it be to complete the elliptical request. No explanatory phrase is inserted into the address itself.

FOLLOWING CONTEXT / Mark 14:37

He returned and found them asleep. He said to Peter, ‘Simon, are you asleep? Could you not keep watch for one hour?

MK-126 / PARALLELS

Comparing the passages (H-124b, SR-0154)
Matthew 26:39, Matthew 26:42, Luke 22:42.
Preserve the differences between Matthew’s first and second prayers.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

MK-127 / Mark 14:37

Simon, are you sleeping?

PRECEDING CONTEXT / Mark 14:36

He prayed, ‘Abba, Father, you can do all things. Take this cup away from me. Yet let it be what you want, not what I want.’

Mark 14:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχεται	καὶ	εὑρίσκει	αὐτοὺς	καθεύδοντας,	καὶ	λέγει	τῷ	Πέτρῳ·
and	he comes	and	finds	them	sleeping	and	says	to	Peter

Σίμων,	καθεύδεις;	οὐκ	ἴσχυσας	μίαν	ὥραν	γρηγορῆσαι;
Simon	are you sleeping	not	were you able	one	hour	to keep watch

CLOSE ENGLISH

And he comes and finds them sleeping, and says to Peter, ‘Simon, are you sleeping? Were you not able to keep watch for one hour?

FLUENT ENGLISH

He returned and found them asleep. He said to Peter, ‘Simon, are you asleep? Could you not keep watch for one hour?

SECTION NOTES

Mark calls Peter Simon and uses singular you in both questions. Matthew’s question is plural; that number is not imported here. Keep watch matches the wording used in the surrounding commands. The quotation continues into 14:38.

FOLLOWING CONTEXT / Mark 14:38

Keep watch and pray so that you do not enter a time of trial. The spirit is willing, but the flesh is weak.’

MK-127 / PARALLELS

Comparing the passages (H-124b, SR-0152)
Matthew 26:40.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

MK-128 / Mark 14:38

Watchfulness and prayer

PRECEDING CONTEXT / Mark 14:37

He returned and found them asleep. He said to Peter, ‘Simon, are you asleep? Could you not keep watch for one hour?

Mark 14:38

Greek: adopted SBLGNT text. Word-order interlinear.

γρηγορεῖτε	καὶ	προσεύχεσθε,	ἵνα	μὴ	ἔλθητε	εἰς	πειρασμόν·	τὸ	μὲν
keep watch	and	pray	so that	not	you come	into	testing	the	indeed

πνεῦμα	πρόθυμον	ἡ	δὲ	σὰρξ	ἀσθενής.
spirit	willing	the	but	flesh	weak

CLOSE ENGLISH

Keep watch and pray so that you do not come into testing. The spirit is indeed willing, but the flesh is weak.’

FLUENT ENGLISH

Keep watch and pray so that you do not enter a time of trial. The spirit is willing, but the flesh is weak.’

SECTION NOTES

The commands now address the group in the plural. Testing and time of trial preserve the established rendering of peirasmos in Matthew 26:41; temptation to fail is a contextual nuance. Mark has come into, where Matthew has enter into. The willing spirit and weak flesh are not expanded into a theory of human nature.

FOLLOWING CONTEXT / Mark 14:39

He went away again and prayed, saying the same words.

MK-128 / PARALLELS

Comparing the passages (H-124b, SR-0153)
Matthew 26:41; Luke 22:40; Luke 22:46.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

MK-129 / Mark 14:41-42

The hour and the approaching betrayer

PRECEDING CONTEXT / Mark 14:40

When he came back again, he found them asleep, for their eyes were heavy. They did not know what to say to him.

The hour has come

Mark 14:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχεται	τὸ	τρίτον	καὶ	λέγει	αὐτοῖς·	Καθεύδετε	τὸ	λοιπὸν
and	he comes	the	third [time]	and	says	to them	sleep	the	remaining time

καὶ	ἀναπαύεσθε·	ἀπέχει·	ἦλθεν	ἡ	ὥρα,	ἰδοὺ	παραδίδοται	ὁ	υἱὸς
and	rest	it is enough	came	the	hour	look	is handed over	the	Son

τοῦ	ἀνθρώπου	εἰς	τὰς	χεῖρας	τῶν	ἁμαρτωλῶν.
of	Man	into	the	hands	of the	sinners

CLOSE ENGLISH

And he comes the third time and says to them, ‘Sleep on now and rest. It is enough. The hour has come. Look, the Son of Man is handed over into the hands of sinners.

FLUENT ENGLISH

He came back a third time and said to them, ‘Go on sleeping and resting! Enough! The hour has come. Look, the Son of Man is being handed over to sinners.

SECTION NOTES

The identical sleep-and-rest wording retains the imperative treatment used in Matthew 26:45. It can also be read as a question; the fluent exclamation conveys the contextual tension. Apechei is difficult: it is enough is the adopted interpretation, not an unambiguous lexical equivalence. The third return and the arrival of the hour remain explicit.

MK-129 / Mark 14:42

Get up; let us go

Mark 14:42

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγείρεσθε	ἄγωμεν·	ἰδοὺ	ὁ	παραδιδούς	με	ἤγγικεν.
rise	let us go	look	the one	handing over	me	has drawn near

CLOSE ENGLISH

Rise, let us go. Look, the one handing me over has drawn near.’

FLUENT ENGLISH

Get up. Let us go. Look, my betrayer is here.’

SECTION NOTES

The word order differs from Matthew 26:46, but both English layers retain the established wording. Look is preserved in both successive verses.

FOLLOWING CONTEXT / Mark 14:43

Immediately, while he was still speaking, Judas, one of the Twelve, arrived with a crowd carrying swords and clubs, sent by the chief priests, the teachers of the Scriptures, and the elders.

MK-129 / PARALLELS

Comparing the passages (H-124b, SR-0153)
Matthew 26:45–46.
Compare Luke 22:46 for sleeping and rising; Luke instead commands prayer against temptation and does not have the third return or betrayer saying here.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

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Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:38, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1438/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:41, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1441/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-130-MK-132 · Mark 14:48-72: arrest, the council and Peter’s remembrance

3 CORPUS UNITS	4 MAIN VERSES	3 ENGLISH LAYERS

Jesus questions his arrest, answers the high priest and is remembered by Peter after the second rooster crow.

Reading sections

MK-130	The arrest question	Mark 14:48
MK-130	The Scriptures fulfilled	Mark 14:49
MK-131	I am	Mark 14:62
MK-132	Peter remembers	Mark 14:72

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Selected passages retain Mark’s distinctive wording.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

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MK-130 / Mark 14:48-49

Arrest and the Scriptures

PRECEDING CONTEXT / Mark 14:47

One of those standing nearby drew his sword, struck the high priest’s slave and cut off his ear.

The arrest question

Mark 14:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Ὡς	ἐπὶ	λῃστὴν	ἐξήλθατε
and	answering	the	Jesus	said	to them	as	against	a bandit	you came out

μετὰ	μαχαιρῶν	καὶ	ξύλων	συλλαβεῖν	με;
with	swords	and	clubs	to arrest	me

CLOSE ENGLISH

And Jesus answered them, ‘Have you come out with swords and clubs to arrest me as if against a bandit?

FLUENT ENGLISH

Jesus asked them, ‘Have you come to arrest me with swords and clubs as though I were a bandit?

SECTION NOTES

The arrest question matches Matthew 26:55. Bandit denotes a violent outlaw; the swords and clubs belong to the arresting party. The preceding verse does not name the person who strikes the slave.

MK-130 / Mark 14:49

The Scriptures fulfilled

Mark 14:49

Greek: adopted SBLGNT text. Word-order interlinear.

καθ’	ἡμέραν	ἤμην	πρὸς	ὑμᾶς	ἐν	τῷ	ἱερῷ	διδάσκων	καὶ	οὐκ
each	day	I was	with	you	in	the	temple	teaching	and	not

ἐκρατήσατέ	με·	ἀλλ’	ἵνα	πληρωθῶσιν	αἱ	γραφαί.
you seized	me	but	so that	might be fulfilled	the	Scriptures

CLOSE ENGLISH

Every day I was with you in the temple teaching, and you did not seize me. But [this is] so that the Scriptures might be fulfilled.’

FLUENT ENGLISH

Every day I was with you, teaching in the temple, and you did not arrest me. But this is happening to fulfill the Scriptures.’

SECTION NOTES

Mark does not say that Jesus sat teaching. The purpose clause lacks an expressed main verb: the supplied this is/happening makes the ellipsis readable. An alternative takes it as The Scriptures must be fulfilled. Mark has no of the prophets here, and Luke’s hour and power of darkness are not inserted.

FOLLOWING CONTEXT / Mark 14:50

Then they all abandoned him and fled.

MK-130 / PARALLELS

Comparing the passages (H-124b, SR-0157)
Matthew 26:55; Luke 22:52–53; the fulfillment clause also relates to Matthew 26:56.
Luke retains his distinct ending.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

MK-131 / Mark 14:62

I am

PRECEDING CONTEXT / Mark 14:61

But he remained silent and gave no answer. The high priest questioned him again: ‘Are you the Messiah, the Son of the Blessed One?’

Mark 14:62

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν·	Ἐγώ	εἰμι,	καὶ	ὄψεσθε	τὸν	υἱὸν	τοῦ	ἀνθρώπου
the	but	Jesus	said	I	am	and	you will see	the	Son	of	Man

ἐκ	δεξιῶν	καθήμενον	τῆς	δυνάμεως	καὶ	ἐρχόμενον	μετὰ	τῶν	νεφελῶν
at	[the] right	sitting	of the	Power	and	coming	with	the	clouds

τοῦ	οὐρανοῦ.
of the	heaven

CLOSE ENGLISH

And Jesus said, ‘I am, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.’

FLUENT ENGLISH

‘I am,’ Jesus replied. ‘And you will all see the Son of Man seated at the right hand of the Almighty and coming with the clouds of heaven.’

SECTION NOTES

I am answers the high priest’s question directly; its possible wider resonance does not justify adding a divine name to the translation. You will see is plural. The Power is a reverential designation for God, rendered the Almighty consistently with Matthew 26:64. With the clouds is retained, distinct from Matthew’s on. Psalm 110:1 and Daniel 7:13 underlie the wording.

FOLLOWING CONTEXT / Mark 14:63

The high priest tore his robes and said, ‘Why do we still need witnesses?’

MK-131 / PARALLELS

Comparing the passages (H-125, SR-0159)
Matthew 26:64; Luke 22:69.
No direct Thomas counterpart is established.
Related narrative passages (H-125): Matthew 26:57–27:2; Luke 22:54–71; John 18:13–24.

MK-132 / Mark 14:72

Peter remembers

PRECEDING CONTEXT / Mark 14:71

He began to invoke curses and swear, ‘I do not know this man you are talking about!’

Mark 14:72

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἐκ	δευτέρου	ἀλέκτωρ	ἐφώνησεν·	καὶ	ἀνεμνήσθη	ὁ
and	immediately	for	a second [time]	a rooster	crowed	and	remembered	the

Πέτρος	τὸ	ῥῆμα	ὡς	εἶπεν	αὐτῷ	ὁ	Ἰησοῦς	ὅτι	Πρὶν	ἀλέκτορα
Peter	the	saying	how	said	to him	the	Jesus	that	before	a rooster

φωνῆσαι	δὶς	τρίς	με	ἀπαρνήσῃ,	καὶ	ἐπιβαλὼν	ἔκλαιεν.
crows	twice	three times	me	you will deny	and	having broken down	he wept

CLOSE ENGLISH

And immediately a rooster crowed for the second time. And Peter remembered the saying, how Jesus had said to him, ‘Before a rooster crows twice, you will deny me three times.’ And he broke down and wept.

FLUENT ENGLISH

At once a rooster crowed for the second time. Peter remembered what Jesus had told him: ‘Before a rooster crows twice, you will deny me three times.’ He broke down and wept.

SECTION NOTES

The whole remembered-saying verse is retained, including the second crow and Peter’s response. The quotation omits the time expressions and explicit emphatic you of 14:30; twice remains. The participle epibalon is uncertain: broke down is the adopted sense, while began, reflected on it or covered his head have also been proposed. Mark does not explicitly say outside or bitterly. The preceding verse leaves the object of the curses unstated.

MK-132 / PARALLELS

Comparing the passages (SR-0217)
Matthew 26:75; Luke 22:61.
Mark’s second rooster crow remains distinct.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:48, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1448/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:49, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1449/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:62, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1462/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 14:72, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1472/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-133-MK-134 · Mark 15:2 and 15:34: Pilate and the cross

2 CORPUS UNITS	2 MAIN VERSES	3 ENGLISH LAYERS

The complete verses distinguish Pilate’s question from Jesus’ reply and preserve both the cry from the cross and its explanation.

Reading sections

MK-133	You say so	Mark 15:2
MK-134	The cry from the cross	Mark 15:34

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

The response You say so and the English explanation of the cry agree with the established Matthew wording. Mark’s Eloi and exact time statement remain distinct.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

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https://sblgnt.com/

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MK-133 / Mark 15:2

You say so

PRECEDING CONTEXT / Mark 15:1

Early in the morning, the chief priests, the elders, the scribes and the whole council immediately conferred. They bound Jesus, led him away and handed him over to Pilate.

Mark 15:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησεν	αὐτὸν	ὁ	Πιλᾶτος·	Σὺ	εἶ	ὁ	βασιλεὺς	τῶν	Ἰουδαίων;
and	questioned	him	the	Pilate	you	are	the	king	of the	Jews

ὁ	δὲ	ἀποκριθεὶς	αὐτῷ	λέγει·	Σὺ	λέγεις.
he	but	answering	him	says	you	say

CLOSE ENGLISH

And Pilate questioned him, ‘Are you the king of the Jews?’ And answering him, he says, ‘You say so.’

FLUENT ENGLISH

Pilate asked him, ‘Are you the king of the Jews?’ Jesus answered, ‘You say so.’

SECTION NOTES

Pilate’s question and Jesus’ answer remain distinct. The explicit you in the question may carry emphasis; surprise or disdain is not added to the text. You say so preserves the present-tense reply and matches Matthew 27:11. Its force is debated, so neither an unqualified Yes nor a denial is substituted. John’s fuller exchange is not imported.

FOLLOWING CONTEXT / Mark 15:3

The chief priests brought many accusations against him.

MK-133 / PARALLELS

Comparing the passages (H-127, SR-0161)
Matthew 27:11; Luke 23:3; John 18:37, with its own continuation.
John 18:34 is Jesus’ counterquestion, not the same reply.
No direct Thomas counterpart is established.
Related narrative passages (H-127): Matthew 27:2, 11–31; Luke 23:1–25; John 18:28–19:16.

MK-134 / Mark 15:34

The cry from the cross

PRECEDING CONTEXT / Mark 15:33

At noon, darkness came over the whole land and lasted until three in the afternoon.

Mark 15:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τῇ	ἐνάτῃ	ὥρᾳ	ἐβόησεν	ὁ	Ἰησοῦς	φωνῇ	μεγάλῃ·	Ἐλωὶ	ἐλωὶ
and	at the	ninth	hour	cried out	the	Jesus	with a voice	great	my God	my God

λεμὰ	σαβαχθάνι;	ὅ	ἐστιν	μεθερμηνευόμενον	Ὁ	θεός	μου	ὁ	
why	have you abandoned me	which	is	being translated	the	God	of me	the	

θεός	μου,	εἰς	τί	ἐγκατέλιπές	με;
God	of me	for	what	did you abandon	me

CLOSE ENGLISH

And at the ninth hour Jesus cried out with a loud voice, ‘Eloi, Eloi, lema sabachthani?’ This, translated, is ‘My God, my God, why have you abandoned me?’

FLUENT ENGLISH

At three in the afternoon, Jesus cried out loudly, ‘Eloi, Eloi, lema sabachthani?’ This means, ‘My God, my God, why have you abandoned me?’

SECTION NOTES

Eloi follows Mark’s Greek spelling, distinct from Matthew’s Eli; lema follows the adopted Greek rather than a conventional lama. The interlinear gives the meanings of the four transliterated words, while both continuous layers preserve the cry and Mark’s explanatory translation. The quotation recalls Psalm 22:1 in common English numbering. The ninth hour is rendered three in the afternoon; Mark does not add Matthew’s about. Land in the context translates ge, which can also mean earth.

FOLLOWING CONTEXT / Mark 15:35

Some of those standing nearby heard this and said, ‘Look, he is calling Elijah.’

MK-134 / PARALLELS

Comparing the passages (H-128, SR-0162)
Matthew 27:46.
No direct Thomas counterpart is established.
Related narrative passages (H-128): Matthew 27:31–56; Luke 23:26–49; John 19:16–30.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 15:2, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-152/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 15:34, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1534/

THE SEVENTEEN-VOLUME CORPUS

The Sayings of Jesus

Volume I · Matthew and Mark · MK-135 · Mark 16:15-18: commission in the longer ending

1 CORPUS UNITS	4 MAIN VERSES	3 ENGLISH LAYERS

The worldwide commission and accompanying signs belong to the longer ending of Mark, whose textual status is identified in the readings and notes.

Reading sections

MK-135	Proclaim to all creation	Mark 16:15
MK-135	Belief and baptism	Mark 16:16
MK-135	The accompanying signs	Mark 16:17
MK-135	Protection and healing	Mark 16:18

Reading this section

GREEK AND WORD-ORDER INTERLINEAR

Each Greek token appears above its English gloss. Source order, punctuation, verse boundaries, and narrative framing are retained. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition. The sequence is deliberately not an English sentence.

INTERLINEAR NOTATION

Every main verse and both contexts are labeled as belonging to the double-bracketed longer ending. The enclosing brackets are represented by labels, not added to the adopted token strings.

CLOSE ENGLISH

The controlled translation keeps significant grammar, repeated terms, and source distinctions visible while supplying the syntax English requires. It is not a mechanical sequence of glosses. Historical presents and “the heavens” are retained where useful. Material choices are explained in the notes.

FLUENT ENGLISH

The reading layer uses modern American English. It may smooth narrative tense, use singular “they,” or make a comparison explicit. Interpretive choices are recorded beside the relevant section. Short clauses may remain similar in both continuous layers. Exact repeated sayings retain the established wording where their context permits.

PARALLEL PASSAGES

Parallel references identify related sayings and scenes; they do not imply identical wording or context. H identifies a scene in the Gospel harmony; SR identifies a comparison entry. Systematic comparison with the King James Version appears in Volume XVI.

GREEK SOURCE AND CREDIT

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. Licensed under Creative Commons Attribution 4.0 International (CC BY 4.0). The Greek text follows SBLGNT; selection, English layers, notes and layout are editorial work. Traditional Matthew 17:21, 18:11 and 23:14 retain the unaccented Scrivener 1894 Greek. Traditional Mark 7:16, 9:44, 9:46 and 11:26 retain the accented Scrivener 1894 Greek. These seven traditional verses are absent from the SBLGNT main text, explicitly labeled as traditional readings. Mark 16:14–19 in this section belongs to the SBLGNT longer ending, printed by that edition within double brackets; every appearance is labeled. Their double brackets identify their distinct textual status.

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MK-135 / Mark 16:15-18

The commission in the longer ending

PRECEDING CONTEXT / Mark 16:14 [SBLGNT LONGER ENDING; DOUBLE-BRACKETED]

Later he appeared to the eleven themselves as they reclined at the table. He rebuked their unbelief and hardheartedness, because they had not believed those who had seen him after he was raised.

Proclaim to all creation

Mark 16:15

Greek: SBLGNT longer ending; printed within double brackets. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Πορευθέντες	εἰς	τὸν	κόσμον	ἅπαντα	κηρύξατε	τὸ
and	said	to them	having gone	into	the	world	all	proclaim	the

εὐαγγέλιον	πάσῃ	τῇ	κτίσει.
good news	to all	the	creation

CLOSE ENGLISH

And he said to them, ‘Go into all the world and proclaim the good news to all creation.

FLUENT ENGLISH

He told them, ‘Go throughout the world and proclaim the good news to all creation.

SECTION NOTES

This passage belongs to Mark 16:9–20, the longer ending. SBLGNT prints that passage within double brackets; Codex Sinaiticus and Codex Vaticanus end Mark at 16:8. The separately transmitted shorter ending is a different text. The status labels here represent the enclosing brackets without adding to the Greek wording.

Go renders the participle in connection with the imperative proclaim. All creation preserves the breadth of the wording.

MK-135 / Mark 16:16

Belief and baptism

Mark 16:16

Greek: SBLGNT longer ending; printed within double brackets. Word-order interlinear.

ὁ	πιστεύσας	καὶ	βαπτισθεὶς	σωθήσεται,	ὁ	δὲ	ἀπιστήσας
the one	having believed	and	having been baptized	will be saved	the one	but	having disbelieved

κατακριθήσεται.
will be condemned

CLOSE ENGLISH

The one who believes and is baptized will be saved, but the one who does not believe will be condemned.

FLUENT ENGLISH

Whoever believes and is baptized will be saved; whoever does not believe will be condemned.

SECTION NOTES

Baptism, salvation and condemnation remain passive. The second clause mentions unbelief alone; no second baptism clause is added for symmetry.

MK-135 / Mark 16:17

The accompanying signs

Mark 16:17

Greek: SBLGNT longer ending; printed within double brackets. Word-order interlinear.

σημεῖα	δὲ	τοῖς	πιστεύσασιν	ταῦτα	παρακολουθήσει,	ἐν	τῷ	ὀνόματί	μου
signs	but	those	having believed	these	will accompany	in	the	name	of me

δαιμόνια	ἐκβαλοῦσιν,	γλώσσαις	λαλήσουσιν	καιναῖς,
demons	they will cast out	in tongues	they will speak	new

CLOSE ENGLISH

And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues;

FLUENT ENGLISH

These signs will accompany those who believe: in my name they will drive out demons and speak in new tongues.

SECTION NOTES

New tongues is retained without deciding whether the expression denotes foreign languages or another kind of speech. These future verbs introduce predicted signs.

MK-135 / Mark 16:18

Protection and healing

Mark 16:18

Greek: SBLGNT longer ending; printed within double brackets. Word-order interlinear.

ὄφεις	ἀροῦσιν	κἂν	θανάσιμόν	τι	πίωσιν	οὐ	μὴ
snakes	they will pick up	and if	deadly	anything	they drink	not	[emphatic negative]

αὐτοὺς	βλάψῃ,	ἐπὶ	ἀρρώστους	χεῖρας	ἐπιθήσουσιν	καὶ	καλῶς	ἔξουσιν.
them	will it harm	on	sick people	hands	they will lay	and	well	they will be

CLOSE ENGLISH

They will pick up snakes, and if they drink anything deadly, it will certainly not harm them. They will lay hands on sick people, and those people will be well.’

FLUENT ENGLISH

They will pick up snakes, and if they drink anything deadly, it will not harm them at all. They will place their hands on sick people, and those people will be well.’

SECTION NOTES

The verbs predict signs; they are not commands to handle snakes or drink poison. The drinking clause is conditional, and the double negative is emphatic.

SBLGNT 16:18 has no and in their hands before snakes, although some other Greek editions include it. The final subject is the sick people. Will be well preserves the stated result without imposing a gradual process of recovery. The following context retains Lord Jesus and the passive was taken up.

FOLLOWING CONTEXT / Mark 16:19 [SBLGNT LONGER ENDING; DOUBLE-BRACKETED]

After the Lord Jesus had spoken to them, he was taken up into heaven and sat at God’s right hand.

MK-135 / PARALLELS

Comparing the passages (H-132, SR-0218)
Matthew 28:18–20; Luke 24:47–49; John 20:21.
These are related commissions, not identical speeches.
Matthew’s disciple-making and baptismal formula, Luke’s waiting for power and John’s sending by the Father remain in their own texts.
No direct Thomas counterpart is established.
Related narrative passages (H-132): Luke 24:36–49; John 20:19–23.

Consulted editorial references

These references support selected notes. They are not adopted English base texts.

SBL Greek New Testament, Mark 16, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+16&version=SBLGNT

NET Bible, textual note on Mark 16:9, via Bible Gateway

https://www.biblegateway.com/passage/?search=Mark+16%3A9-20&version=NET

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 16:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1615/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 16:16, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1616/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 16:17, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1617/

Bratcher and Nida, A Handbook on the Gospel of Mark (UBS, 1961), 16:18, via TIPs

https://tips.translation.bible/story/translation-commentary-on-mark-1618/