RESEARCH EDITION

THE GOSPEL ACCORDING TO MATTHEW

TEXT · WORD · MEANING

Full text from the Greek source

BOOK 4 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

RESEARCH EDITION

THE GOSPEL ACCORDING TO MATTHEW

TEXT · WORD · MEANING

FULL TEXT

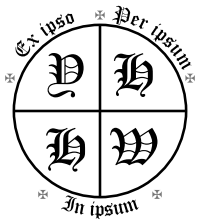
FROM THE GREEK SOURCE

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 4 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 — 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 (this volume) — 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.

The Gospel According to Matthew

Chapters 1–28

Volume IV · Matthew 1:1–28:20 · Greek source · Three English layers

The complete Gospel, from the genealogy and birth narrative through the ministry, teaching, death and resurrection of Jesus, ending with the commission to the eleven and the promise of continuing presence.

Greek, word-order interlinear, close English, fluent English, translation notes and comparative references.

Reading this collection

GREEK AND ORDERED GLOSSES

The exact adopted SBLGNT Greek is retained, including punctuation and source apparatus signs. In the PDF, each token appears above its English gloss. The editable document presents each Greek verse followed by glosses in the same order. A gloss may contain more than one English word; it is a contextual aid, not a complete dictionary definition.

CLOSE ENGLISH

The close layer preserves significant grammar, repeated words and distinctions between passages while supplying necessary English syntax. Historical presents, future forms and “the heavens” remain where useful. Bracketed articles and grammatical labels in glosses are translation aids, not restored manuscript words.

FLUENT ENGLISH

The reading layer uses contemporary American English. Contextual explanations, major lexical choices and ambiguities are recorded beside the relevant section. The earlier wording and paragraph-level quotation marks of established speech passages remain intact.

NOTES AND COMPARISONS

Section notes retain the established comparison records. H denotes a scene in the Gospel harmony, SR a comparison entry, and the MT, MK, LK, JN and TH identifiers refer to earlier corpus units. Related passages do not imply identical wording. Systematic comparison with the King James Version belongs to volume XVI.

TEXT AND SCOPE

Traditional positions 17:21, 18:11 and 23:14 are absent from the SBLGNT main text and are identified in the notes. Their traditional texts are presented separately in Volume I.

USING THE CONTENTS

The contents link to 232 reading sections. PDF bookmarks also identify all 28 chapters. The editable document uses continuous page numbering.

Sources and editorial references

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. CC BY 4.0. The Greek text follows SBLGNT. English translations, alignment, and notes are editorial work.

These editorial references support source and lexical notes; their English translations are not adopted as the English translation base. Further passage-specific references remain in the section notes.

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IV-MT-001 / Matthew 1:1-25

The genealogy and birth of Jesus

From Abraham to David

Matt. 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Βίβλος	γενέσεως	Ἰησοῦ	χριστοῦ	υἱοῦ	Δαυὶδ	υἱοῦ	Ἀβραάμ.
record	of origin	of Jesus	Messiah	son	of David	son	of Abraham

CLOSE ENGLISH

A record of the origin of Jesus the Messiah, son of David, son of Abraham.

FLUENT ENGLISH

The genealogy of Jesus the Messiah, the son of David, the son of Abraham.

Matt. 1:2

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀβραὰμ	ἐγέννησεν	τὸν	Ἰσαάκ,	Ἰσαὰκ	δὲ	ἐγέννησεν	τὸν	Ἰακώβ,	Ἰακὼβ
Abraham	fathered	the	Isaac	Isaac	and	fathered	the	Jacob	Jacob

δὲ	ἐγέννησεν	τὸν	Ἰούδαν	καὶ	τοὺς	ἀδελφοὺς	αὐτοῦ,
and	fathered	the	Judah	and	the	brothers	his

CLOSE ENGLISH

Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers.

FLUENT ENGLISH

Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

Matt. 1:3

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰούδας	δὲ	ἐγέννησεν	τὸν	Φαρὲς	καὶ	τὸν	Ζάρα	ἐκ	τῆς	Θαμάρ,
Judah	and	fathered	the	Perez	and	the	Zerah	from	the	Tamar

Φαρὲς	δὲ	ἐγέννησεν	τὸν	Ἑσρώμ,	Ἑσρὼμ	δὲ	ἐγέννησεν	τὸν	Ἀράμ,
Perez	and	fathered	the	Hezron	Hezron	and	fathered	the	Aram

CLOSE ENGLISH

And Judah fathered Perez and Zerah by Tamar, and Perez fathered Hezron, and Hezron fathered Aram.

FLUENT ENGLISH

Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Aram.

Matt. 1:4

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀρὰμ	δὲ	ἐγέννησεν	τὸν	Ἀμιναδάβ,	Ἀμιναδὰβ	δὲ	ἐγέννησεν	τὸν
Aram	and	fathered	the	Amminadab	Amminadab	and	fathered	the

Ναασσών,	Ναασσὼν	δὲ	ἐγέννησεν	τὸν	Σαλμών,
Nahshon	Nahshon	and	fathered	the	Salmon

CLOSE ENGLISH

And Aram fathered Amminadab, and Amminadab fathered Nahshon, and Nahshon fathered Salmon.

FLUENT ENGLISH

Aram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

Matt. 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

Σαλμὼν	δὲ	ἐγέννησεν	τὸν	Βόες	ἐκ	τῆς	Ῥαχάβ,	Βόες	δὲ	ἐγέννησεν
Salmon	and	fathered	the	Boaz	from	the	Rahab	Boaz	and	fathered

τὸν	Ἰωβὴδ	ἐκ	τῆς	Ῥούθ,	Ἰωβὴδ	δὲ	ἐγέννησεν	τὸν	Ἰεσσαί,
the	Obed	from	the	Ruth	Obed	and	fathered	the	Jesse

CLOSE ENGLISH

And Salmon fathered Boaz by Rahab, and Boaz fathered Obed by Ruth, and Obed fathered Jesse.

FLUENT ENGLISH

Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, and Obed the father of Jesse.

Matt. 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰεσσαὶ	δὲ	ἐγέννησεν	τὸν	Δαυὶδ	τὸν	βασιλέα.	Δαυὶδ	δὲ	ἐγέννησεν	τὸν
Jesse	and	fathered	the	David	the	king	David	and	fathered	the

Σολομῶνα	ἐκ	τῆς	τοῦ	Οὐρίου,
Solomon	from	the	of the	Uriah

CLOSE ENGLISH

And Jesse fathered David the king. And David fathered Solomon by the wife of Uriah.

FLUENT ENGLISH

Jesse was the father of King David. David was the father of Solomon by Uriah’s wife.

SECTION NOTES

1:1, 18. Genesis can name origin, ancestry, or birth. The close layer makes the repeated noun visible as origin; the fluent layer uses genealogy here and was born in the birth narrative. Messiah translates christos as a title, not a surname.

1:2-6. Fathered keeps the recurring active verb visible. The reading layer uses was the father of. Articles before personal names have no separate English counterpart. The Greek identifies Solomon’s mother as the woman of Uriah; wife supplies the relationship implied by that expression. Her personal name is not added.

IV-MT-001 / Matthew 1:7-11

From Solomon to the deportation

Matt. 1:7

Greek: adopted SBLGNT text. Word-order interlinear.

Σολομὼν	δὲ	ἐγέννησεν	τὸν	Ῥοβοάμ,	Ῥοβοὰμ	δὲ	ἐγέννησεν	τὸν	Ἀβιά,
Solomon	and	fathered	the	Rehoboam	Rehoboam	and	fathered	the	Abijah

Ἀβιὰ	δὲ	ἐγέννησεν	τὸν	Ἀσάφ,
Abijah	and	fathered	the	Asaph

CLOSE ENGLISH

And Solomon fathered Rehoboam, and Rehoboam fathered Abijah, and Abijah fathered Asaph.

FLUENT ENGLISH

Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asaph.

Matt. 1:8

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀσὰφ	δὲ	ἐγέννησεν	τὸν	Ἰωσαφάτ,	Ἰωσαφὰτ	δὲ	ἐγέννησεν	τὸν	Ἰωράμ,
Asaph	and	fathered	the	Jehoshaphat	Jehoshaphat	and	fathered	the	Joram

Ἰωρὰμ	δὲ	ἐγέννησεν	τὸν	Ὀζίαν,
Joram	and	fathered	the	Uzziah

CLOSE ENGLISH

And Asaph fathered Jehoshaphat, and Jehoshaphat fathered Joram, and Joram fathered Uzziah.

FLUENT ENGLISH

Asaph was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah.

Matt. 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ὀζίας	δὲ	ἐγέννησεν	τὸν	Ἰωαθάμ,	Ἰωαθὰμ	δὲ	ἐγέννησεν	τὸν	Ἀχάζ,
Uzziah	and	fathered	the	Jotham	Jotham	and	fathered	the	Ahaz

Ἀχὰζ	δὲ	ἐγέννησεν	τὸν	Ἐζεκίαν,
Ahaz	and	fathered	the	Hezekiah

CLOSE ENGLISH

And Uzziah fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah.

FLUENT ENGLISH

Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah.

Matt. 1:10

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐζεκίας	δὲ	ἐγέννησεν	τὸν	Μανασσῆ,	Μανασσῆς	δὲ	ἐγέννησεν	τὸν
Hezekiah	and	fathered	the	Manasseh	Manasseh	and	fathered	the

Ἀμώς,	Ἀμὼς	δὲ	ἐγέννησεν	τὸν	Ἰωσίαν,
Amos	Amos	and	fathered	the	Josiah

CLOSE ENGLISH

And Hezekiah fathered Manasseh, and Manasseh fathered Amos, and Amos fathered Josiah.

FLUENT ENGLISH

Hezekiah was the father of Manasseh, Manasseh the father of Amos, and Amos the father of Josiah.

Matt. 1:11

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰωσίας	δὲ	ἐγέννησεν	τὸν	Ἰεχονίαν	καὶ	τοὺς	ἀδελφοὺς	αὐτοῦ	ἐπὶ	τῆς
Josiah	and	fathered	the	Jeconiah	and	the	brothers	his	at	the

μετοικεσίας	Βαβυλῶνος.
deportation	to Babylon

CLOSE ENGLISH

And Josiah fathered Jeconiah and his brothers at the time of the deportation to Babylon.

FLUENT ENGLISH

Josiah was the father of Jeconiah and his brothers at the time of the deportation to Babylon.

SECTION NOTES

1:7-10. The adopted Greek reads Asaph and Amos. Both English layers retain these forms rather than substituting Asa and Amon, the alternatives recorded in the SBLGNT apparatus. Familiar English spellings of other names do not erase these two substantive textual differences.

1:11. Deportation translates metoikesia in its narrative setting; to Babylon makes the relationship explicit. The passage’s repeated fathered formula is retained without supplying names omitted from this genealogy.

IV-MT-001 / Matthew 1:12-17

From the deportation to Jesus

Matt. 1:12

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	δὲ	τὴν	μετοικεσίαν	Βαβυλῶνος	Ἰεχονίας	ἐγέννησεν	τὸν	Σαλαθιήλ,
after	and	the	deportation	to Babylon	Jeconiah	fathered	the	Shealtiel

Σαλαθιὴλ	δὲ	ἐγέννησεν	τὸν	Ζοροβαβέλ,
Shealtiel	and	fathered	the	Zerubbabel

CLOSE ENGLISH

And after the deportation to Babylon, Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel.

FLUENT ENGLISH

After the deportation to Babylon, Jeconiah was the father of Shealtiel, and Shealtiel the father of Zerubbabel.

Matt. 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

Ζοροβαβὲλ	δὲ	ἐγέννησεν	τὸν	Ἀβιούδ,	Ἀβιοὺδ	δὲ	ἐγέννησεν	τὸν
Zerubbabel	and	fathered	the	Abiud	Abiud	and	fathered	the

Ἐλιακίμ,	Ἐλιακὶμ	δὲ	ἐγέννησεν	τὸν	Ἀζώρ,
Eliakim	Eliakim	and	fathered	the	Azor

CLOSE ENGLISH

And Zerubbabel fathered Abiud, and Abiud fathered Eliakim, and Eliakim fathered Azor.

FLUENT ENGLISH

Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

Matt. 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀζὼρ	δὲ	ἐγέννησεν	τὸν	Σαδώκ,	Σαδὼκ	δὲ	ἐγέννησεν	τὸν	Ἀχίμ,	Ἀχὶμ
Azor	and	fathered	the	Zadok	Zadok	and	fathered	the	Achim	Achim

δὲ	ἐγέννησεν	τὸν	Ἐλιούδ,
and	fathered	the	Eliud

CLOSE ENGLISH

And Azor fathered Zadok, and Zadok fathered Achim, and Achim fathered Eliud.

FLUENT ENGLISH

Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

Matt. 1:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐλιοὺδ	δὲ	ἐγέννησεν	τὸν	Ἐλεάζαρ,	Ἐλεάζαρ	δὲ	ἐγέννησεν	τὸν
Eliud	and	fathered	the	Eleazar	Eleazar	and	fathered	the

Ματθάν,	Ματθὰν	δὲ	ἐγέννησεν	τὸν	Ἰακώβ,
Matthan	Matthan	and	fathered	the	Jacob

CLOSE ENGLISH

And Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob.

FLUENT ENGLISH

Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

Matt. 1:16

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰακὼβ	δὲ	ἐγέννησεν	τὸν	Ἰωσὴφ	τὸν	ἄνδρα	Μαρίας,	ἐξ	ἧς
Jacob	and	fathered	the	Joseph	the	husband	of Mary	from	whom (f.)

ἐγεννήθη	Ἰησοῦς	ὁ	λεγόμενος	χριστός.
was born	Jesus	the one	called	Messiah

CLOSE ENGLISH

And Jacob fathered Joseph, the husband of Mary, from whom Jesus, who is called the Messiah, was born.

FLUENT ENGLISH

Jacob was the father of Joseph, Mary’s husband. Mary was the mother of Jesus, who is called the Messiah.

Matt. 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

Πᾶσαι	οὖν	αἱ	γενεαὶ	ἀπὸ	Ἀβραὰμ	ἕως	Δαυὶδ	γενεαὶ
all	therefore	the	generations	from	Abraham	until	David	generations

δεκατέσσαρες,	καὶ	ἀπὸ	Δαυὶδ	ἕως	τῆς	μετοικεσίας	Βαβυλῶνος	γενεαὶ
fourteen	and	from	David	until	the	deportation	to Babylon	generations

δεκατέσσαρες,	καὶ	ἀπὸ	τῆς	μετοικεσίας	Βαβυλῶνος	ἕως	τοῦ	χριστοῦ
fourteen	and	from	the	deportation	to Babylon	until	the	Messiah

γενεαὶ	δεκατέσσαρες.
generations	fourteen

CLOSE ENGLISH

Therefore all the generations from Abraham to David are fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Messiah fourteen generations.

FLUENT ENGLISH

So there were fourteen generations from Abraham to David, fourteen from David to the deportation to Babylon, and fourteen from the deportation to Babylon to the Messiah.

SECTION NOTES

1:16. The formula changes: Joseph is Mary’s husband, and Jesus was born from whom, a feminine singular relative referring to Mary. The fluent layer makes that reference explicit. It does not continue the formula as Joseph fathered Jesus.

1:17. All three statements of fourteen generations are retained as the narrator’s grouping. This section does not insert additional people or impose a new counting scheme on the list.

IV-MT-001 / Matthew 1:18-21

Joseph’s dream

Matt. 1:18

Greek: adopted SBLGNT text. Word-order interlinear.

Τοῦ	δὲ	Ἰησοῦ	χριστοῦ	ἡ	γένεσις	οὕτως	ἦν.	μνηστευθείσης	τῆς
of the	now	Jesus	Messiah	the	origin	in this way	was	having been betrothed	the

μητρὸς	αὐτοῦ	Μαρίας	τῷ	Ἰωσήφ,	πρὶν	ἢ	συνελθεῖν	αὐτοὺς
mother	of him	Mary	to the	Joseph	before	[with before]	to come together	they

εὑρέθη	ἐν	γαστρὶ	ἔχουσα	ἐκ	πνεύματος	ἁγίου.
she was found	in	womb	having	from	Spirit	Holy

CLOSE ENGLISH

Now the origin of Jesus the Messiah was in this way. When his mother Mary had been betrothed to Joseph, before they came together, she was found to be with child from the Holy Spirit.

FLUENT ENGLISH

This is how Jesus the Messiah was born. His mother Mary was betrothed to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.

Matt. 1:19

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰωσὴφ	δὲ	ὁ	ἀνὴρ	αὐτῆς,	δίκαιος	ὢν	καὶ	μὴ	θέλων	αὐτὴν
Joseph	and	the	husband	of her	righteous	being	and	not	wanting	her

δειγματίσαι,	ἐβουλήθη	λάθρᾳ	ἀπολῦσαι	αὐτήν.
to expose	resolved	secretly	to divorce	her

CLOSE ENGLISH

And Joseph her husband, being righteous and not wishing to expose her publicly, resolved to divorce her secretly.

FLUENT ENGLISH

Joseph, her husband, was a righteous man. Unwilling to expose her to public disgrace, he decided to divorce her quietly.

Matt. 1:20

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	δὲ	αὐτοῦ	ἐνθυμηθέντος	ἰδοὺ	ἄγγελος	κυρίου	κατ’	ὄναρ
these things	but	he	having considered	look	an angel	of the Lord	in	a dream

ἐφάνη	αὐτῷ	λέγων·	Ἰωσὴφ	υἱὸς	Δαυίδ,	μὴ	φοβηθῇς	παραλαβεῖν	Μαρίαν
appeared	to him	saying	Joseph	son	of David	not	be afraid	to take	Mary

τὴν	γυναῖκά	σου,	τὸ	γὰρ	ἐν	αὐτῇ	γεννηθὲν	ἐκ	πνεύματός
the	wife	of you	that which	for	in	her	was conceived	from	Spirit

ἐστιν	ἁγίου·
is	Holy

CLOSE ENGLISH

But after he had considered these things, look, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary your wife, for what has been conceived in her is from the Holy Spirit.

FLUENT ENGLISH

After he had considered this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary home as your wife. The child conceived in her is from the Holy Spirit.

Matt. 1:21

Greek: adopted SBLGNT text. Word-order interlinear.

τέξεται	δὲ	υἱὸν	καὶ	καλέσεις	τὸ	ὄνομα	αὐτοῦ	Ἰησοῦν,	αὐτὸς	γὰρ
she will bear	and	a son	and	you will call	the	name	of him	Jesus	he himself	for

σώσει	τὸν	λαὸν	αὐτοῦ	ἀπὸ	τῶν	ἁμαρτιῶν	αὐτῶν.
will save	the	people	of him	from	the	sins	of them

CLOSE ENGLISH

And she will bear a son, and you will call his name Jesus, for he himself will save his people from their sins.”

FLUENT ENGLISH

She will give birth to a son, and you are to name him Jesus, because he will save his people from their sins.”

SECTION NOTES

1:18-20. Betrothed, husband, wife, and divorce retain the passage’s own relational language. Came together remains broad; the fluent layer’s take home makes the action of taking Mary explicit. The Greek does not supply a separate word for home.

1:19-21. Righteous does not decide a theory about Joseph’s motives. Expose publicly is contextual; the verb does not itself name a judicial penalty. The child in the fluent layer makes the neuter what has been conceived explicit. The explanation of Jesus’ name is the angel’s statement that he will save his people from their sins.

IV-MT-001 / Matthew 1:22-25

The quoted promise and Joseph’s response

Matt. 1:22

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	ὅλον	γέγονεν	ἵνα	πληρωθῇ	τὸ	ῥηθὲν	ὑπὸ
this	now	all	has happened	so that	might be fulfilled	that which	was spoken	by

κυρίου	διὰ	τοῦ	προφήτου	λέγοντος·
the Lord	through	the	prophet	saying

CLOSE ENGLISH

Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying,

FLUENT ENGLISH

All this happened to fulfill what the Lord had spoken through the prophet:

Matt. 1:23

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδοὺ	ἡ	παρθένος	ἐν	γαστρὶ	ἕξει	καὶ	τέξεται	υἱόν,	καὶ	καλέσουσιν
look	the	virgin	in	womb	will have	and	will bear	a son	and	they will call

τὸ	ὄνομα	αὐτοῦ	Ἐμμανουήλ·	ὅ	ἐστιν	μεθερμηνευόμενον	Μεθ’	ἡμῶν
the	name	of him	Emmanuel	which	is	being translated	with	us

ὁ	θεός.
the	God

CLOSE ENGLISH

“Look, the virgin will be with child and will bear a son, and they will call his name Emmanuel,” which translated is “God with us.”

FLUENT ENGLISH

“Look, the virgin will conceive and give birth to a son, and they will name him Emmanuel”-which means “God is with us.”

Matt. 1:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγερθεὶς	δὲ	ὁ	Ἰωσὴφ	ἀπὸ	τοῦ	ὕπνου	ἐποίησεν	ὡς	προσέταξεν	αὐτῷ
having risen	and	the	Joseph	from	the	sleep	did	as	commanded	him

ὁ	ἄγγελος	κυρίου	καὶ	παρέλαβεν	τὴν	γυναῖκα	αὐτοῦ·
the	angel	of the Lord	and	took	the	wife	of him

CLOSE ENGLISH

And Joseph, having risen from sleep, did as the angel of the Lord commanded him and took his wife,

FLUENT ENGLISH

When Joseph woke up, he did what the angel of the Lord had commanded and took his wife home.

Matt. 1:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἐγίνωσκεν	αὐτὴν	ἕως	οὗ	ἔτεκεν	υἱόν·	καὶ	ἐκάλεσεν	τὸ
and	not	he was knowing	her	until	[with until]	she bore	a son	and	he called	the

ὄνομα	αὐτοῦ	Ἰησοῦν.
name	of him	Jesus

CLOSE ENGLISH

and he did not know her until she bore a son. And he called his name Jesus.

FLUENT ENGLISH

He did not have sexual relations with her before she gave birth to a son, and he named him Jesus.

SECTION NOTES

1:22-23. The narrator quotes the prophet; compare Isaiah 7:14. This translation follows Matthew’s Greek parthenos, virgin, and plural they will call. It does not replace them with a different wording of Isaiah. Emmanuel follows the Greek spelling; God is with us supplies the understood verb in the explanation.

1:25. Know is the sexual idiom, made explicit in the fluent layer. Until sets the period being described; this sentence does not narrate what happened afterward. The adopted Greek says a son, without her firstborn, the longer alternative noted in the SBLGNT apparatus.

IV-MT-001 / COMPARISONS

Luke 3:23-38 is a separate genealogy and Luke 1:26-38 a related annunciation narrative, not matching wording to be imported into Matthew. Matthew 1:23 quotes the prophetic saying associated with Isaiah 7:14. These are comparison pointers, not additional translated verses.

IV-MT-002 / Matthew 2:1-23

The magi, Egypt, and Nazareth

Visitors from the east

Matt. 2:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τοῦ	δὲ	Ἰησοῦ	γεννηθέντος	ἐν	Βηθλέεμ	τῆς	Ἰουδαίας	ἐν	ἡμέραις
the	now	Jesus	having been born	in	Bethlehem	of	Judea	in	days

Ἡρῴδου	τοῦ	βασιλέως,	ἰδοὺ	μάγοι	ἀπὸ	ἀνατολῶν	παρεγένοντο	εἰς
of Herod	the	king	look	magi	from	the east	arrived	in

Ἰεροσόλυμα
Jerusalem

CLOSE ENGLISH

Now when Jesus had been born in Bethlehem of Judea in the days of Herod the king, look, magi from the east arrived in Jerusalem,

FLUENT ENGLISH

After Jesus was born in Bethlehem in Judea, during King Herod’s reign, magi from the east arrived in Jerusalem.

Matt. 2:2

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Ποῦ	ἐστιν	ὁ	τεχθεὶς	βασιλεὺς	τῶν	Ἰουδαίων;	εἴδομεν
saying	where	is	the one	born	king	of the	Jews	we saw

γὰρ	αὐτοῦ	τὸν	ἀστέρα	ἐν	τῇ	ἀνατολῇ	καὶ	ἤλθομεν	προσκυνῆσαι	αὐτῷ.
for	his	the	star	at	the	rising	and	we came	to pay homage	to him

CLOSE ENGLISH

saying, “Where is the one born king of the Jews? For we saw his star at its rising and came to pay him homage.”

FLUENT ENGLISH

They asked, “Where is the child born king of the Jews? We saw his star when it rose and have come to pay him homage.”

Matt. 2:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	ὁ	βασιλεὺς	Ἡρῴδης	ἐταράχθη	καὶ	πᾶσα	Ἰεροσόλυμα	μετ’
having heard	and	the	king	Herod	was troubled	and	all	Jerusalem	with

αὐτοῦ,
him

CLOSE ENGLISH

And when King Herod heard this, he was troubled, and all Jerusalem with him,

FLUENT ENGLISH

When King Herod heard this, he was troubled, and so was all Jerusalem.

Matt. 2:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	συναγαγὼν	πάντας	τοὺς	ἀρχιερεῖς	καὶ	γραμματεῖς	τοῦ	λαοῦ
and	having gathered	all	the	chief priests	and	scribes	of the	people

ἐπυνθάνετο	παρ’	αὐτῶν	ποῦ	ὁ	χριστὸς	γεννᾶται.
he inquired	from	them	where	the	Messiah	is born

CLOSE ENGLISH

and gathering all the chief priests and scribes of the people, he inquired of them where the Messiah is born.

FLUENT ENGLISH

He gathered all the people’s chief priests and scribes and asked them where the Messiah was to be born.

Matt. 2:5

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν	αὐτῷ·	Ἐν	Βηθλέεμ	τῆς	Ἰουδαίας·	οὕτως	γὰρ	γέγραπται
they	and	said	to him	in	Bethlehem	of	Judea	thus	for	it is written

διὰ	τοῦ	προφήτου·
through	the	prophet

CLOSE ENGLISH

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

FLUENT ENGLISH

They answered, “In Bethlehem in Judea. This is what was written through the prophet:

Matt. 2:6

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	σύ,	Βηθλέεμ	γῆ	Ἰούδα,	οὐδαμῶς	ἐλαχίστη	εἶ	ἐν	τοῖς	ἡγεμόσιν
and	you	Bethlehem	land	of Judah	by no means	least	are	among	the	rulers

Ἰούδα·	ἐκ	σοῦ	γὰρ	ἐξελεύσεται	ἡγούμενος,	ὅστις	ποιμανεῖ	τὸν	λαόν
of Judah	from	you	for	will come out	a ruler	who	will shepherd	the	people

μου	τὸν	Ἰσραήλ.
of me	the	Israel

CLOSE ENGLISH

‘And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; for from you will come a ruler who will shepherd my people Israel.’”

FLUENT ENGLISH

‘And you, Bethlehem in the land of Judah, are by no means the least among Judah’s rulers. From you will come a ruler who will shepherd my people Israel.’”

SECTION NOTES

2:1-2. Magi retains magoi. The passage gives neither their number nor royal titles. From the east renders the plural expression in verse 1; at its rising in verses 2 and 9 takes the singular expression as the star’s rising. In the east is another possible rendering there. No particular astronomical event is identified.

2:2-6. Pay homage renders proskyneo in the setting of the announced king; the gesture is described in verse 11. The quoted prophecy retains rulers and will shepherd, rather than silently substituting towns or govern. Compare Micah 5:2 and 2 Samuel 5:2.

IV-MT-002 / Matthew 2:7-12

The star and the gifts

Matt. 2:7

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	Ἡρῴδης	λάθρᾳ	καλέσας	τοὺς	μάγους	ἠκρίβωσεν	παρ’	αὐτῶν
then	Herod	secretly	having called	the	magi	ascertained precisely	from	them

τὸν	χρόνον	τοῦ	φαινομένου	ἀστέρος,
the	time	of the	appearing	star

CLOSE ENGLISH

Then Herod, secretly calling the magi, ascertained from them the exact time of the star’s appearance,

FLUENT ENGLISH

Then Herod summoned the magi secretly and found out from them exactly when the star had appeared.

Matt. 2:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πέμψας	αὐτοὺς	εἰς	Βηθλέεμ	εἶπεν·	Πορευθέντες	ἐξετάσατε	ἀκριβῶς
and	having sent	them	to	Bethlehem	he said	having gone	inquire	carefully

περὶ	τοῦ	παιδίου·	ἐπὰν	δὲ	εὕρητε,	ἀπαγγείλατέ	μοι,	ὅπως	κἀγὼ
about	the	child	when	and	you find	report	to me	so that	I too

ἐλθὼν	προσκυνήσω	αὐτῷ.
having come	may pay homage	to him

CLOSE ENGLISH

and sending them to Bethlehem, he said, “Go and inquire carefully about the child; and when you find him, report to me, so that I too may come and pay him homage.”

FLUENT ENGLISH

He sent them to Bethlehem, saying, “Go and make careful inquiries about the child. When you find him, let me know, so that I can come and pay him homage too.”

Matt. 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀκούσαντες	τοῦ	βασιλέως	ἐπορεύθησαν,	καὶ	ἰδοὺ	ὁ	ἀστὴρ
they	and	having heard	the	king	went	and	look	the	star

ὃν	εἶδον	ἐν	τῇ	ἀνατολῇ	προῆγεν	αὐτούς,	ἕως	ἐλθὼν	ἐστάθη
which	they saw	at	the	rising	went ahead of	them	until	having come	it stood

ἐπάνω	οὗ	ἦν	τὸ	παιδίον.
above	where	was	the	child

CLOSE ENGLISH

And after hearing the king, they went, and look, the star that they had seen at its rising went ahead of them until it came and stood above where the child was.

FLUENT ENGLISH

After listening to the king, they set out. The star they had seen when it rose went ahead of them until it stopped over the place where the child was.

Matt. 2:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	δὲ	τὸν	ἀστέρα	ἐχάρησαν	χαρὰν	μεγάλην	σφόδρα.
having seen	and	the	star	they rejoiced	with joy	great	exceedingly

CLOSE ENGLISH

And seeing the star, they rejoiced with exceedingly great joy.

FLUENT ENGLISH

When they saw the star, they were overwhelmed with joy.

Matt. 2:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθόντες	εἰς	τὴν	οἰκίαν	εἶδον	τὸ	παιδίον	μετὰ	Μαρίας	τῆς
and	having come	into	the	house	they saw	the	child	with	Mary	the
μητρὸς	αὐτοῦ,	καὶ	πεσόντες	προσεκύνησαν	αὐτῷ,	καὶ	ἀνοίξαντες	τοὺς		
mother	of him	and	having fallen	they paid homage	to him	and	having opened	the		
θησαυροὺς	αὐτῶν	προσήνεγκαν	αὐτῷ	δῶρα,	χρυσὸν	καὶ	λίβανον	καὶ		
treasures	of them	they offered	to him	gifts	gold	and	frankincense	and		
σμύρναν.										
myrrh										

CLOSE ENGLISH

And entering the house, they saw the child with Mary his mother, and falling down, they paid him homage. And opening their treasures, they offered him gifts: gold and frankincense and myrrh.

FLUENT ENGLISH

They entered the house and saw the child with his mother Mary. They fell down before him and paid him homage. Then they opened their treasure chests and offered him gifts of gold, frankincense, and myrrh.

Matt. 2:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	χρηματισθέντες	κατ’	ὄναρ	μὴ	ἀνακάμψαι	πρὸς	Ἡρῴδην	δι’	ἄλλης
and	having been warned	in	a dream	not	to return	to	Herod	by	another

ὁδοῦ	ἀνεχώρησαν	εἰς	τὴν	χώραν	αὐτῶν.
way	they withdrew	to	the	country	of them

CLOSE ENGLISH

And being warned in a dream not to return to Herod, they withdrew to their country by another way.

FLUENT ENGLISH

After being warned in a dream not to return to Herod, they went back to their own country by another route.

SECTION NOTES

2:7-11. Herod’s stated wish to pay homage remains his own speech; the narration is not recast to endorse it. The close layer retains the emphatic repetition of joy in verse 10. House is not changed to stable, and child is not changed to newborn. Treasure chests makes the containers implied in opening their treasures explicit.

2:12. The passive warning in a dream does not name a speaker here. The translation therefore does not insert an angel into this verse.

IV-MT-002 / Matthew 2:13-15

The flight to Egypt

Matt. 2:13

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀναχωρησάντων	δὲ	αὐτῶν	ἰδοὺ	ἄγγελος	κυρίου	φαίνεται	κατ’	ὄναρ
having withdrawn	now	they	look	an angel	of the Lord	appears	in	a dream

τῷ	Ἰωσὴφ	λέγων·	Ἐγερθεὶς	παράλαβε	τὸ	παιδίον	καὶ	τὴν	μητέρα
to the	Joseph	saying	having risen	take	the	child	and	the	mother

αὐτοῦ	καὶ	φεῦγε	εἰς	Αἴγυπτον,	καὶ	ἴσθι	ἐκεῖ	ἕως	ἂν	εἴπω	σοι·
of him	and	flee	to	Egypt	and	be	there	until	[with until]	I tell	you

μέλλει	γὰρ	Ἡρῴδης	ζητεῖν	τὸ	παιδίον	τοῦ	ἀπολέσαι	αὐτό.
is about	for	Herod	to seek	the	child	in order	to destroy	him

CLOSE ENGLISH

Now after they had withdrawn, look, an angel of the Lord appears to Joseph in a dream, saying, “Rise, take the child and his mother, and flee to Egypt, and stay there until I tell you; for Herod is about to seek the child to destroy him.”

FLUENT ENGLISH

After they had left, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother, and escape to Egypt. Stay there until I tell you, because Herod is going to search for the child to kill him.”

Matt. 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἐγερθεὶς	παρέλαβε	τὸ	παιδίον	καὶ	τὴν	μητέρα	αὐτοῦ	νυκτὸς
he	and	having risen	took	the	child	and	the	mother	of him	by night

καὶ	ἀνεχώρησεν	εἰς	Αἴγυπτον,
and	withdrew	to	Egypt

CLOSE ENGLISH

And he rose, took the child and his mother by night, and withdrew to Egypt,

FLUENT ENGLISH

Joseph got up, took the child and his mother during the night, and left for Egypt.

Matt. 2:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦν	ἐκεῖ	ἕως	τῆς	τελευτῆς	Ἡρῴδου·	ἵνα	πληρωθῇ	τὸ
and	he was	there	until	the	death	of Herod	so that	might be fulfilled	that which

ῥηθὲν	ὑπὸ	κυρίου	διὰ	τοῦ	προφήτου	λέγοντος·	Ἐξ	Αἰγύπτου
was spoken	by	the Lord	through	the	prophet	saying	out of	Egypt

ἐκάλεσα	τὸν	υἱόν	μου.
I called	the	son	of me

CLOSE ENGLISH

and was there until the death of Herod, so that what was spoken by the Lord through the prophet might be fulfilled: “Out of Egypt I called my son.”

FLUENT ENGLISH

He stayed there until Herod died. This fulfilled what the Lord had spoken through the prophet: “I called my son out of Egypt.”

SECTION NOTES

2:13-15. The close layer retains the historical present appears. Herod is about to seek the child; the fluent layer makes the lethal sense of destroy explicit as kill. Joseph is named in the fluent layer where the Greek continues with he. The quoted son saying belongs to the narrator’s fulfillment explanation; compare Hosea 11:1.

IV-MT-002 / Matthew 2:16-18

The children of Bethlehem

Matt. 2:16

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	Ἡρῴδης	ἰδὼν	ὅτι	ἐνεπαίχθη	ὑπὸ	τῶν	μάγων	ἐθυμώθη
then	Herod	having seen	that	he was mocked	by	the	magi	became angry

λίαν,	καὶ	ἀποστείλας	ἀνεῖλεν	πάντας	τοὺς	παῖδας	τοὺς	ἐν
exceedingly	and	having sent	killed	all	the	boys	the ones	in

Βηθλέεμ	καὶ	ἐν	πᾶσι	τοῖς	ὁρίοις	αὐτῆς	ἀπὸ	διετοῦς	καὶ	κατωτέρω,
Bethlehem	and	in	all	the	districts	of it	from	two years old	and	younger

κατὰ	τὸν	χρόνον	ὃν	ἠκρίβωσεν	παρὰ	τῶν	μάγων.
according to	the	time	which	he ascertained	from	the	magi

CLOSE ENGLISH

Then Herod, seeing that he had been mocked by the magi, became exceedingly angry, and sent and killed all the boys in Bethlehem and in all its surrounding districts, from two years old and younger, according to the time he had ascertained from the magi.

FLUENT ENGLISH

When Herod realized that the magi had outwitted him, he was furious. He sent men to kill every boy in Bethlehem and the surrounding area who was two years old or younger, based on the time he had learned from the magi.

Matt. 2:17

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἐπληρώθη	τὸ	ῥηθὲν	διὰ	Ἰερεμίου	τοῦ	προφήτου	λέγοντος·
then	was fulfilled	that which	was spoken	through	Jeremiah	the	prophet	saying

CLOSE ENGLISH

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

FLUENT ENGLISH

Then the words spoken through the prophet Jeremiah were fulfilled:

Matt. 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

Φωνὴ	ἐν	Ῥαμὰ	ἠκούσθη,	κλαυθμὸς	καὶ	ὀδυρμὸς	πολύς·	Ῥαχὴλ	κλαίουσα
a voice	in	Ramah	was heard	weeping	and	mourning	much	Rachel	weeping for

τὰ	τέκνα	αὐτῆς,	καὶ	οὐκ	ἤθελεν	παρακληθῆναι	ὅτι	οὐκ	εἰσίν.
the	children	of her	and	not	she wished	to be comforted	because	not	they are

CLOSE ENGLISH

“A voice was heard in Ramah, weeping and great mourning: Rachel weeping for her children, and she did not wish to be comforted, because they are no more.”

FLUENT ENGLISH

“A voice was heard in Ramah-weeping and bitter mourning. Rachel was weeping for her children, refusing to be comforted because they were no more.”

SECTION NOTES

2:16. The close layer retains the passive was mocked; outwitted states the practical result in the fluent layer. Sent men makes the unnamed agents implicit in sent and killed explicit. The children are described here as boys two years old or younger; the passage gives no total number.

2:17-18. The narrator names Jeremiah; compare Jeremiah 31:15. The adopted Greek has weeping and great mourning, without an extra lamentation phrase. They are no more preserves the idiom for the loss of Rachel’s children.

IV-MT-002 / Matthew 2:19-23

The return and Nazareth

Matt. 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

Τελευτήσαντος	δὲ	τοῦ	Ἡρῴδου	ἰδοὺ	ἄγγελος	κυρίου	φαίνεται	κατ’
having died	now	the	Herod	look	an angel	of the Lord	appears	in

ὄναρ	τῷ	Ἰωσὴφ	ἐν	Αἰγύπτῳ
a dream	to the	Joseph	in	Egypt

CLOSE ENGLISH

Now when Herod had died, look, an angel of the Lord appears in a dream to Joseph in Egypt,

FLUENT ENGLISH

After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt.

Matt. 2:20

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Ἐγερθεὶς	παράλαβε	τὸ	παιδίον	καὶ	τὴν	μητέρα	αὐτοῦ	καὶ
saying	having risen	take	the	child	and	the	mother	of him	and

πορεύου	εἰς	γῆν	Ἰσραήλ,	τεθνήκασιν	γὰρ	οἱ	ζητοῦντες	τὴν	ψυχὴν
go	to	land	of Israel	have died	for	the ones	seeking	the	life

τοῦ	παιδίου.
of the	child

CLOSE ENGLISH

saying, “Rise, take the child and his mother, and go to the land of Israel, for those seeking the child’s life have died.”

FLUENT ENGLISH

He said, “Get up, take the child and his mother, and go to the land of Israel. Those who wanted to kill the child are dead.”

Matt. 2:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἐγερθεὶς	παρέλαβε	τὸ	παιδίον	καὶ	τὴν	μητέρα	αὐτοῦ	καὶ
he	and	having risen	took	the	child	and	the	mother	of him	and

εἰσῆλθεν	εἰς	γῆν	Ἰσραήλ.
entered	into	land	of Israel

CLOSE ENGLISH

And he rose, took the child and his mother, and entered the land of Israel.

FLUENT ENGLISH

Joseph got up, took the child and his mother, and went into the land of Israel.

Matt. 2:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	ὅτι	Ἀρχέλαος	βασιλεύει	τῆς	Ἰουδαίας	ἀντὶ	τοῦ	πατρὸς
having heard	but	that	Archelaus	reigns	over	Judea	in place of	the	father

αὐτοῦ	Ἡρῴδου	ἐφοβήθη	ἐκεῖ	ἀπελθεῖν·	χρηματισθεὶς	δὲ	κατ’	ὄναρ
of him	Herod	he was afraid	there	to go	having been warned	and	in	a dream

ἀνεχώρησεν	εἰς	τὰ	μέρη	τῆς	Γαλιλαίας,
he withdrew	to	the	regions	of	Galilee

CLOSE ENGLISH

But hearing that Archelaus reigns over Judea in place of his father Herod, he was afraid to go there. And being warned in a dream, he withdrew to the regions of Galilee,

FLUENT ENGLISH

But when he heard that Archelaus was ruling Judea in place of his father Herod, he was afraid to go there. After being warned in a dream, he went to the region of Galilee.

Matt. 2:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὼν	κατῴκησεν	εἰς	πόλιν	λεγομένην	Ναζαρέτ,	ὅπως
and	having come	he settled	in	a town	called	Nazareth	so that

πληρωθῇ	τὸ	ῥηθὲν	διὰ	τῶν	προφητῶν	ὅτι	Ναζωραῖος
might be fulfilled	that which	was spoken	through	the	prophets	that	a Nazorean

κληθήσεται.
he will be called

CLOSE ENGLISH

and coming, he settled in a town called Nazareth, so that what was spoken through the prophets might be fulfilled: “He will be called a Nazorean.”

FLUENT ENGLISH

He settled in a town called Nazareth. This fulfilled what was spoken through the prophets: “He will be called a Nazorean.”

SECTION NOTES

2:19-22. Those seeking the child’s life remains plural, even though Herod’s death introduces the scene. The translation does not replace it with Herod alone. Reigns is the narrative’s verb for Archelaus; this wording does not make a separate claim about the formal title of his office.

2:23. Nazorean represents Nazoraios, the designation connected here with Nazareth. It is not changed to Nazirite, a different term. The narrator says prophets in the plural. No single exact prophetic quotation is identified in this section.

IV-MT-002 / COMPARISONS

Comparison pointers: Micah 5:2 and 2 Samuel 5:2 for 2:6; Hosea 11:1 for 2:15; Jeremiah 31:15 for 2:18. Luke 2:39-40 is a related return-to-Nazareth narrative, not a source for filling gaps in Matthew. These pointers do not add translated verses to this section.

IV-MT-003 / Matthew 3:1-17

John and the baptism of Jesus

John in the wilderness

Matt. 3:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	δὲ	ταῖς	ἡμέραις	ἐκείναις	παραγίνεται	Ἰωάννης	ὁ	βαπτιστὴς
in	now	the	days	those	arrives	John	the	Baptist

κηρύσσων	ἐν	τῇ	ἐρήμῳ	τῆς	Ἰουδαίας
proclaiming	in	the	wilderness	of	Judea

CLOSE ENGLISH

Now in those days John the Baptist arrives, proclaiming in the wilderness of Judea

FLUENT ENGLISH

In those days John the Baptist came, preaching in the wilderness of Judea.

Matt. 3:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγων·	Μετανοεῖτε,	ἤγγικεν	γὰρ	ἡ	βασιλεία	τῶν	οὐρανῶν.
and	saying	repent	has drawn near	for	the	kingdom	of the	heavens

CLOSE ENGLISH

and saying, “Repent, for the kingdom of the heavens has drawn near.”

FLUENT ENGLISH

He said, “Repent, for the kingdom of heaven has drawn near.”

Matt. 3:3

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	γάρ	ἐστιν	ὁ	ῥηθεὶς	διὰ	Ἡσαΐου	τοῦ	προφήτου	λέγοντος·
this one	for	is	the one	spoken of	through	Isaiah	the	prophet	saying

Φωνὴ	βοῶντος	ἐν	τῇ	ἐρήμῳ·	Ἑτοιμάσατε	τὴν	ὁδὸν	κυρίου,	εὐθείας
a voice	of one calling	in	the	wilderness	prepare	the	way	of the Lord	straight

ποιεῖτε	τὰς	τρίβους	αὐτοῦ.
make	the	paths	of him

CLOSE ENGLISH

For this is the one spoken of through Isaiah the prophet, saying, “A voice of one calling in the wilderness: Prepare the way of the Lord; make his paths straight.”

FLUENT ENGLISH

John was the one spoken of through the prophet Isaiah: “A voice calls in the wilderness: Prepare the Lord’s way; make his paths straight.”

Matt. 3:4

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	δὲ	ὁ	Ἰωάννης	εἶχεν	τὸ	ἔνδυμα	αὐτοῦ	ἀπὸ	τριχῶν	καμήλου
himself	now	the	John	had	the	clothing	of him	from	hair	of a camel

καὶ	ζώνην	δερματίνην	περὶ	τὴν	ὀσφὺν	αὐτοῦ,	ἡ	δὲ	τροφὴ	ἦν
and	a belt	leather	around	the	waist	of him	the	and	food	was

αὐτοῦ	ἀκρίδες	καὶ	μέλι	ἄγριον.
of him	locusts	and	honey	wild

CLOSE ENGLISH

Now John himself had clothing made from camel’s hair and a leather belt around his waist, and his food was locusts and wild honey.

FLUENT ENGLISH

John wore clothing made from camel’s hair, with a leather belt around his waist. His food was locusts and wild honey.

Matt. 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἐξεπορεύετο	πρὸς	αὐτὸν	Ἰεροσόλυμα	καὶ	πᾶσα	ἡ	Ἰουδαία	καὶ
then	was going out	to	him	Jerusalem	and	all	the	Judea	and

πᾶσα	ἡ	περίχωρος	τοῦ	Ἰορδάνου,
all	the	surrounding region	of the	Jordan

CLOSE ENGLISH

Then Jerusalem and all Judea and all the surrounding region of the Jordan were going out to him,

FLUENT ENGLISH

People from Jerusalem, all Judea, and the whole region around the Jordan went out to him.

Matt. 3:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐβαπτίζοντο	ἐν	τῷ	Ἰορδάνῃ	ποταμῷ	ὑπ’	αὐτοῦ	ἐξομολογούμενοι
and	they were baptized	in	the	Jordan	river	by	him	confessing

τὰς	ἁμαρτίας	αὐτῶν.
the	sins	of them

CLOSE ENGLISH

and they were baptized by him in the Jordan River, confessing their sins.

FLUENT ENGLISH

They were baptized by him in the Jordan River as they confessed their sins.

SECTION NOTES

3:1-3. The close layer retains arrives as a historical present and the plural heavens. The call to repent matches the wording already established for Jesus’ proclamation in 4:17. The narrator identifies John with the prophetic voice; the quotation is not extended into John’s preceding speech. Compare Isaiah 40:3.

3:4-6. Locusts and wild honey remain the stated food. The place names in verse 5 stand for the people who came from those places; the fluent layer makes that explicit. Confessing describes the people being baptized, without adding a prescribed formula or a detailed ritual sequence.

IV-MT-003 / Matthew 3:7-10

Fruit worthy of repentance

Matt. 3:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδὼν	δὲ	πολλοὺς	τῶν	Φαρισαίων	καὶ	Σαδδουκαίων	ἐρχομένους	ἐπὶ
having seen	but	many	of the	Pharisees	and	Sadducees	coming	to

τὸ	βάπτισμα	αὐτοῦ	εἶπεν	αὐτοῖς·	Γεννήματα	ἐχιδνῶν,	τίς	ὑπέδειξεν
the	baptism	of him	he said	to them	offspring	of vipers	who	warned

ὑμῖν	φυγεῖν	ἀπὸ	τῆς	μελλούσης	ὀργῆς;
you	to flee	from	the	coming	wrath

CLOSE ENGLISH

But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, “Offspring of vipers, who warned you to flee from the coming wrath?

FLUENT ENGLISH

When he saw many Pharisees and Sadducees coming to his baptism, he said, “You brood of vipers! Who warned you to flee from the coming wrath?

Matt. 3:8

Greek: adopted SBLGNT text. Word-order interlinear.

ποιήσατε	οὖν	καρπὸν	ἄξιον	τῆς	μετανοίας
produce	therefore	fruit	worthy	of the	repentance

CLOSE ENGLISH

Therefore produce fruit worthy of repentance,

FLUENT ENGLISH

Produce fruit that shows your repentance.

Matt. 3:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μὴ	δόξητε	λέγειν	ἐν	ἑαυτοῖς·	Πατέρα	ἔχομεν	τὸν	Ἀβραάμ,	λέγω
and	not	think	to say	among	yourselves	as father	we have	the	Abraham	I say

γὰρ	ὑμῖν	ὅτι	δύναται	ὁ	θεὸς	ἐκ	τῶν	λίθων	τούτων	ἐγεῖραι	τέκνα
for	to you	that	is able	the	God	from	the	stones	these	to raise up	children

τῷ	Ἀβραάμ.
for	Abraham

CLOSE ENGLISH

and do not think to say among yourselves, ‘We have Abraham as father,’ for I tell you that God is able from these stones to raise up children for Abraham.

FLUENT ENGLISH

Do not think you can say to yourselves, ‘Abraham is our father.’ I tell you, God can raise up children for Abraham from these stones.

Matt. 3:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἤδη	δὲ	ἡ	ἀξίνη	πρὸς	τὴν	ῥίζαν	τῶν	δένδρων	κεῖται·	πᾶν	οὖν
already	and	the	axe	at	the	root	of the	trees	lies	every	therefore

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

CLOSE ENGLISH

And already the axe lies at the root of the trees. Therefore every tree that does not produce fine fruit is cut down and thrown into fire.

FLUENT ENGLISH

The axe is already at the root of the trees. So every tree that does not bear good fruit is cut down and thrown into the fire.

SECTION NOTES

3:7-9. Coming to his baptism does not by itself state that all the named visitors received baptism or explain their motives. The stern address is John’s speech to the people described in this scene, not an editorial judgment on every member of either group. Fruit worthy of repentance is an image of conduct corresponding to repentance.

3:10. The tree sentence preserves the wording already established in 7:19 where the same Greek clause recurs. The source has an axe at the root, without saying that the cutting has already happened.

IV-MT-003 / Matthew 3:11-12

The one coming after John

Matt. 3:11

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγὼ	μὲν	ὑμᾶς	βαπτίζω	ἐν	ὕδατι	εἰς	μετάνοιαν·	ὁ	δὲ	ὀπίσω
I	indeed	you	baptize	in	water	for	repentance	the one	but	after

μου	ἐρχόμενος	ἰσχυρότερός	μού	ἐστιν,	οὗ	οὐκ	εἰμὶ	ἱκανὸς	τὰ
me	coming	mightier	than I	is	whose	not	I am	worthy	the

ὑποδήματα	βαστάσαι·	αὐτὸς	ὑμᾶς	βαπτίσει	ἐν	πνεύματι	ἁγίῳ	καὶ
sandals	to carry	he himself	you	will baptize	in	Spirit	Holy	and

πυρί·
fire

CLOSE ENGLISH

I indeed baptize you in water for repentance, but the one coming after me is mightier than I, whose sandals I am not worthy to carry. He himself will baptize you in the Holy Spirit and fire,

FLUENT ENGLISH

I baptize you in water for repentance. But the one who comes after me is more powerful than I am. I am not worthy to carry his sandals. He will baptize you in the Holy Spirit and fire.

Matt. 3:12

Greek: adopted SBLGNT text. Word-order interlinear.

οὗ	τὸ	πτύον	ἐν	τῇ	χειρὶ	αὐτοῦ,	καὶ	διακαθαριεῖ	τὴν	
whose	the	winnowing fork	in	the	hand	of him	and	he will thoroughly clear	the	
ἅλωνα	αὐτοῦ	καὶ	συνάξει	τὸν	σῖτον	αὐτοῦ	εἰς	τὴν	ἀποθήκην,	τὸ
threshing floor	of him	and	will gather	the	wheat	of him	into	the	storehouse	the
δὲ	ἄχυρον	κατακαύσει	πυρὶ	ἀσβέστῳ.						
but	chaff	he will burn up	with fire	unquenchable						

CLOSE ENGLISH

whose winnowing fork is in his hand, and he will thoroughly clear his threshing floor and gather his wheat into the storehouse, but the chaff he will burn up with unquenchable fire.”

FLUENT ENGLISH

His winnowing fork is in his hand. He will clear his threshing floor completely and gather his wheat into the storehouse, but he will burn up the chaff with fire that cannot be put out.”

SECTION NOTES

3:11. In water and in the Holy Spirit and fire retain the parallel preposition. The wording does not settle the mechanics of baptism. Carry his sandals is Matthew’s action; it is not changed to the untying found in other Gospel accounts.

3:12. The winnowing fork, threshing floor, wheat and chaff form one agricultural image. Burn up retains the force of the compound verb. Unquenchable is expressed in fluent English as fire that cannot be put out; no further account of its duration or objects is added.

IV-MT-003 / Matthew 3:13-17

The baptism of Jesus

Matt. 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	παραγίνεται	ὁ	Ἰησοῦς	ἀπὸ	τῆς	Γαλιλαίας	ἐπὶ	τὸν	Ἰορδάνην
then	arrives	the	Jesus	from	the	Galilee	at	the	Jordan

πρὸς	τὸν	Ἰωάννην	τοῦ	βαπτισθῆναι	ὑπ’	αὐτοῦ.
to	the	John	in order	to be baptized	by	him

CLOSE ENGLISH

Then Jesus arrives from Galilee at the Jordan, to John, to be baptized by him.

FLUENT ENGLISH

Then Jesus came from Galilee to John at the Jordan to be baptized by him.

Matt. 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰωάννης	διεκώλυεν	αὐτὸν	λέγων·	Ἐγὼ	χρείαν	ἔχω	ὑπὸ
the	but	John	was trying to prevent	him	saying	I	need	have	by

σοῦ	βαπτισθῆναι,	καὶ	σὺ	ἔρχῃ	πρός	με;
you	to be baptized	and	you	come	to	me

CLOSE ENGLISH

But John was trying to prevent him, saying, “I have need to be baptized by you, and you come to me?”

FLUENT ENGLISH

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: adopted SBLGNT text. 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.

Matt. 3:16

Greek: adopted SBLGNT text. Word-order interlinear.

βαπτισθεὶς	δὲ	ὁ	Ἰησοῦς	εὐθὺς	ἀνέβη	ἀπὸ	τοῦ	ὕδατος·	καὶ
having been baptized	and	the	Jesus	immediately	came up	from	the	water	and

ἰδοὺ	ἠνεῴχθησαν	οἱ	οὐρανοί,	καὶ	εἶδεν	πνεῦμα	θεοῦ	καταβαῖνον	ὡσεὶ
look	were opened	the	heavens	and	he saw	Spirit	of God	descending	like

περιστερὰν	ἐρχόμενον	ἐπ’	αὐτόν·
a dove	coming	upon	him

CLOSE ENGLISH

And after being baptized, Jesus immediately came up from the water, and look, the heavens were opened, and he saw the Spirit of God descending like a dove and coming upon him,

FLUENT ENGLISH

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.

Matt. 3:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	φωνὴ	ἐκ	τῶν	οὐρανῶν	λέγουσα·	Οὗτός	ἐστιν	ὁ	υἱός	μου
and	look	a voice	from	the	heavens	saying	this	is	the	Son	of me

ὁ	ἀγαπητός,	ἐν	ᾧ	εὐδόκησα.
the	beloved	in	whom	I delighted

CLOSE ENGLISH

and look, a voice from the heavens, saying, “This is my Son, the beloved, in whom I have taken delight.”

FLUENT ENGLISH

And a voice from heaven said, “This is my beloved Son, in whom I take delight.”

SECTION NOTES

3:14–16. The imperfect “was trying to prevent” presents John’s attempted resistance. Verse 15 retains “fulfill all righteousness” and the historical present in “Then he allows him.”

3:16-17. The adopted text says the heavens were opened without an additional to him at that point. He saw keeps the narrative viewpoint; the translation does not add a crowd as witness. Like a dove is the comparison given. The voice says This is my Son, distinct from the direct address You are in Mark and Luke.

IV-MT-003 / COMPARISONS

Related Gospel passages: Mark 1:2-11; Luke 3:1-22; John 1:19-34. Isaiah 40:3 is the prophetic comparison for 3:3. The statement about bearing fruit in 3:10 also occurs in Matthew 7:19. These comparisons preserve the distinct speakers and narrative settings; no parallel wording is imported.

IV-MT-004 / Matthew 4:1-25

Temptation and the beginning in Galilee

In the wilderness

Matt. 4:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ὁ	Ἰησοῦς	ἀνήχθη	εἰς	τὴν	ἔρημον	ὑπὸ	τοῦ	πνεύματος,
then	the	Jesus	was led up	into	the	wilderness	by	the	Spirit

πειρασθῆναι	ὑπὸ	τοῦ	διαβόλου.
to be tempted	by	the	devil

CLOSE ENGLISH

Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.

FLUENT ENGLISH

Then the Spirit led Jesus into the wilderness to be tempted by the devil.

Matt. 4:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	νηστεύσας	ἡμέρας	τεσσεράκοντα	καὶ	νύκτας	τεσσεράκοντα	ὕστερον
and	having fasted	days	forty	and	nights	forty	afterward

ἐπείνασεν.
he became hungry

CLOSE ENGLISH

And after fasting forty days and forty nights, he became hungry.

FLUENT ENGLISH

He fasted for forty days and forty nights, and afterward he was hungry.

Matt. 4:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθὼν	ὁ	πειράζων	εἶπεν	αὐτῷ·	Εἰ	υἱὸς	εἶ	τοῦ
and	having approached	the one	tempting	said	to him	if	Son	you are	of

θεοῦ,	εἰπὲ	ἵνα	οἱ	λίθοι	οὗτοι	ἄρτοι	γένωνται.
God	say	that	the	stones	these	loaves	may become

CLOSE ENGLISH

And the tempter approached and said to him, “If you are the Son of God, say that these stones should become loaves.”

FLUENT ENGLISH

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: adopted SBLGNT text. 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.’”

SECTION NOTES

4:1–4. “Tempted” and “tempter” use the same Greek word family. The Spirit leads Jesus into the wilderness; the devil is named as the agent of the temptation. The “if” in the tempter’s speech remains conditional. Compare Deuteronomy 8:3.

IV-MT-004 / Matthew 4:5-11

The temple and the mountain

Matt. 4:5

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	παραλαμβάνει	αὐτὸν	ὁ	διάβολος	εἰς	τὴν	ἁγίαν	πόλιν,	καὶ
then	takes	him	the	devil	into	the	holy	city	and

ἔστησεν	αὐτὸν	ἐπὶ	τὸ	πτερύγιον	τοῦ	ἱεροῦ,
placed	him	on	the	pinnacle	of the	temple

CLOSE ENGLISH

Then the devil takes him into the holy city and placed him on the pinnacle of the temple,

FLUENT ENGLISH

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

Matt. 4:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῷ·	Εἰ	υἱὸς	εἶ	τοῦ	θεοῦ,	βάλε	σεαυτὸν	κάτω·
and	says	to him	if	Son	you are	of	God	throw	yourself	down

γέγραπται	γὰρ	ὅτι	Τοῖς	ἀγγέλοις	αὐτοῦ	ἐντελεῖται	περὶ	σοῦ	καὶ
it is written	for	that	to the	angels	of him	he will give orders	concerning	you	and

ἐπὶ	χειρῶν	ἀροῦσίν	σε,	μήποτε	προσκόψῃς	πρὸς	λίθον	τὸν	πόδα	σου.
on	hands	they will lift	you	lest	you strike	against	a stone	the	foot	of you

CLOSE ENGLISH

and says to him, “If you are the Son of God, throw yourself down, for it is written that ‘He will give his angels orders concerning you,’ and ‘On their hands they will lift you, lest you strike your foot against a stone.’”

FLUENT ENGLISH

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: adopted SBLGNT text. 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.’”

Matt. 4:8

Greek: adopted SBLGNT text. Word-order interlinear.

Πάλιν	παραλαμβάνει	αὐτὸν	ὁ	διάβολος	εἰς	ὄρος	ὑψηλὸν	λίαν,	καὶ
again	takes	him	the	devil	to	a mountain	high	very	and

δείκνυσιν	αὐτῷ	πάσας	τὰς	βασιλείας	τοῦ	κόσμου	καὶ	τὴν	δόξαν
shows	to him	all	the	kingdoms	of the	world	and	the	glory

αὐτῶν
of them

CLOSE ENGLISH

Again the devil takes him to a very high mountain and shows him all the kingdoms of the world and their glory,

FLUENT ENGLISH

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

Matt. 4:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ·	Ταῦτά	σοι	πάντα	δώσω,	ἐὰν	πεσὼν
and	said	to him	these things	to you	all	I will give	if	having fallen

προσκυνήσῃς	μοι.
you worship	me

CLOSE ENGLISH

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

FLUENT ENGLISH

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

Matt. 4:10

Greek: adopted SBLGNT text. 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.’”

Matt. 4:11

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἀφίησιν	αὐτὸν	ὁ	διάβολος,	καὶ	ἰδοὺ	ἄγγελοι	προσῆλθον	καὶ
then	leaves	him	the	devil	and	look	angels	approached	and

διηκόνουν	αὐτῷ.
were serving	him

CLOSE ENGLISH

Then the devil leaves him, and look, angels approached and were serving him.

FLUENT ENGLISH

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

SECTION NOTES

4:5-10. The close layer retains the source’s alternation of present and past narrative verbs. Pinnacle represents pterygion, an elevated edge or projection of the temple; the translation does not identify a specific architectural location. The devil’s scripture quotation remains his speech. Compare Psalm 91:11-12, Deuteronomy 6:16, and Deuteronomy 6:13.

4:7, 10. Both replies of Jesus retain the exact established three-layer wording. Worship and serve remain distinct verbs in verse 10. The source says Go away, Satan, without an added behind me. In verse 11, the angels’ service is stated without specifying its form.

IV-MT-004 / Matthew 4:12-17

Light in Galilee

Matt. 4:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀκούσας	δὲ	ὅτι	Ἰωάννης	παρεδόθη	ἀνεχώρησεν	εἰς	τὴν	Γαλιλαίαν.
having heard	now	that	John	was handed over	he withdrew	into	the	Galilee

CLOSE ENGLISH

Now hearing that John had been handed over, he withdrew into Galilee.

FLUENT ENGLISH

When Jesus heard that John had been arrested, he withdrew to Galilee.

Matt. 4:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καταλιπὼν	τὴν	Ναζαρὰ	ἐλθὼν	κατῴκησεν	εἰς	Καφαρναοὺμ	τὴν
and	having left	the	Nazara	having come	he settled	in	Capernaum	the

παραθαλασσίαν	ἐν	ὁρίοις	Ζαβουλὼν	καὶ	Νεφθαλίμ·
beside the sea	in	territories	of Zebulun	and	Naphtali

CLOSE ENGLISH

And leaving Nazara, he came and settled in Capernaum by the sea, in the territories of Zebulun and Naphtali,

FLUENT ENGLISH

He left Nazareth and settled in Capernaum beside the sea, in the territory of Zebulun and Naphtali.

Matt. 4:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	πληρωθῇ	τὸ	ῥηθὲν	διὰ	Ἠσαΐου	τοῦ	προφήτου
so that	might be fulfilled	that which	was spoken	through	Isaiah	the	prophet

λέγοντος·
saying

CLOSE ENGLISH

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

FLUENT ENGLISH

This fulfilled what was spoken through the prophet Isaiah:

Matt. 4:15

Greek: adopted SBLGNT text. Word-order interlinear.

Γῆ	Ζαβουλὼν	καὶ	γῆ	Νεφθαλίμ,	ὁδὸν	θαλάσσης,	πέραν	τοῦ	Ἰορδάνου,
land	of Zebulun	and	land	of Naphtali	way	of the sea	beyond	the	Jordan

Γαλιλαία	τῶν	ἐθνῶν,
Galilee	of the	nations

CLOSE ENGLISH

“Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations:

FLUENT ENGLISH

“Land of Zebulun and land of Naphtali, along the road by the sea, beyond the Jordan, Galilee of the nations:

Matt. 4:16

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	λαὸς	ὁ	καθήμενος	ἐν	σκοτίᾳ	φῶς	εἶδεν	μέγα,	καὶ	τοῖς
the	people	the ones	sitting	in	darkness	a light	saw	great	and	for those

καθημένοις	ἐν	χώρᾳ	καὶ	σκιᾷ	θανάτου	φῶς	ἀνέτειλεν	αὐτοῖς.
sitting	in	a land	and	shadow	of death	a light	rose	for them

CLOSE ENGLISH

the people sitting in darkness saw a great light, and for those sitting in a land and shadow of death, light rose for them.”

FLUENT ENGLISH

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: adopted SBLGNT text. 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.”

SECTION NOTES

4:12-13. Handed over becomes arrested in the fluent layer; Jesus is supplied there as the continuing subject. Nazara is the adopted Greek place-name form, rendered by the familiar Nazareth in the fluent layer. Capernaum is described as beside the sea.

4:15–17. The prophetic quotation continues across verses 15 and 16; compare Isaiah 9:1–2 in common English numbering. Way of the sea is not assigned to a named modern route. The quotation ends at 4:16; the proclamation follows at 4:17.

IV-MT-004 / Matthew 4:18-22

The first disciples

Matt. 4:18

Greek: adopted SBLGNT text. Word-order interlinear.

Περιπατῶν	δὲ	παρὰ	τὴν	θάλασσαν	τῆς	Γαλιλαίας	εἶδεν	δύο	ἀδελφούς,
walking	now	beside	the	sea	of	Galilee	he saw	two	brothers

Σίμωνα	τὸν	λεγόμενον	Πέτρον	καὶ	Ἀνδρέαν	τὸν	ἀδελφὸν	αὐτοῦ,
Simon	the one	called	Peter	and	Andrew	the	brother	of him

βάλλοντας	ἀμφίβληστρον	εἰς	τὴν	θάλασσαν,	ἦσαν	γὰρ	ἁλιεῖς·
casting	a casting net	into	the	sea	they were	for	fishermen

CLOSE ENGLISH

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

FLUENT ENGLISH

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: adopted SBLGNT text. 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.”

Matt. 4:20

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εὐθέως	ἀφέντες	τὰ	δίκτυα	ἠκολούθησαν	αὐτῷ.
they	and	immediately	having left	the	nets	followed	him

CLOSE ENGLISH

And they immediately left the nets and followed him.

FLUENT ENGLISH

They immediately left their nets and followed him.

Matt. 4:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προβὰς	ἐκεῖθεν	εἶδεν	ἄλλους	δύο	ἀδελφούς,	Ἰάκωβον	τὸν
and	having gone on	from there	he saw	other	two	brothers	James	the one

τοῦ	Ζεβεδαίου	καὶ	Ἰωάννην	τὸν	ἀδελφὸν	αὐτοῦ,	ἐν	τῷ	πλοίῳ	μετὰ
of	Zebedee	and	John	the	brother	of him	in	the	boat	with

Ζεβεδαίου	τοῦ	πατρὸς	αὐτῶν	καταρτίζοντας	τὰ	δίκτυα	αὐτῶν,	καὶ
Zebedee	the	father	of them	mending	the	nets	of them	and

ἐκάλεσεν	αὐτούς.
he called	them

CLOSE ENGLISH

And going on from there, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them.

FLUENT ENGLISH

Farther on, he saw two more brothers, James son of Zebedee and his brother John. They were in the boat with their father Zebedee, mending their nets. Jesus called them,

Matt. 4:22

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εὐθέως	ἀφέντες	τὸ	πλοῖον	καὶ	τὸν	πατέρα	αὐτῶν
they	and	immediately	having left	the	boat	and	the	father	of them

ἠκολούθησαν	αὐτῷ.
followed	him

CLOSE ENGLISH

and they immediately left the boat and their father and followed him.

FLUENT ENGLISH

and they immediately left the boat and their father and followed him.

SECTION NOTES

4:18–22. Amphiblestron in verse 18 is specifically a casting net; the later word diktya is the broader nets. The fluent context retains its simpler a net. James is identified as Zebedee’s son where Greek uses the one of Zebedee. Fishers of people is the wording of Jesus’ call in 4:19.

IV-MT-004 / Matthew 4:23-25

Teaching and healing

Matt. 4:23

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	περιῆγεν	ἐν	ὅλῃ	τῇ	Γαλιλαίᾳ,	διδάσκων	ἐν	ταῖς	συναγωγαῖς
and	he went about	in	all	the	Galilee	teaching	in	the	synagogues

αὐτῶν	καὶ	κηρύσσων	τὸ	εὐαγγέλιον	τῆς	βασιλείας	καὶ	θεραπεύων
of them	and	proclaiming	the	good news	of the	kingdom	and	healing

πᾶσαν	νόσον	καὶ	πᾶσαν	μαλακίαν	ἐν	τῷ	λαῷ.
every	disease	and	every	infirmity	among	the	people

CLOSE ENGLISH

And he went about in all Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and healing every disease and every infirmity among the people.

FLUENT ENGLISH

He traveled throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every kind of disease and illness among the people.

Matt. 4:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπῆλθεν	ἡ	ἀκοὴ	αὐτοῦ	εἰς	ὅλην	τὴν	Συρίαν·	καὶ	προσήνεγκαν
and	went out	the	report	of him	into	all	the	Syria	and	they brought

αὐτῷ	πάντας	τοὺς	κακῶς	ἔχοντας	ποικίλαις	νόσοις	καὶ	βασάνοις	
to him	all	the ones	ill	being	various	diseases	and	torments	

συνεχομένους,	δαιμονιζομένους	καὶ	σεληνιαζομένους	καὶ	παραλυτικούς,	καὶ	
afflicted with	demon-afflicted	and	moon-struck	and	paralyzed	and	

ἐθεράπευσεν	αὐτούς.
he healed	them

CLOSE ENGLISH

And the report about him went out into all Syria, and they brought him all who were ill, afflicted with various diseases and torments, those afflicted by demons, those with seizures, and those who were paralyzed, and he healed them.

FLUENT ENGLISH

News about him spread throughout Syria. People brought him everyone who was ill and suffering from various diseases and severe pain, including people afflicted by demons, people with seizures, and people who were paralyzed. He healed them.

Matt. 4:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠκολούθησαν	αὐτῷ	ὄχλοι	πολλοὶ	ἀπὸ	τῆς	Γαλιλαίας	καὶ
and	followed	him	crowds	many	from	the	Galilee	and

Δεκαπόλεως	καὶ	Ἰεροσολύμων	καὶ	Ἰουδαίας	καὶ	πέραν	τοῦ	Ἰορδάνου.
Decapolis	and	Jerusalem	and	Judea	and	beyond	the	Jordan

CLOSE ENGLISH

And large crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and beyond the Jordan.

FLUENT ENGLISH

Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and the region beyond the Jordan.

SECTION NOTES

4:23-24. Good news translates euangelion; the phrase does not name a written Gospel here. Every kind of disease and illness makes the comprehensive description idiomatic. The Greek separately names people afflicted by demons, people called moon-struck, and people with paralysis. With seizures is a contextual rendering of the moon-related term, not a modern diagnosis of each person described.

4:25. Decapolis is retained as the regional name. The list of places is not converted into a count of followers.

IV-MT-004 / COMPARISONS

Related Gospel passages: Mark 1:12-20; Luke 4:1-15 and 5:1-11. Matthew keeps its own order of the tests and its own account of the call. The cited Deuteronomy, Psalm and Isaiah passages are comparison pointers, not extra translated verses.

IV-MT-005 / Matthew 5:1-48

The Sermon on the Mount: righteousness and the Law

Jesus begins to teach

Matt. 5:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδὼν	δὲ	τοὺς	ὄχλους	ἀνέβη	εἰς	τὸ	ὄρος·	καὶ	καθίσαντος
having seen	now	the	crowds	he went up	onto	the	mountain	and	having sat down

αὐτοῦ	προσῆλθαν	αὐτῷ	οἱ	μαθηταὶ	αὐτοῦ·
he	approached	him	the	disciples	of him

CLOSE ENGLISH

Now seeing the crowds, he went up onto the mountain, and when he had sat down, his disciples approached him.

FLUENT ENGLISH

When Jesus saw the crowds, he went up the mountain and sat down. His disciples came to him.

Matt. 5:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀνοίξας	τὸ	στόμα	αὐτοῦ	ἐδίδασκεν	αὐτοὺς	λέγων·
and	having opened	the	mouth	of him	he was teaching	them	saying

CLOSE ENGLISH

And opening his mouth, he was teaching them, saying:

FLUENT ENGLISH

He began to speak and teach them:

SECTION NOTES

5:1-2. The mountain is not given a name. The disciples approach Jesus after he sits down; the crowds remain part of the narrative frame and reappear in 7:28. Opening his mouth is retained in close English; the fluent layer uses the established began to speak.

IV-MT-005 / Matthew 5:3-13

The beatitudes and the salt

Matt. 5:3

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:14-19

Light, the Law, and its fulfillment

Matt. 5:14

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:20

Righteousness that goes beyond

Matt. 5:20

Greek: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:21-22

Anger and judgment

Matt. 5:21

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:23-26

Reconciliation before the altar

Matt. 5:23

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:27-28

The look directed toward desire

Matt. 5:27

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:29-30

The eye, the hand, and the whole body

Matt. 5:29

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:31-32

Divorce and responsibility

Matt. 5:31

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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

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.

IV-MT-005 / Matthew 5:33-37

Oaths and truthful speech

Matt. 5:33

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:38-42

The other cheek and the second mile

Matt. 5:38

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / Matthew 5:43-48

Love that reaches the enemy

Matt. 5:43

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-005 / COMPARISONS

Section notes retain the established comparison records. H denotes a scene in the Gospel harmony, SR a comparison entry, and the MT, MK, LK, JN and TH identifiers refer to earlier corpus units. Related passages do not imply identical wording. Systematic comparison with the King James Version belongs to volume XVI.

IV-MT-006 / Matthew 6:1-34

The Sermon on the Mount: the Father and daily life

Giving without display

Matt. 6:1

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.”

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

IV-MT-006 / Matthew 6:5-14

Prayer and the Father

Matt. 6:5

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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

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.

IV-MT-006 / Matthew 6:15

The condition of forgiveness

Matt. 6:15

Greek: adopted SBLGNT text. 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.

SECTION 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.”

Verse 6:15 should be read with the positive condition in 6:14. “Neither” / “not ... either” preserves the negative correspondence.

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.

IV-MT-006 / Matthew 6:16-18

Fasting without display

Matt. 6:16

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-006 / Matthew 6:19-21

Treasure and the heart

Matt. 6:19

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-006 / Matthew 6:22-23

The eye and the body’s light

Matt. 6:22

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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!

SECTION 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.

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

IV-MT-006 / Matthew 6:24-34

Two masters and tomorrow’s worries

Matt. 6:24

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-007 / Matthew 7:1-29

The Sermon on the Mount: hearing and doing

Judgment, the speck, and the beam

Matt. 7:1

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-007 / Matthew 7:6

What is holy and the pearls

Matt. 7:6

Greek: adopted SBLGNT text. 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.

SECTION 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.

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

IV-MT-007 / Matthew 7:7-11

Ask, seek, and knock

Matt. 7:7

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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!

SECTION 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.”

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.

IV-MT-007 / Matthew 7:12

Treating others

Matt. 7:12

Greek: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-007 / Matthew 7:13-14

The narrow gate and the two ways

Matt. 7:13

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-007 / Matthew 7:15-20

False prophets and their fruit

Matt. 7:15

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-007 / Matthew 7:21-23

Saying “Lord” and doing the Father’s will

Matt. 7:21

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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!”

SECTION 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.

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.

IV-MT-007 / Matthew 7:24-27

Hearing, doing, and the two houses

Matt. 7:24

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

SECTION 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.

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.

IV-MT-007 / Matthew 7:28-29

The response of the crowds

Matt. 7:28

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ὅτε	ἐτέλεσεν	ὁ	Ἰησοῦς	τοὺς	λόγους	τούτους,
and	it happened	when	finished	the	Jesus	the	words	these

ἐξεπλήσσοντο	οἱ	ὄχλοι	ἐπὶ	τῇ	διδαχῇ	αὐτοῦ·
were astonished	the	crowds	at	the	teaching	of him

CLOSE ENGLISH

And it happened that when Jesus had finished these words, the crowds were astonished at his teaching,

FLUENT ENGLISH

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

Matt. 7:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	γὰρ	διδάσκων	αὐτοὺς	ὡς	ἐξουσίαν	ἔχων	καὶ	οὐχ	ὡς	οἱ
he was	for	teaching	them	as	authority	having	and	not	as	the

γραμματεῖς	αὐτῶν.
scribes	of them

CLOSE ENGLISH

for he was teaching them as one having authority, and not as their scribes.

FLUENT ENGLISH

He taught them as someone with authority, unlike their scribes.

SECTION NOTES

7:28-29. The closing narrative explicitly names the crowds and their astonishment. Authority renders exousia; the sentence gives a comparison with their scribes without specifying a theory of that authority. The new framing verses complete the chapter around the previously translated speech.

IV-MT-008 / Matthew 8:1-34

Healing, following, and the other side

Coming down the mountain and cleansing

Matt. 8:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καταβάντος	δὲ	αὐτοῦ	ἀπὸ	τοῦ	ὄρους	ἠκολούθησαν	αὐτῷ	ὄχλοι
having come down	now	he	from	the	mountain	followed	him	crowds

πολλοί.
many

CLOSE ENGLISH

Now when he had come down from the mountain, many crowds followed him.

FLUENT ENGLISH

When Jesus came down the mountain, large crowds followed him.

Matt. 8:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	λεπρὸς	προσελθὼν	προσεκύνει	αὐτῷ	λέγων·	Κύριε,	ἐὰν
and	look	a leprous man	having approached	was bowing before	him	saying	Lord	if

θέλῃς	δύνασαί	με	καθαρίσαι.
you are willing	you are able	me	to cleanse

CLOSE ENGLISH

And look, a man with leprosy approached and was bowing before him, saying, “Lord, if you are willing, you can cleanse me.”

FLUENT ENGLISH

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: adopted SBLGNT text. 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.

SECTION NOTES

8:1–2. The crowds follow Jesus down from the mountain. The man’s bow is retained without specifying its physical posture more narrowly. The imperfect prosekynēi describes his homage.

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

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.

IV-MT-008 / Matthew 8:4

The priest and the offering

Matt. 8:4

Greek: adopted SBLGNT text. 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.”

SECTION 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.

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.

IV-MT-008 / Matthew 8:5-9

The centurion’s appeal

Matt. 8:5

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰσελθόντος	δὲ	αὐτοῦ	εἰς	Καφαρναοὺμ	προσῆλθεν	αὐτῷ	ἑκατόνταρχος
having entered	now	he	into	Capernaum	approached	him	a centurion

παρακαλῶν	αὐτὸν
appealing to	him

CLOSE ENGLISH

Now when he had entered Capernaum, a centurion approached him, appealing to him

FLUENT ENGLISH

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

Matt. 8:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγων·	Κύριε,	ὁ	παῖς	μου	βέβληται	ἐν	τῇ	οἰκίᾳ	παραλυτικός,
and	saying	Lord	the	servant	of me	has been laid	in	the	house	paralyzed

δεινῶς	βασανιζόμενος.
terribly	being tormented

CLOSE ENGLISH

and saying, “Lord, my servant lies paralyzed in the house, suffering terribly.”

FLUENT ENGLISH

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

Matt. 8:7

Greek: adopted SBLGNT text. 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.”

Matt. 8:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	ἑκατόνταρχος	ἔφη·	Κύριε,	οὐκ	εἰμὶ	ἱκανὸς	ἵνα
and	having answered	the	centurion	said	Lord	not	I am	worthy	that

μου	ὑπὸ	τὴν	στέγην	εἰσέλθῃς·	ἀλλὰ	μόνον	εἰπὲ	λόγῳ,	καὶ
of me	under	the	roof	you should enter	but	only	say	with a word	and

ἰαθήσεται	ὁ	παῖς	μου·
will be healed	the	servant	of me

CLOSE ENGLISH

And the centurion answered and said, “Lord, I am not worthy for you to come under my roof; but only speak a word, and my servant will be healed.

FLUENT ENGLISH

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.

Matt. 8:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γὰρ	ἐγὼ	ἄνθρωπός	εἰμι	ὑπὸ	ἐξουσίαν,	ἔχων	ὑπ’	ἐμαυτὸν
and	for	I	a person	am	under	authority	having	under	myself

στρατιώτας,	καὶ	λέγω	τούτῳ·	Πορεύθητι,	καὶ	πορεύεται,	καὶ	ἄλλῳ·	
soldiers	and	I say	to this one	Go	and	he goes	and	to another	

Ἔρχου,	καὶ	ἔρχεται,	καὶ	τῷ	δούλῳ	μου·	Ποίησον	τοῦτο,	καὶ	ποιεῖ.
Come	and	he comes	and	to the	slave	of me	Do	this	and	he does

CLOSE ENGLISH

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

FLUENT ENGLISH

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.”

SECTION NOTES

8:5-6. The centurion approaches Jesus himself in this narrative. No intermediary or additional journey is inserted from another Gospel. The sentence crosses the verse boundary in close English.

8:8-9. The speech continues across both verses. “Under my roof” and being under authority are retained; the centurion’s orders illustrate the force of a command. Pais is contextually “servant,” while doulos is “slave,” following the established distinction.

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.

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.

IV-MT-008 / Matthew 8:10-13

Faith and the kingdom banquet

Matt. 8:10

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.”

Matt. 8:13

Greek: adopted SBLGNT text. 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.

SECTION 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.

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.

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.

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.

IV-MT-008 / Matthew 8:14-17

Peter’s household and the evening healings

Matt. 8:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐλθὼν	ὁ	Ἰησοῦς	εἰς	τὴν	οἰκίαν	Πέτρου	εἶδεν	τὴν	πενθερὰν
and	having come	the	Jesus	into	the	house	of Peter	saw	the	mother-in-law

αὐτοῦ	βεβλημένην	καὶ	πυρέσσουσαν·
of him	lying down	and	being feverish

CLOSE ENGLISH

And Jesus came into Peter’s house and saw his mother-in-law lying down and suffering from a fever;

FLUENT ENGLISH

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

Matt. 8:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἥψατο	τῆς	χειρὸς	αὐτῆς,	καὶ	ἀφῆκεν	αὐτὴν	ὁ	πυρετός,	καὶ
and	he touched	the	hand	of her	and	left	her	the	fever	and

ἠγέρθη	καὶ	διηκόνει	αὐτῷ.
she rose	and	was serving	him

CLOSE ENGLISH

and he touched her hand, and the fever left her, and she rose and was serving him.

FLUENT ENGLISH

He touched her hand, and her fever went away. She got up and began to wait on him.

Matt. 8:16

Greek: adopted SBLGNT text. Word-order interlinear.

Ὀψίας	δὲ	γενομένης	προσήνεγκαν	αὐτῷ	δαιμονιζομένους	πολλούς·	καὶ
evening	now	having come	they brought	to him	those possessed by demons	many	and

ἐξέβαλεν	τὰ	πνεύματα	λόγῳ,	καὶ	πάντας	τοὺς	κακῶς	ἔχοντας
he cast out	the	spirits	with a word	and	all	the ones	badly	being

ἐθεράπευσεν·
he healed

CLOSE ENGLISH

Now when evening came, they brought him many who were possessed by demons; and he cast out the spirits with a word and healed all who were ill,

FLUENT ENGLISH

That evening, people brought him many who were possessed by demons. With a word he drove out the spirits, and he healed everyone who was sick.

Matt. 8:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπως	πληρωθῇ	τὸ	ῥηθὲν	διὰ	Ἠσαΐου	τοῦ	προφήτου	λέγοντος·
so that	might be fulfilled	the thing	spoken	through	Isaiah	the	prophet	saying

Αὐτὸς	τὰς	ἀσθενείας	ἡμῶν	ἔλαβεν	καὶ	τὰς	νόσους	ἐβάστασεν.
he himself	the	weaknesses	of us	took	and	the	diseases	bore

CLOSE ENGLISH

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

FLUENT ENGLISH

This fulfilled what was spoken through the prophet Isaiah: “He took our weaknesses and carried our diseases.”

SECTION NOTES

8:14-15. The woman is Peter’s mother-in-law. The Greek explicitly says she served him, singular; the translation does not substitute the plural from another account. The imperfect service verb becomes “began to wait on him” in fluent English.

8:16. “With a word” is kept distinct from a quoted command: no wording for that command is supplied. The narrator differentiates the spirits cast out and all the sick who are healed.

8:17. The citation is Isaiah 53:4, translated here from Matthew’s adopted Greek. Astheneiai is “weaknesses” and nosoi is “diseases.” Taking and carrying remain separate verbs; no different Hebrew or Greek form of Isaiah is substituted.

Scene comparisons: Mark 1:29-34 and Luke 4:38-41. Matthew’s sequence and the singular recipient of the woman’s service are retained.

IV-MT-008 / Matthew 8:18-20

The other side and the would-be follower

Matt. 8:18

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδὼν	δὲ	ὁ	Ἰησοῦς	πολλοὺς	ὄχλους	περὶ	αὐτὸν	ἐκέλευσεν
having seen	now	the	Jesus	many	crowds	around	him	he ordered

ἀπελθεῖν	εἰς	τὸ	πέραν.
to go away	to	the	other side

CLOSE ENGLISH

Now Jesus, seeing many crowds around him, ordered them to go away to the other side.

FLUENT ENGLISH

When Jesus saw the large crowds around him, he gave orders to cross to the other side.

Matt. 8:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθὼν	εἷς	γραμματεὺς	εἶπεν	αὐτῷ·	Διδάσκαλε,	ἀκολουθήσω
and	having approached	one	scribe	said	to him	Teacher	I will follow

σοι	ὅπου	ἐὰν	ἀπέρχῃ.
you	wherever	[modal]	you go

CLOSE ENGLISH

And a scribe approached and said to him, “Teacher, I will follow you wherever you go.”

FLUENT ENGLISH

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

Matt. 8:20

Greek: adopted SBLGNT text. 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.”

SECTION NOTES

8:18-19. The adopted Greek has plural “many crowds.” The order is to go to the other side; the destination is not named yet. A scribe then speaks, keeping the narrative transition and the title “Teacher.”

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.

H-034 points to the storm episode; SR-0038 points to the saying at Luke 9:58. The scene reference and the saying reference serve different purposes.

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.

IV-MT-008 / Matthew 8:21-22

The burial request and the call

Matt. 8:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἕτερος	δὲ	τῶν	μαθητῶν	εἶπεν	αὐτῷ·	Κύριε,	ἐπίτρεψόν	μοι	πρῶτον
another	now	of the	disciples	said	to him	Lord	permit	me	first

ἀπελθεῖν	καὶ	θάψαι	τὸν	πατέρα	μου.
to go away	and	to bury	the	father	of me

CLOSE ENGLISH

Now another of the disciples said to him, “Lord, allow me first to go away and bury my father.”

FLUENT ENGLISH

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

Matt. 8:22

Greek: adopted SBLGNT text. 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.”

SECTION NOTES

8:21. The adopted text says “another of the disciples,” without a separate possessive after “disciples.” No new family history is supplied.

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.

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.

IV-MT-008 / Matthew 8:23-27

The boat, the storm, and the calm

Matt. 8:23

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐμβάντι	αὐτῷ	εἰς	πλοῖον	ἠκολούθησαν	αὐτῷ	οἱ	μαθηταὶ
and	having embarked	he	into	a boat	followed	him	the	disciples

αὐτοῦ.
of him

CLOSE ENGLISH

And when he got into a boat, his disciples followed him.

FLUENT ENGLISH

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

Matt. 8:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	σεισμὸς	μέγας	ἐγένετο	ἐν	τῇ	θαλάσσῃ,	ὥστε	τὸ	πλοῖον
and	look	a shaking	great	arose	in	the	sea	so that	the	boat

καλύπτεσθαι	ὑπὸ	τῶν	κυμάτων,	αὐτὸς	δὲ	ἐκάθευδεν.
was being covered	by	the	waves	he	but	was sleeping

CLOSE ENGLISH

And look, a great upheaval arose in the sea, so that the boat was being covered by the waves; but he was sleeping.

FLUENT ENGLISH

A violent storm broke over the sea, and waves were swamping the boat. Jesus was asleep.

Matt. 8:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθόντες	ἤγειραν	αὐτὸν	λέγοντες·	Κύριε,	σῶσον,	ἀπολλύμεθα.
and	having approached	they woke	him	saying	Lord	save	we are perishing

CLOSE ENGLISH

And they approached and woke him, saying, “Lord, save us; we are perishing!”

FLUENT ENGLISH

They came and woke him. “Lord, save us!” they said. “We are perishing!”

Matt. 8:26

Greek: adopted SBLGNT text. 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.

Matt. 8:27

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἄνθρωποι	ἐθαύμασαν	λέγοντες·	Ποταπός	ἐστιν	οὗτος	ὅτι	καὶ
the	now	men	marveled	saying	of what kind	is	this one	that	even

οἱ	ἄνεμοι	καὶ	ἡ	θάλασσα	αὐτῷ	ὑπακούουσιν;
the	winds	and	the	sea	him	obey

CLOSE ENGLISH

Now the men marveled, saying, “What kind of man is this, that even the winds and the sea obey him?”

FLUENT ENGLISH

The men were amazed. “What kind of man is this,” they said, “that even the winds and the sea obey him?”

SECTION NOTES

8:23-24. The disciples follow Jesus into a boat. Seismos denotes a shaking; close English uses “upheaval,” while fluent “storm” renders the surrounding sea-and-waves scene. It is not a statement that a particular geological event has been identified.

8:24-27. Sleeping, waking, fear, rebuke, calm, and the men’s astonishment remain in Matthew’s sequence. The new close layer of 8:25 supplies “us” as the implied object; the gloss correctly has only “save.”

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.

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.

IV-MT-008 / Matthew 8:28-32

The two men and the herd

Matt. 8:28

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐλθόντος	αὐτοῦ	εἰς	τὸ	πέραν	εἰς	τὴν	χώραν	τῶν	Γαδαρηνῶν
and	having come	he	to	the	other side	into	the	region	of the	Gadarenes

ὑπήντησαν	αὐτῷ	δύο	δαιμονιζόμενοι	ἐκ	τῶν	μνημείων	ἐξερχόμενοι,
met	him	two	possessed by demons	out of	the	tombs	coming out

χαλεποὶ	λίαν	ὥστε	μὴ	ἰσχύειν	τινὰ	παρελθεῖν	διὰ	τῆς	ὁδοῦ	ἐκείνης.
fierce	very	so that	not	to be able	anyone	to pass	by	the	road	that

CLOSE ENGLISH

And when he had come to the other side, into the region of the Gadarenes, two men possessed by demons met him, coming out of the tombs, so very fierce that no one could pass along that road.

FLUENT ENGLISH

When he reached the other side, in the region of the Gadarenes, two men possessed by demons came out of the tombs to meet him. They were so violent that no one could use that road.

Matt. 8:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἔκραξαν	λέγοντες·	Τί	ἡμῖν	καὶ	σοί,	υἱὲ	τοῦ	θεοῦ;
and	look	they cried out	saying	what	to us	and	to you	Son	of the	God

ἦλθες	ὧδε	πρὸ	καιροῦ	βασανίσαι	ἡμᾶς;
did you come	here	before	the time	to torment	us

CLOSE ENGLISH

And look, they cried out, saying, “What is there between us and you, Son of God? Have you come here before the time to torment us?”

FLUENT ENGLISH

They shouted, “What do you want with us, Son of God? Have you come here to torment us before the appointed time?”

Matt. 8:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	μακρὰν	ἀπ’	αὐτῶν	ἀγέλη	χοίρων	πολλῶν	βοσκομένη.
there was	now	far	from	them	a herd	of pigs	many	grazing

CLOSE ENGLISH

Now far from them there was a herd of many pigs grazing.

FLUENT ENGLISH

A large herd of pigs was grazing a long way from them.

Matt. 8:31

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	δαίμονες	παρεκάλουν	αὐτὸν	λέγοντες·	Εἰ	ἐκβάλλεις	ἡμᾶς,
the	now	demons	were begging	him	saying	if	you cast out	us

ἀπόστειλον	ἡμᾶς	εἰς	τὴν	ἀγέλην	τῶν	χοίρων.
send	us	into	the	herd	of the	pigs

CLOSE ENGLISH

Now the demons were begging him, saying, “If you cast us out, send us into the herd of pigs.”

FLUENT ENGLISH

The demons begged him, “If you drive us out, send us into the herd of pigs.”

Matt. 8:32

Greek: adopted SBLGNT text. 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.

SECTION NOTES

8:28. The adopted place name is “Gadarenes.” Matthew specifies two men emerging from tombs; another Gospel’s different count or place name is not substituted. Their violence blocks passage along the road.

8:29. “What is there between us and you?” keeps the idiom visible in close English; fluent English gives its confrontational force. “Before the appointed time” interprets kairos as the relevant time, without supplying a date or a full theory of judgment.

8:30-31. The herd is explicitly far from them. The demons’ request is conditional, “If you cast us out,” and it asks to be sent into the herd. The number of pigs is not given.

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.

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.

IV-MT-008 / Matthew 8:33-34

The report and the town’s request

Matt. 8:33

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	βόσκοντες	ἔφυγον,	καὶ	ἀπελθόντες	εἰς	τὴν	πόλιν	ἀπήγγειλαν
the ones	now	tending	fled	and	having gone	into	the	town	reported

πάντα	καὶ	τὰ	τῶν	δαιμονιζομένων.
everything	and	the things	of the ones	possessed by demons

CLOSE ENGLISH

Now those tending the herd fled, and went into the town and reported everything, including what concerned those possessed by demons.

FLUENT ENGLISH

The herdsmen ran away. They went into the town and reported everything, including what had happened to the men possessed by demons.

Matt. 8:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	πᾶσα	ἡ	πόλις	ἐξῆλθεν	εἰς	ὑπάντησιν	τῷ	Ἰησοῦ,	καὶ
and	look	all	the	town	came out	to	meet	the	Jesus	and

ἰδόντες	αὐτὸν	παρεκάλεσαν	ὅπως	μεταβῇ	ἀπὸ	τῶν	ὁρίων	αὐτῶν.
having seen	him	they begged	that	he should leave	from	the	territory	of them

CLOSE ENGLISH

And look, the whole town came out to meet Jesus, and when they saw him, they begged him to leave their territory.

FLUENT ENGLISH

Everyone in the town came out to meet Jesus. When they saw him, they urged him to leave their region.

SECTION NOTES

8:33-34. The people tending the herd report both the whole event and what happened to the men. The whole town is then said to come out; fluent “everyone in the town” preserves that collective description.

The request is for Jesus to leave their territory. No motive such as fear, lost income, or hostility to a religious group is inserted into the verse.

IV-MT-009 / Matthew 9:1-38

Forgiveness, mercy, and the harvest

The return and the paralyzed man

Matt. 9:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐμβὰς	εἰς	πλοῖον	διεπέρασεν	καὶ	ἦλθεν	εἰς	τὴν	ἰδίαν
and	having embarked	into	a boat	he crossed over	and	came	into	the	own

πόλιν.
town

CLOSE ENGLISH

And he got into a boat, crossed over, and came to his own town.

FLUENT ENGLISH

He got into a boat, crossed over, and came to his own town.

Matt. 9:2

Greek: adopted SBLGNT text. 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.”

SECTION NOTES

9:1. The text calls the destination his own town. It does not name the town in this verse; the English keeps that description.

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.

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.

IV-MT-009 / Matthew 9:3-8

The scribes and the authority to forgive

Matt. 9:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδού	τινες	τῶν	γραμματέων	εἶπαν	ἐν	ἑαυτοῖς·	Οὗτος	βλασφημεῖ.
and	look	some	of the	scribes	said	within	themselves	this one	blasphemes

CLOSE ENGLISH

And look, some of the scribes said within themselves, “This man blasphemes.”

FLUENT ENGLISH

Some of the scribes said to themselves, “This man is blaspheming.”

Matt. 9:4

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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’?”

Matt. 9:6

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	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.”

Matt. 9:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγερθεὶς	ἀπῆλθεν	εἰς	τὸν	οἶκον	αὐτοῦ.
and	having risen	he went away	into	the	house	of him

CLOSE ENGLISH

And he rose and went away to his house.

FLUENT ENGLISH

The man got up and went home.

Matt. 9:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	δὲ	οἱ	ὄχλοι	ἐφοβήθησαν	καὶ	ἐδόξασαν	τὸν	θεὸν	τὸν
having seen	now	the	crowds	were afraid	and	glorified	the	God	the one

δόντα	ἐξουσίαν	τοιαύτην	τοῖς	ἀνθρώποις.
having given	authority	such	to the	people

CLOSE ENGLISH

Now when the crowds saw it, they were afraid and glorified God, who had given such authority to human beings.

FLUENT ENGLISH

When the crowds saw this, they were afraid and glorified God, who had given such authority to human beings.

SECTION NOTES

9:3, 8. The scribes' words are attributed to them, while the crowds are afraid and glorify God. The adopted 9:8 has fear, not an alternate verb for amazement. Human beings is plural in the concluding description of the recipients of authority.

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.

The earlier translation closes and reopens quotation marks between 9:5 and 9:6. That punctuation is retained in the full chapter; Jesus' argument continues across the verse boundary.

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.

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.

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.

IV-MT-009 / Matthew 9:9-13

Matthew’s call and the shared meal

Matt. 9:9

Greek: adopted SBLGNT text. 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.

Matt. 9:10

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	αὐτοῦ	ἀνακειμένου	ἐν	τῇ	οἰκίᾳ,	καὶ	ἰδοὺ	πολλοὶ
and	it happened	he	reclining	in	the	house	and	look	many

τελῶναι	καὶ	ἁμαρτωλοὶ	ἐλθόντες	συνανέκειντο	τῷ	Ἰησοῦ	καὶ
tax collectors	and	sinners	having come	were reclining together with	the	Jesus	and

τοῖς	μαθηταῖς	αὐτοῦ.
the	disciples	of him

CLOSE ENGLISH

And it happened as he was reclining in the house: look, many tax collectors and sinners came and were reclining with Jesus and his disciples.

FLUENT ENGLISH

As Jesus reclined at a meal in the house, many tax collectors and sinners came and joined him and his disciples at the table.

Matt. 9:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδόντες	οἱ	Φαρισαῖοι	ἔλεγον	τοῖς	μαθηταῖς	αὐτοῦ·	Διὰ	τί
and	having seen	the	Pharisees	were saying	to the	disciples	of him	for	what

μετὰ	τῶν	τελωνῶν	καὶ	ἁμαρτωλῶν	ἐσθίει	ὁ	διδάσκαλος	ὑμῶν;	
with	the	tax collectors	and	sinners	eats	the	teacher	of you	

CLOSE ENGLISH

And when the Pharisees saw this, they were saying to his disciples, “Why does your teacher eat with tax collectors and sinners?”

FLUENT ENGLISH

The Pharisees saw this and asked his disciples, “Why does your teacher eat with tax collectors and sinners?”

Matt. 9:12

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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.”

SECTION NOTES

9:10-11. Reclining identifies the meal setting. The house’s owner remains unnamed. The question is addressed to Jesus’ disciples and contrasts their teacher’s company with the questioners’ expectations.

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.

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.
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

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.

IV-MT-009 / Matthew 9:14-17

Fasting, the bridegroom, and new wine

Matt. 9:14

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	προσέρχονται	αὐτῷ	οἱ	μαθηταὶ	Ἰωάννου	λέγοντες·	Διὰ	τί	ἡμεῖς
then	approach	him	the	disciples	of John	saying	for	what	we

καὶ	οἱ	Φαρισαῖοι	νηστεύομεν	πολλά,	οἱ	δὲ	μαθηταί	σου	οὐ
and	the	Pharisees	fast	often	the	but	disciples	of you	not

νηστεύουσιν;
fast

CLOSE ENGLISH

Then John’s disciples approach him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?”

FLUENT ENGLISH

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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.”

SECTION NOTES

9:14. John’s disciples ask the question. The adopted source includes polla, rendered “often”; it is not omitted from the new close layer.

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.

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.

IV-MT-009 / Matthew 9:18-22

The ruler’s request and the woman

Matt. 9:18

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	αὐτοῦ	λαλοῦντος	αὐτοῖς	ἰδοὺ	ἄρχων	εἷς	ἐλθὼν
these things	he	speaking	to them	look	a ruler	one	having come

προσεκύνει	αὐτῷ	λέγων	ὅτι	Ἡ	θυγάτηρ	μου	ἄρτι	ἐτελεύτησεν·
was bowing before	him	saying	that	the	daughter	of me	just now	died

ἀλλὰ	ἐλθὼν	ἐπίθες	τὴν	χεῖρά	σου	ἐπ’	αὐτήν,	καὶ	ζήσεται.
but	having come	lay	the	hand	of you	on	her	and	she will live

CLOSE ENGLISH

While he was speaking these things to them, look, a ruler came and was bowing before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.”

FLUENT ENGLISH

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.”

Matt. 9:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγερθεὶς	ὁ	Ἰησοῦς	ἠκολούθει	αὐτῷ	καὶ	οἱ	μαθηταὶ	αὐτοῦ.
and	having risen	the	Jesus	was following	him	and	the	disciples	of him

CLOSE ENGLISH

And Jesus rose and was following him, and so were his disciples.

FLUENT ENGLISH

Jesus got up and followed him, along with his disciples.

Matt. 9:20

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἰδοὺ	γυνὴ	αἱμορροοῦσα	δώδεκα	ἔτη	προσελθοῦσα	ὄπισθεν	ἥψατο
and	look	a woman	bleeding	twelve	years	having approached	from behind	touched

τοῦ	κρασπέδου	τοῦ	ἱματίου	αὐτοῦ·
the	fringe	of the	garment	of him

CLOSE ENGLISH

And look, a woman who had been bleeding for twelve years approached from behind and touched the fringe of his garment;

FLUENT ENGLISH

A woman who had been bleeding for twelve years came up behind him and touched the fringe of his cloak.

Matt. 9:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	γὰρ	ἐν	ἑαυτῇ·	Ἐὰν	μόνον	ἅψωμαι	τοῦ	ἱματίου	αὐτοῦ
she was saying	for	within	herself	if	only	I may touch	the	garment	of him

σωθήσομαι.
I will be saved

CLOSE ENGLISH

for she was saying within herself, “If I only touch his garment, I will be saved.”

FLUENT ENGLISH

For she had said to herself, “If I only touch his garment, I will be made well.”

Matt. 9:22

Greek: adopted SBLGNT text. 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.

SECTION NOTES

9:18-19. The ruler reports that his daughter has just died. He is not given a personal name or a synagogue office in this verse. Jesus rises and follows him, with the disciples also following.

9:20. Twelve years and the approach from behind remain explicit. Kraspedon is rendered “fringe”; its range includes an edge or tassel. The fluent layer uses “cloak” for the outer garment. No detail about other attempted treatments is added.

9:21. Close “I will be saved” retains the same verb family as 9:22; the existing fluent wording gives its bodily-healing sense.

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.

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.

IV-MT-009 / Matthew 9:23-26

The ruler’s house and the girl

Matt. 9:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὼν	ὁ	Ἰησοῦς	εἰς	τὴν	οἰκίαν	τοῦ	ἄρχοντος	καὶ	ἰδὼν
and	having come	the	Jesus	into	the	house	of the	ruler	and	having seen

τοὺς	αὐλητὰς	καὶ	τὸν	ὄχλον	θορυβούμενον	
the	flute players	and	the	crowd	making a commotion	

CLOSE ENGLISH

And when Jesus had come into the ruler’s house and had seen the flute players and the crowd making a commotion,

FLUENT ENGLISH

Jesus entered the ruler’s house and saw the flute players and the noisy crowd.

Matt. 9:24

Greek: adopted SBLGNT text. 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.

Matt. 9:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	δὲ	ἐξεβλήθη	ὁ	ὄχλος,	εἰσελθὼν	ἐκράτησεν	τῆς	χειρὸς	αὐτῆς,
when	now	was put out	the	crowd	having entered	he took hold	of the	hand	of her

καὶ	ἠγέρθη	τὸ	κοράσιον.
and	was raised	the	girl

CLOSE ENGLISH

Now when the crowd had been put out, he went in and took hold of her hand, and the girl was raised.

FLUENT ENGLISH

After the crowd had been put outside, he went in and took her by the hand, and the girl got up.

Matt. 9:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξῆλθεν	ἡ	φήμη	αὕτη	εἰς	ὅλην	τὴν	γῆν	ἐκείνην.
and	went out	the	report	this	into	all	the	land	that

CLOSE ENGLISH

And this report went out into all that region.

FLUENT ENGLISH

News of this spread throughout the whole region.

SECTION NOTES

9:23-25. The flute players and the crowd's commotion remain part of the scene. The crowd is put outside before Jesus enters and takes the girl's hand. Close English preserves the passive form in the girl's rising; no separate agent is named.

9:26. The report spreads through that region. Gē is not expanded here into a claim that news reached the entire world.

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. Close English retains the grammatical continuation, while the established fluent layer of 9:23 is a complete narrative sentence.

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.

IV-MT-009 / Matthew 9:27-31

The two blind men

Matt. 9:27

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	παράγοντι	ἐκεῖθεν	τῷ	Ἰησοῦ	ἠκολούθησαν	αὐτῷ	δύο	τυφλοὶ
and	going on	from there	the	Jesus	followed	him	two	blind men

κράζοντες	καὶ	λέγοντες·	Ἐλέησον	ἡμᾶς,	υἱὲ	Δαυίδ.
crying out	and	saying	have mercy on	us	Son	of David

CLOSE ENGLISH

And as Jesus went on from there, two blind men followed him, crying out and saying, “Have mercy on us, Son of David.”

FLUENT ENGLISH

As Jesus went on from there, two blind men followed him, crying out, “Have mercy on us, Son of David!”

Matt. 9:28

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.”

Matt. 9:31

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐξελθόντες	διεφήμισαν	αὐτὸν	ἐν	ὅλῃ	τῇ	γῇ	ἐκείνῃ.
they	but	having gone out	spread the news about	him	in	all	the	land	that

CLOSE ENGLISH

But they went out and spread the news about him in all that region.

FLUENT ENGLISH

But they went out and spread the news about him throughout that whole region.

SECTION NOTES

9:27, 31. The two men address Jesus as Son of David. Their spreading news about him follows the warning in 9:30; the contrast is retained without supplying an unstated motive.

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.

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.

IV-MT-009 / Matthew 9:32-34

The man who could not speak

Matt. 9:32

Greek: adopted SBLGNT text. Word-order interlinear.

Αὐτῶν	δὲ	ἐξερχομένων	ἰδοὺ	προσήνεγκαν	αὐτῷ	ἄνθρωπον	κωφὸν
they	now	going out	look	they brought	to him	a man	unable to speak

δαιμονιζόμενον·
possessed by a demon

CLOSE ENGLISH

Now as they were going out, look, people brought him a man unable to speak and possessed by a demon;

FLUENT ENGLISH

As they were leaving, people brought Jesus a man who could not speak and was possessed by a demon.

Matt. 9:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκβληθέντος	τοῦ	δαιμονίου	ἐλάλησεν	ὁ	κωφός.	καὶ	ἐθαύμασαν
and	having been cast out	the	demon	spoke	the	mute man	and	marveled

οἱ	ὄχλοι	λέγοντες·	Οὐδέποτε	ἐφάνη	οὕτως	ἐν	τῷ	Ἰσραήλ.
the	crowds	saying	never	was seen	thus	in	the	Israel

CLOSE ENGLISH

and when the demon had been cast out, the man who had been mute spoke. And the crowds marveled, saying, “Never has such a thing been seen in Israel.”

FLUENT ENGLISH

When the demon was driven out, the man began to speak. The crowds were astonished. “Nothing like this has ever been seen in Israel,” they said.

Matt. 9:34

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	Φαρισαῖοι	ἔλεγον·	Ἐν	τῷ	ἄρχοντι	τῶν	δαιμονίων	ἐκβάλλει	τὰ
the	but	Pharisees	were saying	by	the	ruler	of the	demons	he casts out	the

δαιμόνια.
demons

CLOSE ENGLISH

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

FLUENT ENGLISH

But the Pharisees said, “He drives out demons by the power of their ruler.”

SECTION NOTES

9:32-33. Kōphos can concern speech or hearing. Here the following verb says that the man spoke, supporting “unable to speak” / “mute.” The narrative’s possession and expulsion language is translated as stated, not treated as a modern medical diagnosis.

9:34. The explanation involving the ruler of demons is explicitly the Pharisees’ claim. Fluent “by the power of” makes the instrumental relation clear. No name for that ruler is inserted.

IV-MT-009 / Matthew 9:35-38

The crowds and the harvest

Matt. 9:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	περιῆγεν	ὁ	Ἰησοῦς	τὰς	πόλεις	πάσας	καὶ	τὰς	κώμας,	διδάσκων
and	went about	the	Jesus	the	towns	all	and	the	villages	teaching

ἐν	ταῖς	συναγωγαῖς	αὐτῶν	καὶ	κηρύσσων	τὸ	εὐαγγέλιον	τῆς	βασιλείας
in	the	synagogues	of them	and	proclaiming	the	good news	of the	kingdom

καὶ	θεραπεύων	πᾶσαν	νόσον	καὶ	πᾶσαν	μαλακίαν.
and	healing	every	disease	and	every	infirmity

CLOSE ENGLISH

And Jesus went about all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom and healing every disease and every infirmity.

FLUENT ENGLISH

Jesus traveled through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every kind of disease and illness.

Matt. 9:36

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδὼν	δὲ	τοὺς	ὄχλους	ἐσπλαγχνίσθη	περὶ	αὐτῶν	ὅτι
having seen	now	the	crowds	he was moved with compassion	for	them	because

ἦσαν	ἐσκυλμένοι	καὶ	ἐρριμμένοι	ὡσεὶ	πρόβατα	μὴ	ἔχοντα
they were	having been harassed	and	having been thrown down	like	sheep	not	having

ποιμένα.
a shepherd

CLOSE ENGLISH

Now when he saw the crowds, he was moved with compassion for them, because they were harassed and cast down, like sheep without a shepherd.

FLUENT ENGLISH

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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.”

SECTION NOTES

9:35. The teaching, proclamation, and healing clauses agree closely with 4:23 and use the established English wording. This verse adds all the towns and villages but does not include 4:23’s final “among the people.”

9:36. Close “harassed and cast down” makes the two participles visible. The earlier fluent “harassed and helpless” remains unchanged. Compassion and the shepherdless-sheep comparison lead into the harvest image.

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.

Verse 9:36 retains compassion and the shepherdless-sheep image. The complete chapter ends at 9:38; the following chapter begins at 10:1.

Comparing the passages (H-041, SR-0050)
Luke 10:2–12 is a close canonical unit; Thomas saying 73 is close.

IV-MT-010 / Matthew 10:1-42

The twelve and their mission

The twelve and their authority

Matt. 10:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσκαλεσάμενος	τοὺς	δώδεκα	μαθητὰς	αὐτοῦ	ἔδωκεν	αὐτοῖς
and	having called to himself	the	twelve	disciples	of him	he gave	to them

ἐξουσίαν	πνευμάτων	ἀκαθάρτων	ὥστε	ἐκβάλλειν	αὐτὰ	καὶ	θεραπεύειν
authority	over spirits	unclean	so as	to cast out	them	and	to heal

πᾶσαν	νόσον	καὶ	πᾶσαν	μαλακίαν.
every	disease	and	every	infirmity

CLOSE ENGLISH

And he called his twelve disciples to him and gave them authority over unclean spirits, to cast them out and to heal every disease and every infirmity.

FLUENT ENGLISH

Jesus called his twelve disciples to him and gave them authority to drive out unclean spirits and to heal every kind of disease and illness.

Matt. 10:2

Greek: adopted SBLGNT text. Word-order interlinear.

τῶν	δὲ	δώδεκα	ἀποστόλων	τὰ	ὀνόματά	ἐστιν	ταῦτα·	πρῶτος	Σίμων
of the	now	twelve	apostles	the	names	are	these	first	Simon

ὁ	λεγόμενος	Πέτρος	καὶ	Ἀνδρέας	ὁ	ἀδελφὸς	αὐτοῦ,	Ἰάκωβος
the one	called	Peter	and	Andrew	the	brother	of him	James

ὁ	τοῦ	Ζεβεδαίου	καὶ	Ἰωάννης	ὁ	ἀδελφὸς	αὐτοῦ,
the [son]	of	Zebedee	and	John	the	brother	of him

CLOSE ENGLISH

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

FLUENT ENGLISH

These are the names of the twelve apostles: first, Simon, who is called Peter, and his brother Andrew; James son of Zebedee, and his brother John;

Matt. 10:3

Greek: adopted SBLGNT text. Word-order interlinear.

Φίλιππος	καὶ	Βαρθολομαῖος,	Θωμᾶς	καὶ	Μαθθαῖος	ὁ	τελώνης,	Ἰάκωβος
Philip	and	Bartholomew	Thomas	and	Matthew	the	tax collector	James

ὁ	τοῦ	Ἀλφαίου	καὶ	Θαδδαῖος,
the [son]	of	Alphaeus	and	Thaddaeus

CLOSE ENGLISH

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

FLUENT ENGLISH

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

Matt. 10:4

Greek: adopted SBLGNT text. Word-order interlinear.

Σίμων	ὁ	Κανανᾶιος	καὶ	Ἰούδας	ὁ	Ἰσκαριώτης	ὁ	καὶ
Simon	the	Cananaean	and	Judas	the	Iscariot	the one	also

παραδοὺς	αὐτόν.
having handed over	him

CLOSE ENGLISH

Simon the Cananaean, and Judas Iscariot, who also handed him over.

FLUENT ENGLISH

Simon the Zealot and Judas Iscariot, who also betrayed him.

SECTION NOTES

10:1. Authority over unclean spirits and authority to heal remain linked. The healing wording follows the shared clauses in 4:23 and 9:35; no additional objects of healing are supplied.

10:2-3. The list calls the twelve apostles and identifies Simon as first. The translation retains that ordering without adding an explanation of rank. “Son” supplies the understood relationship in “the one of Zebedee” and “the one of Alphaeus.” Matthew is explicitly called the tax collector. The selected Greek names Thaddaeus without the longer alternate name found in some witnesses.

10:4. Cananaean transliterates Kananaios in the close layer; the established fluent layer renders the epithet “Zealot.” It does not mean Canaanite. No claim about membership in an organized party is added. Iscariot remains a name; “handed him over” / “betrayed him” describes Judas retrospectively.

IV-MT-010 / Matthew 10:5-8

The commission and the message

Matt. 10:5

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-010 / Matthew 10:9-15

Provisions, hospitality, and refusal

Matt. 10:9

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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 people there.

Matt. 10:13

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-010 / Matthew 10:16-23

Opposition, testimony, and endurance

Matt. 10:16

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: 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.

Matt. 10:23

Greek: adopted SBLGNT text. 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/

IV-MT-010 / Matthew 10:24-27

The teacher and the public word

Matt. 10:24

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-010 / Matthew 10:28-33

Fear, the Father, and acknowledgment

Matt. 10:28

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-010 / Matthew 10:34-39

Divided households and allegiance

Matt. 10:34

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-010 / Matthew 10:40-42

Welcome and reward

Matt. 10:40

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

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.

IV-MT-011 / Matthew 11:1-30

John’s question, judgment, and rest

John’s question from prison

Matt. 11:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ὅτε	ἐτέλεσεν	ὁ	Ἰησοῦς	διατάσσων	τοῖς	δώδεκα
and	it happened	when	finished	[art.]	Jesus	instructing	the	twelve

μαθηταῖς	αὐτοῦ,	μετέβη	ἐκεῖθεν	τοῦ	διδάσκειν	καὶ	κηρύσσειν	ἐν
disciples	of him	he went on	from there	in order	to teach	and	to proclaim	in

ταῖς	πόλεσιν	αὐτῶν.
the	towns	of them

CLOSE ENGLISH

And it happened, when Jesus had finished instructing his twelve disciples, that he went on from there to teach and proclaim in their towns.

FLUENT ENGLISH

When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their towns.

Matt. 11:2

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	Ἰωάννης	ἀκούσας	ἐν	τῷ	δεσμωτηρίῳ	τὰ	ἔργα	τοῦ	χριστοῦ
[art.]	now	John	having heard	in	the	prison	the	works	of the	Christ

πέμψας	διὰ	τῶν	μαθητῶν	αὐτοῦ
having sent	through	the	disciples	of him

CLOSE ENGLISH

Now John, having heard in prison of the works of the Christ and having sent word through his disciples,

FLUENT ENGLISH

After hearing in prison about the Messiah’s deeds, John sent word through his disciples;

Matt. 11:3

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	αὐτῷ·	Σὺ	εἶ	ὁ	ἐρχόμενος	ἢ	ἕτερον	προσδοκῶμεν;
said	to him	you	are	the one	coming	or	another	should we expect

CLOSE ENGLISH

said to him, “Are you the coming one, or should we expect another?”

FLUENT ENGLISH

he asked him, “Are you the one who is to come, or should we expect someone else?”

SECTION NOTES

11:1. The instruction to the twelve is followed by Jesus’ own teaching and proclamation. “Their towns” retains the source’s pronoun; no geographical name is inserted.

11:2-3. The sentence continues across the verse boundary. Sending word is expressed through John’s disciples; the adopted reading has “through,” not “two.” The title Christ is “Messiah” in fluent English. The question remains John’s question, even though his disciples carry it.

IV-MT-011 / Matthew 11:4-6

The answer to John

Matt. 11:4

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-011 / Matthew 11:7-11

More than a prophet

Matt. 11:7

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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/

IV-MT-011 / Matthew 11:12-15

The kingdom, the prophets, and Elijah

Matt. 11:12

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-011 / Matthew 11:16-19

The children’s complaint and wisdom’s works

Matt. 11:16

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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/

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.

IV-MT-011 / Matthew 11:20-24

The towns and the day of judgment

Matt. 11:20

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ἤρξατο	ὀνειδίζειν	τὰς	πόλεις	ἐν	αἷς	ἐγένοντο	αἱ	πλεῖσται
then	he began	to reproach	the	towns	in	which	happened	the	most

δυνάμεις	αὐτοῦ,	ὅτι	οὐ	μετενόησαν·
mighty works	of him	because	not	they repented

CLOSE ENGLISH

Then he began to reproach the towns in which most of his mighty works had taken place, because they did not repent:

FLUENT ENGLISH

Then he began to rebuke the towns where most of his miracles had taken place, because they had not repented:

Matt. 11:21

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

11:20. The narrative gives failure to repent as the reason for the reproach. “Mighty works” is the close rendering of dynameis; the established fluent layer uses “miracles.” The direct address begins in the following verse.

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.

H-044 points to the scene at Luke 7:18-35, rather than to direct saying parallels for Matthew 11:21-30. The relevant Luke 10 links are listed in SR-0053 below.

IV-MT-011 / Matthew 11:25-27

The Father, the Son, and revelation

Matt. 11:25

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-011 / Matthew 11:28-30

Rest under his yoke

Matt. 11:28

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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/

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).

IV-MT-012 / Matthew 12:1-50

Mercy, the servant, and the kingdom

Mercy and the Sabbath

Matt. 12:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	ἐκείνῳ	τῷ	καιρῷ	ἐπορεύθη	ὁ	Ἰησοῦς	τοῖς	σάββασιν	διὰ	τῶν
in	that	the	time	went	[art.]	Jesus	on the	Sabbath	through	the

σπορίμων·	οἱ	δὲ	μαθηταὶ	αὐτοῦ	ἐπείνασαν	καὶ	ἤρξαντο	τίλλειν
grainfields	the	now	disciples	of him	were hungry	and	began	to pluck

στάχυας	καὶ	ἐσθίειν.
heads of grain	and	to eat

CLOSE ENGLISH

At that time Jesus went through the grainfields on the Sabbath. Now his disciples were hungry and began to pluck heads of grain and eat.

FLUENT ENGLISH

At that time Jesus was walking through the grainfields on the Sabbath. His disciples were hungry and began picking heads of grain and eating them.

Matt. 12:2

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	Φαρισαῖοι	ἰδόντες	εἶπαν	αὐτῷ·	Ἰδοὺ	οἱ	μαθηταί	σου
the	now	Pharisees	having seen	said	to him	look	the	disciples	of you

ποιοῦσιν	ὃ	οὐκ	ἔξεστιν	ποιεῖν	ἐν	σαββάτῳ.
do	what	not	is permitted	to do	on	a Sabbath

CLOSE ENGLISH

Now when the Pharisees saw this, they said to him, “Look, your disciples are doing what is not permitted on a Sabbath.”

FLUENT ENGLISH

When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is forbidden on the Sabbath.”

Matt. 12:3

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

12:1-2. The disciples’ hunger leads to plucking and eating heads of grain. The Pharisees’ judgment is explicitly their statement. The narrative does not specify rubbing the grain in the hands.

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/.

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.

IV-MT-012 / Matthew 12:9-14

Doing good on the Sabbath

Matt. 12:9

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μεταβὰς	ἐκεῖθεν	ἦλθεν	εἰς	τὴν	συναγωγὴν	αὐτῶν·
and	having gone on	from there	he came	into	the	synagogue	of them

CLOSE ENGLISH

And he went on from there and came into their synagogue.

FLUENT ENGLISH

Jesus went on from there and entered their synagogue.

Matt. 12:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἄνθρωπος	χεῖρα	ἔχων	ξηράν.	καὶ	ἐπηρώτησαν	αὐτὸν	λέγοντες·
and	look	a man	a hand	having	withered	and	they questioned	him	saying

Εἰ	ἔξεστι	τοῖς	σάββασιν	θεραπεύειν;	ἵνα	κατηγορήσωσιν	αὐτοῦ.
whether	it is permitted	on the	Sabbath	to heal	so that	they might accuse	him

CLOSE ENGLISH

And look, a man with a withered hand was there. And they questioned him, saying, “Is it permitted to heal on the Sabbath?” so that they might accuse him.

FLUENT ENGLISH

A man with a withered hand was there. They asked Jesus, “Is healing permitted on the Sabbath?” They wanted grounds to accuse him.

Matt. 12:11

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

Matt. 12:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξελθόντες	δὲ	οἱ	Φαρισαῖοι	συμβούλιον	ἔλαβον	κατ’	αὐτοῦ	ὅπως
having gone out	now	the	Pharisees	counsel	took	against	him	so that

αὐτὸν	ἀπολέσωσιν.
him	they might destroy

CLOSE ENGLISH

Now the Pharisees went out and took counsel against him, so that they might destroy him.

FLUENT ENGLISH

The Pharisees went out and plotted against him, discussing how to kill him.

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.

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.
12:9-10. The synagogue and the man’s withered hand remain explicit. The questioners seek grounds to accuse Jesus; their motive belongs to the narrative, not to their spoken question.

12:14. The Pharisees’ plot ends this scene. Jesus’ withdrawal belongs to 12:15, which follows as its own complete verse.

IV-MT-012 / Matthew 12:15-21

The servant and justice

Matt. 12:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	Ἰησοῦς	γνοὺς	ἀνεχώρησεν	ἐκεῖθεν.	καὶ	ἠκολούθησαν	αὐτῷ
[art.]	but	Jesus	having known	withdrew	from there	and	followed	him

πολλοί,	καὶ	ἐθεράπευσεν	αὐτοὺς	πάντας,
many	and	he healed	them	all

CLOSE ENGLISH

But Jesus, knowing this, withdrew from there. And many followed him, and he healed them all,

FLUENT ENGLISH

When Jesus learned of this, he withdrew from there. Many people followed him, and he healed them all.

Matt. 12:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπετίμησεν	αὐτοῖς	ἵνα	μὴ	φανερὸν	αὐτὸν	ποιήσωσιν,
and	he warned	them	that	not	known	him	they should make

CLOSE ENGLISH

and he warned them not to make him known,

FLUENT ENGLISH

He warned them not to make him known.

Matt. 12:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	πληρωθῇ	τὸ	ῥηθὲν	διὰ	Ἠσαΐου	τοῦ	προφήτου	λέγοντος·
so that	might be fulfilled	the thing	spoken	through	Isaiah	the	prophet	saying

CLOSE ENGLISH

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

FLUENT ENGLISH

This fulfilled what was spoken through the prophet Isaiah:

Matt. 12:18

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδοὺ	ὁ	παῖς	μου	ὃν	ᾑρέτισα,	ὁ	ἀγαπητός	μου	εἰς	ὃν
look	the	servant	of me	whom	I chose	the	beloved	of me	in	whom

εὐδόκησεν	ἡ	ψυχή	μου·	θήσω	τὸ	πνεῦμά	μου	ἐπ’	αὐτόν,	καὶ
delighted	the	soul	of me	I will put	the	Spirit	of me	upon	him	and

κρίσιν	τοῖς	ἔθνεσιν	ἀπαγγελεῖ.
justice	to the	nations	he will announce

CLOSE ENGLISH

“Look, my servant whom I chose, my beloved in whom my soul delighted. I will put my Spirit upon him, and he will announce justice to the nations.

FLUENT ENGLISH

“Here is my servant, whom I chose, the one I love and in whom I delight. I will put my Spirit upon him, and he will proclaim justice to the nations.

Matt. 12:19

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἐρίσει	οὐδὲ	κραυγάσει,	οὐδὲ	ἀκούσει	τις	ἐν	ταῖς	πλατείαις
not	he will quarrel	nor	he will cry out	nor	will hear	anyone	in	the	streets

τὴν	φωνὴν	αὐτοῦ.
the	voice	of him

CLOSE ENGLISH

He will not quarrel or cry out, nor will anyone hear his voice in the streets.

FLUENT ENGLISH

He will neither quarrel nor shout, and no one will hear his voice in the streets.

Matt. 12:20

Greek: adopted SBLGNT text. Word-order interlinear.

κάλαμον	συντετριμμένον	οὐ	κατεάξει	καὶ	λίνον	τυφόμενον	οὐ
a reed	having been bruised	not	he will break	and	a flax wick	smoldering	not

σβέσει,	ἕως	ἂν	ἐκβάλῃ	εἰς	νῖκος	τὴν	κρίσιν.
he will extinguish	until	[modal]	he may bring out	to	victory	the	justice

CLOSE ENGLISH

A bruised reed he will not break, and a smoldering wick he will not extinguish, until he brings justice to victory;

FLUENT ENGLISH

He will not break a bruised reed or put out a smoldering wick, until he brings justice to victory.

Matt. 12:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τῷ	ὀνόματι	αὐτοῦ	ἔθνη	ἐλπιοῦσιν.
and	in the	name	of him	nations	will hope

CLOSE ENGLISH

and in his name nations will hope.”

FLUENT ENGLISH

The nations will place their hope in his name.”

SECTION NOTES

12:15-17. Jesus withdraws after becoming aware of the plot. Many follow him, all of them are healed, and he warns them not to make him known. The fulfillment introduction leads directly into the following quotation.

12:18-21. The quotation draws on Isaiah 42:1-4 and is translated from Matthew’s Greek wording. Pais is “servant” here. Close “my soul” makes psychē visible; fluent English gives the personal expression of delight. Justice, the Spirit, and the nations remain explicit.

12:19-20. The reed and the smoldering flax wick remain images, without replacing them with an explanation of the people they may represent. The final clause retains justice and victory; it is not rewritten to match a different wording of Isaiah.

12:21. The nations place their hope in his name. The final quotation mark closes the citation introduced in 12:17.

IV-MT-012 / Matthew 12:22-24

Healing and the disputed source of power

Matt. 12:22

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	προσηνέχθη	αὐτῷ	δαιμονιζόμενος	τυφλὸς	καὶ	κωφός·	καὶ
then	was brought	to him	one possessed by a demon	blind	and	unable to speak	and

ἐθεράπευσεν	αὐτόν,	ὥστε	τὸν	κωφὸν	λαλεῖν	καὶ	βλέπειν.
he healed	him	so that	the	mute man	to speak	and	to see

CLOSE ENGLISH

Then a man possessed by a demon, blind and unable to speak, was brought to him; and he healed him, so that the man who had been mute spoke and saw.

FLUENT ENGLISH

Then a man who was blind, unable to speak, and possessed by a demon was brought to Jesus. He healed the man, so that he could speak and see.

Matt. 12:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξίσταντο	πάντες	οἱ	ὄχλοι	καὶ	ἔλεγον·	Μήτι	οὗτός	ἐστιν	ὁ
and	were amazed	all	the	crowds	and	were saying	not perhaps	this one	is	the

υἱὸς	Δαυίδ;
Son	of David

CLOSE ENGLISH

And all the crowds were amazed and were saying, “This is not the Son of David, is he?”

FLUENT ENGLISH

All the crowds were astonished and asked, “Could this be the Son of David?”

Matt. 12:24

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	Φαρισαῖοι	ἀκούσαντες	εἶπον·	Οὗτος	οὐκ	ἐκβάλλει	τὰ	δαιμόνια
the	but	Pharisees	having heard	said	this one	not	casts out	the	demons

εἰ	μὴ	ἐν	τῷ	Βεελζεβοὺλ	ἄρχοντι	τῶν	δαιμονίων.
except	[with except]	by	the	Beelzebul	ruler	of the	demons

CLOSE ENGLISH

But when the Pharisees heard this, they said, “This man does not cast out demons except by Beelzebul, ruler of the demons.”

FLUENT ENGLISH

When the Pharisees heard this, they said, “This man drives out demons only by the power of Beelzebul, the ruler of demons.”

SECTION NOTES

12:22. The man’s inability to speak is confirmed by the ensuing speech, as in 9:32-33. Both speaking and seeing are restored. The narrative’s possession language is retained without assigning a modern diagnosis.

12:23. The Greek question uses mēti, a form that normally suggests a negative answer but can express uncertain surprise. Close English keeps the negative question; fluent “Could this be” conveys that uncertainty. Neither layer turns it into an unqualified confession.

12:24. The accusation about Beelzebul is attributed to the Pharisees. The two Greek words ei mē work together as “except”; the gloss labels the second word’s role in that expression.

IV-MT-012 / Matthew 12:25-30

A divided kingdom and the strong man

Matt. 12:25

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-012 / Matthew 12:31-32

Speech against the Spirit

Matt. 12:31

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-012 / Matthew 12:33-37

Fruit, the heart, and accountable words

Matt. 12:33

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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/.

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.

IV-MT-012 / Matthew 12:38-42

Jonah and the witnesses at judgment

Matt. 12:38

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ἀπεκρίθησαν	αὐτῷ	τινες	τῶν	γραμματέων	καὶ	Φαρισαίων	λέγοντες·
then	answered	him	some	of the	scribes	and	Pharisees	saying

Διδάσκαλε,	θέλομεν	ἀπὸ	σοῦ	σημεῖον	ἰδεῖν.
teacher	we want	from	you	a sign	to see

CLOSE ENGLISH

Then some of the scribes and Pharisees answered him, saying, “Teacher, we want to see a sign from you.”

FLUENT ENGLISH

Then some of the scribes and Pharisees said to him, “Teacher, we want to see a sign from you.”

Matt. 12:39

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

12:38. Some scribes and Pharisees address Jesus as Teacher and ask to see a sign from him. The answer that follows keeps their request as its immediate setting.

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/.

IV-MT-012 / Matthew 12:43-45

The returning unclean spirit

Matt. 12:43

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

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.

IV-MT-012 / Matthew 12:46-50

Those who do the Father’s will

Matt. 12:46

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔτι	δὲ	αὐτοῦ	λαλοῦντος	τοῖς	ὄχλοις	ἰδοὺ	ἡ	μήτηρ	καὶ	οἱ	ἀδελφοὶ
still	now	he	speaking	to the	crowds	look	the	mother	and	the	brothers

αὐτοῦ	εἰστήκεισαν	ἔξω	ζητοῦντες	αὐτῷ	λαλῆσαι.
of him	were standing	outside	seeking	to him	to speak

CLOSE ENGLISH

Now while he was still speaking to the crowds, look, his mother and his brothers were standing outside, seeking to speak to him.

FLUENT ENGLISH

While he was still speaking to the crowds, his mother and brothers were standing outside, wanting to speak to him.

Matt. 12:47

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δέ	τις	αὐτῷ·	Ἰδοὺ	ἡ	μήτηρ	σου	καὶ	οἱ	ἀδελφοί	σου
said	now	someone	to him	look	the	mother	of you	and	the	brothers	of you

ἔξω	ἑστήκασιν,	ζητοῦντές	σοι	λαλῆσαι.
outside	are standing	seeking	to you	to speak

CLOSE ENGLISH

Now someone said to him, “Look, your mother and your brothers are standing outside, seeking to speak to you.”

FLUENT ENGLISH

Someone told him, “Your mother and brothers are standing outside. They want to speak to you.”

Matt. 12:48

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

12:46-47. The mother and brothers stand outside and wish to speak to him. The selected SBLGNT text includes 12:47, including the reported message; some witnesses omit the verse. The two narrative verses are retained in full.

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.

Comparing the passages (SR-0057)
Mark 3:33–35; Luke 8:21.
Thomas: saying 99 (close comparison).

IV-MT-013 / Matthew 13:1-58

Parables of the kingdom

The sower and the four soils

Matt. 13:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	τῇ	ἡμέρᾳ	ἐκείνῃ	ἐξελθὼν	ὁ	Ἰησοῦς	τῆς	οἰκίας	ἐκάθητο
on	the	day	that	having gone out	[art.]	Jesus	of the	house	was sitting

παρὰ	τὴν	θάλασσαν·
beside	the	sea

CLOSE ENGLISH

On that day Jesus went out of the house and was sitting beside the sea.

FLUENT ENGLISH

That day Jesus went out of the house and sat by the sea.

Matt. 13:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	συνήχθησαν	πρὸς	αὐτὸν	ὄχλοι	πολλοί,	ὥστε	αὐτὸν	εἰς	πλοῖον
and	were gathered	to	him	crowds	many	so that	he	into	a boat

ἐμβάντα	καθῆσθαι,	καὶ	πᾶς	ὁ	ὄχλος	ἐπὶ	τὸν	αἰγιαλὸν	εἱστήκει.
having embarked	sat	and	all	the	crowd	on	the	shore	was standing

CLOSE ENGLISH

And large crowds gathered to him, so that he got into a boat and sat down, and the whole crowd stood on the shore.

FLUENT ENGLISH

Large crowds gathered around him, so he got into a boat and sat down, while the whole crowd stood on the shore.

Matt. 13:3

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

13:1-2. Jesus moves from the house to the sea, then sits in a boat while the crowds stand on the shore. The seated teacher and standing audience remain distinct.

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 Greek is exactly the same as 11:15, and the English wording agrees. The source has no separate infinitive “to hear” after “ears.” The quotation closes before the disciples’ question in 13:10.

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.

IV-MT-013 / Matthew 13:10-17

Why parables, and the gift of understanding

Matt. 13:10

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσελθόντες	οἱ	μαθηταὶ	εἶπαν	αὐτῷ·	Διὰ	τί	ἐν	παραβολαῖς
and	having approached	the	disciples	said	to him	for	what	in	parables

λαλεῖς	αὐτοῖς;
do you speak	to them

CLOSE ENGLISH

And the disciples approached and said to him, “Why do you speak to them in parables?”

FLUENT ENGLISH

The disciples came to him and asked, “Why do you speak to them in parables?”

Matt. 13:11

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναπληροῦται	αὐτοῖς	ἡ	προφητεία	Ἠσαΐου	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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

13:10. The disciples' question addresses Jesus about his use of parables to the crowds. It introduces the distinction between the two groups in the following reply.

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.

IV-MT-013 / Matthew 13:18-23

The sower’s parable explained

Matt. 13:18

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

IV-MT-013 / Matthew 13:24-30

Wheat and weeds until the harvest

Matt. 13:24

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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 follows at 13:37-43, after the intervening parables and the change of setting to the house.

IV-MT-013 / Matthew 13:31-33

A mustard seed and leaven

Matt. 13:31

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

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.

IV-MT-013 / Matthew 13:34-35

Parables and the prophet’s words

Matt. 13:34

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	πάντα	ἐλάλησεν	ὁ	Ἰησοῦς	ἐν	παραβολαῖς	τοῖς	ὄχλοις,	καὶ
these things	all	spoke	[art.]	Jesus	in	parables	to the	crowds	and

χωρὶς	παραβολῆς	οὐδὲν	ἐλάλει	αὐτοῖς·
without	a parable	nothing	he was speaking	to them

CLOSE ENGLISH

All these things Jesus spoke to the crowds in parables, and without a parable he was speaking nothing to them,

FLUENT ENGLISH

Jesus told the crowds all these things in parables; he said nothing to them without a parable.

Matt. 13:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπως	πληρωθῇ	τὸ	ῥηθὲν	διὰ	τοῦ	προφήτου	λέγοντος·	Ἀνοίξω
so that	might be fulfilled	the thing	spoken	through	the	prophet	saying	I will open

ἐν	παραβολαῖς	τὸ	στόμα	μου,	ἐρεύξομαι	κεκρυμμένα	ἀπὸ	καταβολῆς.
in	parables	the	mouth	of me	I will utter	things hidden	from	the foundation

CLOSE ENGLISH

so that what was spoken through the prophet might be fulfilled, saying, “I will open my mouth in parables; I will utter things hidden from the foundation.”

FLUENT ENGLISH

This fulfilled what was spoken through the prophet: “I will speak in parables and tell things hidden since the beginning.”

SECTION NOTES

13:34-35. The narrator’s statement leads into a fulfillment quotation corresponding to Psalm 78:2. The prophet is unnamed in the selected Greek. No name from an alternate reading is inserted.

13:35. The selected text ends with katabolēs, “foundation,” without the additional noun “world.” Close English retains “from the foundation”; fluent “since the beginning” gives the temporal sense. The mouth-opening image becomes “speak,” and the next verb introduces what is uttered.

IV-MT-013 / Matthew 13:36-43

The harvest and the end of the age

Matt. 13:36

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ἀφεὶς	τοὺς	ὄχλους	ἦλθεν	εἰς	τὴν	οἰκίαν.	καὶ	προσῆλθον
then	having dismissed	the	crowds	he came	into	the	house	and	approached

αὐτῷ	οἱ	μαθηταὶ	αὐτοῦ	λέγοντες·	Διασάφησον	ἡμῖν	τὴν	παραβολὴν
him	the	disciples	of him	saying	explain	to us	the	parable

τῶν	ζιζανίων	τοῦ	ἀγροῦ.
of the	darnel	of the	field

CLOSE ENGLISH

Then he dismissed the crowds and came into the house. And his disciples approached him, saying, “Explain to us the parable of the darnel of the field.”

FLUENT ENGLISH

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.”

Matt. 13:37

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

13:36. The crowds are dismissed and the scene moves into the house. The disciples request an explanation of the weeds in the field. No extra explicit name Jesus is added to the close layer, since the Greek continues with the implicit subject.

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.

IV-MT-013 / Matthew 13:44-46

Hidden treasure and a priceless pearl

Matt. 13:44

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.”

IV-MT-013 / Matthew 13:47-52

The net and the trained scribe

Matt. 13:47

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.

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.

IV-MT-013 / Matthew 13:53-58

A prophet in his hometown

Matt. 13:53

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ὅτε	ἐτέλεσεν	ὁ	Ἰησοῦς	τὰς	παραβολὰς	ταύτας,
and	it happened	when	finished	[art.]	Jesus	the	parables	these

μετῆρεν	ἐκεῖθεν.
he departed	from there

CLOSE ENGLISH

And it happened, when Jesus had finished these parables, that he departed from there.

FLUENT ENGLISH

When Jesus had finished these parables, he left that place.

Matt. 13:54

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὼν	εἰς	τὴν	πατρίδα	αὐτοῦ	ἐδίδασκεν	αὐτοὺς	ἐν	τῇ
and	having come	into	the	hometown	of him	he was teaching	them	in	the

συναγωγῇ	αὐτῶν,	ὥστε	ἐκπλήσσεσθαι	αὐτοὺς	καὶ	λέγειν·	Πόθεν
synagogue	of them	so that	to be astonished	they	and	to say	from where

τούτῳ	ἡ	σοφία	αὕτη	καὶ	αἱ	δυνάμεις;
to this one	the	wisdom	this	and	the	mighty works

CLOSE ENGLISH

And he came to his hometown and was teaching them in their synagogue, so that they were astonished and said, “Where did this man get this wisdom and these mighty works?

FLUENT ENGLISH

When he came to his hometown, he taught the people in their synagogue. They were astonished and said, “Where did this man get this wisdom and these miracles?

Matt. 13:55

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	οὗτός	ἐστιν	ὁ	τοῦ	τέκτονος	υἱός;	οὐχ	ἡ	μήτηρ	αὐτοῦ	λέγεται
not	this one	is	the	of the	craftsman	son	not	the	mother	of him	is called
Μαριὰμ	καὶ	οἱ	ἀδελφοὶ	αὐτοῦ	Ἰάκωβος	καὶ	Ἰωσὴφ	καὶ	Σίμων	καὶ	
Mary	and	the	brothers	of him	James	and	Joseph	and	Simon	and	
Ἰούδας;											
Judas											

CLOSE ENGLISH

Is this not the craftsman’s son? Is his mother not called Mary, and are his brothers not James and Joseph and Simon and Judas?”

FLUENT ENGLISH

Isn’t this the carpenter’s son? Isn’t his mother named Mary, and aren’t his brothers James, Joseph, Simon, and Judas?”

Matt. 13:56

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αἱ	ἀδελφαὶ	αὐτοῦ	οὐχὶ	πᾶσαι	πρὸς	ἡμᾶς	εἰσιν;	πόθεν	οὖν
and	the	sisters	of him	not	all	with	us	are	from where	then
τούτῳ	ταῦτα	πάντα;								
to this one	these things	all								

CLOSE ENGLISH

“And are not all his sisters with us? Where then did this man get all these things?”

FLUENT ENGLISH

“And aren’t all his sisters here with us? Where, then, did he get all this?”

Matt. 13:57

Greek: adopted SBLGNT text. 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.”

Matt. 13:58

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἐποίησεν	ἐκεῖ	δυνάμεις	πολλὰς	διὰ	τὴν	ἀπιστίαν	αὐτῶν.
and	not	he did	there	mighty works	many	because of	the	unbelief	of them

CLOSE ENGLISH

And he did not do many mighty works there because of their unbelief.

FLUENT ENGLISH

He did not perform many miracles there because of their unbelief.

SECTION NOTES

13:53-54. Finishing the parables leads to departure and teaching in his hometown. The town is not named here. Wisdom and mighty works are both objects of the hearers’ astonishment.

13:55-56. Close “craftsman” reflects the wider sense of tektōn; fluent “carpenter” is its conventional contextual rendering. Matthew calls Jesus the craftsman’s son. The mother, all four named brothers, and the sisters remain as stated, without an added theory of these relationships. The selected name is Joseph, not the alternate form Joses.

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.

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.

13:58. Matthew says that he did not perform many mighty works there and gives their unbelief as the reason. The wording is not replaced by a different Gospel’s statement about ability.

IV-MT-014 / Matthew 14:1-36

John, the crowds, and the sea

Herod and the report about Jesus

Matt. 14:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	ἐκείνῳ	τῷ	καιρῷ	ἤκουσεν	Ἡρῴδης	ὁ	τετραάρχης	τὴν	ἀκοὴν
at	that	the	time	heard	Herod	the	tetrarch	the	report

Ἰησοῦ,
about Jesus

CLOSE ENGLISH

At that time Herod the tetrarch heard the report about Jesus,

FLUENT ENGLISH

At that time Herod the tetrarch heard the news about Jesus.

Matt. 14:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	τοῖς	παισὶν	αὐτοῦ·	Οὗτός	ἐστιν	Ἰωάννης	ὁ	βαπτιστής·
and	he said	to the	servants	of him	this one	is	John	the	Baptist

αὐτὸς	ἠγέρθη	ἀπὸ	τῶν	νεκρῶν,	καὶ	διὰ	τοῦτο	αἱ	δυνάμεις
he	was raised	from	the	dead	and	because of	this	the	powers

ἐνεργοῦσιν	ἐν	αὐτῷ.
are at work	in	him

CLOSE ENGLISH

and he said to his servants, “This is John the Baptist. He was raised from the dead, and because of this the powers are at work in him.”

FLUENT ENGLISH

He told his servants, “This is John the Baptist. He has been raised from the dead, and that is why miraculous powers are at work in him.”

Matt. 14:3

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	γὰρ	Ἡρῴδης	κρατήσας	τὸν	Ἰωάννην	ἔδησεν	αὐτὸν	καὶ	ἐν	φυλακῇ
[art.]	for	Herod	having seized	[art.]	John	bound	him	and	in	prison

ἀπέθετο	διὰ	Ἡρῳδιάδα	τὴν	γυναῖκα	Φιλίππου	τοῦ	ἀδελφοῦ	αὐτοῦ,
put away	because of	Herodias	the	wife	of Philip	the	brother	of him

CLOSE ENGLISH

For Herod had seized John, bound him, and put him in prison because of Herodias, the wife of his brother Philip;

FLUENT ENGLISH

Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip’s wife.

Matt. 14:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	γὰρ	αὐτῷ	ὁ	Ἰωάννης·	Οὐκ	ἔξεστίν	σοι	ἔχειν	αὐτήν·
was saying	for	to him	[art.]	John	not	it is lawful	for you	to have	her

CLOSE ENGLISH

for John was saying to him, “It is not lawful for you to have her.”

FLUENT ENGLISH

John had been telling him, “It is not lawful for you to have her as your wife.”

Matt. 14:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	θέλων	αὐτὸν	ἀποκτεῖναι	ἐφοβήθη	τὸν	ὄχλον,	ὅτι	ὡς	προφήτην
and	wanting	him	to kill	he feared	the	crowd	because	as	a prophet

αὐτὸν	εἶχον.
him	they regarded

CLOSE ENGLISH

And although he wanted to kill him, he feared the crowd, because they regarded him as a prophet.

FLUENT ENGLISH

Herod wanted to kill John, but he was afraid of the crowd, because they regarded John as a prophet.

SECTION NOTES

14:1-2. The title tetrarch is retained. Herod’s identification of Jesus with John and his explanation of the powers are his own statements, not the narrator’s endorsement.

14:3–5. The narrative looks back to John’s imprisonment. Herodias is identified as the wife of Herod’s brother Philip. John’s “have her” is expanded to “have her as your wife” in fluent English. Matthew states that Herod wanted to kill John but feared the crowd; the translation preserves Matthew’s account and treats Mark’s different details separately.

IV-MT-014 / Matthew 14:6-12

The death of John

Matt. 14:6

Greek: adopted SBLGNT text. Word-order interlinear.

γενεσίοις	δὲ	γενομένοις	τοῦ	Ἡρῴδου	ὠρχήσατο	ἡ	θυγάτηρ	τῆς
birthday celebrations	now	having taken place	of	Herod	danced	the	daughter	of

Ἡρῳδιάδος	ἐν	τῷ	μέσῳ	καὶ	ἤρεσεν	τῷ	Ἡρῴδῃ,
Herodias	in	the	midst	and	pleased	[art.]	Herod

CLOSE ENGLISH

Now when Herod’s birthday celebration took place, the daughter of Herodias danced among them and pleased Herod,

FLUENT ENGLISH

At Herod’s birthday celebration, Herodias’s daughter danced before the guests and pleased Herod.

Matt. 14:7

Greek: adopted SBLGNT text. Word-order interlinear.

ὅθεν	μετὰ	ὅρκου	ὡμολόγησεν	αὐτῇ	δοῦναι	ὃ	ἐὰν	αἰτήσηται.
so	with	an oath	he promised	to her	to give	whatever	[conditional]	she might ask

CLOSE ENGLISH

so that he promised with an oath to give her whatever she might ask.

FLUENT ENGLISH

So he promised under oath to give her whatever she asked for.

Matt. 14:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	προβιβασθεῖσα	ὑπὸ	τῆς	μητρὸς	αὐτῆς·	Δός	μοι,	φησίν,	ὧδε
she	now	having been prompted	by	the	mother	of her	give	to me	she says	here

ἐπὶ	πίνακι	τὴν	κεφαλὴν	Ἰωάννου	τοῦ	βαπτιστοῦ.
on	a platter	the	head	of John	the	Baptist

CLOSE ENGLISH

Now, prompted by her mother, she says, “Give me here on a platter the head of John the Baptist.”

FLUENT ENGLISH

Prompted by her mother, she said, “Give me John the Baptist’s head here on a platter.”

Matt. 14:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λυπηθεὶς	ὁ	βασιλεὺς	διὰ	τοὺς	ὅρκους	καὶ	τοὺς
and	having been grieved	the	king	because of	the	oaths	and	those

συνανακειμένους	ἐκέλευσεν	δοθῆναι,
reclining together	ordered	to be given

CLOSE ENGLISH

And although the king was grieved, because of the oaths and those reclining with him he ordered it to be given,

FLUENT ENGLISH

The king was distressed, but because of his oaths and his dinner guests, he ordered that she be given what she asked for.

Matt. 14:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πέμψας	ἀπεκεφάλισεν	τὸν	Ἰωάννην	ἐν	τῇ	φυλακῇ·
and	having sent	he beheaded	[art.]	John	in	the	prison

CLOSE ENGLISH

and he sent and had John beheaded in the prison.

FLUENT ENGLISH

He sent orders and had John beheaded in prison.

Matt. 14:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠνέχθη	ἡ	κεφαλὴ	αὐτοῦ	ἐπὶ	πίνακι	καὶ	ἐδόθη	τῷ	κορασίῳ,
and	was brought	the	head	of him	on	a platter	and	was given	to the	girl

καὶ	ἤνεγκεν	τῇ	μητρὶ	αὐτῆς.
and	she brought it	to the	mother	of her

CLOSE ENGLISH

And his head was brought on a platter and given to the girl, and she brought it to her mother.

FLUENT ENGLISH

His head was brought on a platter and given to the girl, who took it to her mother.

Matt. 14:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθόντες	οἱ	μαθηταὶ	αὐτοῦ	ἦραν	τὸ	πτῶμα	καὶ	ἔθαψαν
and	having approached	the	disciples	of him	took away	the	corpse	and	buried

αὐτόν,	καὶ	ἐλθόντες	ἀπήγγειλαν	τῷ	Ἰησοῦ.
him	and	having come	they reported	to	Jesus

CLOSE ENGLISH

And his disciples came and took away the corpse and buried him, and they went and reported to Jesus.

FLUENT ENGLISH

John’s disciples came and took away his body and buried him. Then they went and told Jesus.

SECTION NOTES

14:6-8. Herodias’s daughter is unnamed. The dancing, the sworn promise, her mother’s prompting and the request for John’s head remain in sequence. No personal name or additional promise is inserted from another source.

14:9-10. Matthew now calls Herod “king,” after “tetrarch” in 14:1. Both descriptions are retained. The oaths and the guests explain his command. “Had John beheaded” expresses an action ordered by Herod, without saying that he personally carried it out.

14:11-12. The girl brings the head to her mother. The following disciples are John’s disciples; they bury him and bring the news to Jesus. The adopted masculine pronoun in “buried him” is retained.

IV-MT-014 / Matthew 14:13-15

Compassion in a deserted place

Matt. 14:13

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀκούσας	δὲ	ὁ	Ἰησοῦς	ἀνεχώρησεν	ἐκεῖθεν	ἐν	πλοίῳ	εἰς	ἔρημον
having heard	now	[art.]	Jesus	withdrew	from there	in	a boat	to	a deserted

τόπον	κατ’	ἰδίαν·	καὶ	ἀκούσαντες	οἱ	ὄχλοι	ἠκολούθησαν	αὐτῷ	πεζῇ
place	in	private	and	having heard	the	crowds	followed	him	on foot

ἀπὸ	τῶν	πόλεων.
from	the	towns

CLOSE ENGLISH

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. And when the crowds heard, they followed him on foot from the towns.

FLUENT ENGLISH

When Jesus heard the news, he withdrew by boat to a deserted place to be alone. The crowds heard of it and followed him on foot from the towns.

Matt. 14:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθὼν	εἶδεν	πολὺν	ὄχλον,	καὶ	ἐσπλαγχνίσθη	ἐπ’	αὐτοῖς
and	having come out	he saw	a large	crowd	and	was moved with compassion	for	them

καὶ	ἐθεράπευσεν	τοὺς	ἀρρώστους	αὐτῶν.
and	he healed	the	sick	of them

CLOSE ENGLISH

And when he came out, he saw a large crowd and was moved with compassion for them, and he healed their sick.

FLUENT ENGLISH

When he came ashore, he saw a large crowd. He felt compassion for them and healed those who were sick.

Matt. 14:15

Greek: adopted SBLGNT text. Word-order interlinear.

ὀψίας	δὲ	γενομένης	προσῆλθον	αὐτῷ	οἱ	μαθηταὶ	λέγοντες·	Ἔρημός	
evening	now	having come	approached	him	the	disciples	saying	deserted	
ἐστιν	ὁ	τόπος	καὶ	ἡ	ὥρα	ἤδη	παρῆλθεν·	ἀπόλυσον	τοὺς	ὄχλους,
is	the	place	and	the	hour	already	has passed	dismiss	the	crowds
ἵνα	ἀπελθόντες	εἰς	τὰς	κώμας	ἀγοράσωσιν	ἑαυτοῖς	βρώματα.			
so that	having gone	into	the	villages	they may buy	for themselves	food			

CLOSE ENGLISH

Now when evening came, the disciples approached him, saying, “The place is deserted and the hour has already passed. Dismiss the crowds so that they may go into the villages and buy food for themselves.”

FLUENT ENGLISH

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.”

SECTION NOTES

14:13-14. Jesus withdraws by boat while the crowds travel on foot. Fluent “came ashore” gives the movement’s meaning in this boat setting; the close layer retains “came out.” Compassion and healing precede the question of feeding.

14:15. The deserted place and the late hour motivate the disciples’ request. The proposal to send the crowds away remains their proposal.

IV-MT-014 / Matthew 14:16-21

Five loaves and two fish

Matt. 14:16

Greek: adopted SBLGNT text. 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.”

Matt. 14:17

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	λέγουσιν	αὐτῷ·	Οὐκ	ἔχομεν	ὧδε	εἰ	μὴ	πέντε	ἄρτους
they	but	say	to him	not	we have	here	except	[with except]	five	loaves

καὶ	δύο	ἰχθύας.
and	two	fish

CLOSE ENGLISH

But they say to him, “We have nothing here except five loaves and two fish.”

FLUENT ENGLISH

They answered him, “All we have here is five loaves and two fish.”

Matt. 14:18

Greek: adopted SBLGNT text. 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.

Matt. 14:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κελεύσας	τοὺς	ὄχλους	ἀνακλιθῆναι	ἐπὶ	τοῦ	χόρτου,	λαβὼν			
and	having commanded	the	crowds	to recline	on	the	grass	having taken			
τοὺς	πέντε	ἄρτους	καὶ	τοὺς	δύο	ἰχθύας,	ἀναβλέψας	εἰς	τὸν	οὐρανὸν	
the	five	loaves	and	the	two	fish	having looked up	to	the	heaven	
εὐλόγησεν	καὶ	κλάσας	ἔδωκεν	τοῖς	μαθηταῖς	τοὺς	ἄρτους	οἱ	δὲ		
he blessed	and	having broken	he gave	to the	disciples	the	loaves	the	and		
μαθηταὶ	τοῖς	ὄχλοις.									
disciples	to the	crowds									

CLOSE ENGLISH

And he commanded the crowds to recline on the grass. Taking the five loaves and the two fish, he looked up to heaven and spoke a blessing, and he broke the loaves and gave them to the disciples, and the disciples to the crowds.

FLUENT ENGLISH

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.

Matt. 14:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔφαγον	πάντες	καὶ	ἐχορτάσθησαν,	καὶ	ἦραν	τὸ	περισσεῦον	
and	ate	all	and	were satisfied	and	they took up	the	remaining	
τῶν	κλασμάτων	δώδεκα	κοφίνους	πλήρεις.					
of the	broken pieces	twelve	baskets	full					

CLOSE ENGLISH

And all ate and were satisfied, and they took up what remained of the broken pieces, twelve full baskets.

FLUENT ENGLISH

Everyone ate and had enough. They collected twelve full baskets of leftover pieces.

Matt. 14:21

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐσθίοντες	ἦσαν	ἄνδρες	ὡσεὶ	πεντακισχίλιοι	χωρὶς	γυναικῶν
those	now	eating	were	men	about	five thousand	apart from	women

καὶ	παιδίων.
and	children

CLOSE ENGLISH

Now those eating were about five thousand men, apart from women and children.

FLUENT ENGLISH

About five thousand men ate, besides women and children.

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.

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.

14:18-19. “Them” refers to the loaves and fish. The command is followed by the instructions, blessing, breaking, and distribution. The Greek blessing has no expressed object; “spoke a blessing” avoids adding one.

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.

14:20-21. All eat and are satisfied. The remaining pieces fill twelve baskets. The number is about five thousand men, with women and children explicitly additional; their numbers are not supplied.

IV-MT-014 / Matthew 14:22-33

On the sea

Matt. 14:22

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εὐθέως	ἠνάγκασεν	τοὺς	μαθητὰς	ἐμβῆναι	εἰς	πλοῖον	καὶ
and	immediately	he compelled	the	disciples	to embark	into	a boat	and

προάγειν	αὐτὸν	εἰς	τὸ	πέραν,	ἕως	οὗ	ἀπολύσῃ	τοὺς	ὄχλους.
to go ahead of	him	to	the	other side	until	[with until]	he might dismiss	the	crowds

CLOSE ENGLISH

And immediately he made the disciples get into a boat and go ahead of him to the other side, while he dismissed the crowds.

FLUENT ENGLISH

Immediately he made the disciples get into a boat and go ahead of him to the other side while he sent the crowds away.

Matt. 14:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπολύσας	τοὺς	ὄχλους	ἀνέβη	εἰς	τὸ	ὄρος	κατ’	ἰδίαν
and	having dismissed	the	crowds	he went up	onto	the	mountain	in	private

προσεύξασθαι.	ὀψίας	δὲ	γενομένης	μόνος	ἦν	ἐκεῖ.
to pray	evening	now	having come	alone	he was	there

CLOSE ENGLISH

And after dismissing the crowds, he went up on the mountain by himself to pray. Now when evening came, he was there alone.

FLUENT ENGLISH

After sending the crowds away, he went up the mountain by himself to pray. When evening came, he was there alone.

Matt. 14:24

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	δὲ	πλοῖον	ἤδη	σταδίους	πολλοὺς	ἀπὸ	τῆς	γῆς	ἀπεῖχεν,
the	now	boat	already	stadia	many	from	the	land	was distant

βασανιζόμενον	ὑπὸ	τῶν	κυμάτων,	ἦν	γὰρ	ἐναντίος	ὁ	ἄνεμος.
being battered	by	the	waves	was	for	contrary	the	wind

CLOSE ENGLISH

Now the boat was already many stadia from the land, battered by the waves, for the wind was against it.

FLUENT ENGLISH

The boat was already far from land, battered by the waves because the wind was against it.

Matt. 14:25

Greek: adopted SBLGNT text. Word-order interlinear.

τετάρτῃ	δὲ	φυλακῇ	τῆς	νυκτὸς	ἦλθεν	πρὸς	αὐτοὺς	περιπατῶν	ἐπὶ
in the fourth	now	watch	of the	night	he came	to	them	walking	on

τὴν	θάλασσαν.
the	sea

CLOSE ENGLISH

Now in the fourth watch of the night he came to them, walking on the sea.

FLUENT ENGLISH

In the last watch of the night, Jesus came to them, walking on the sea.

Matt. 14:26

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	μαθηταὶ	ἰδόντες	αὐτὸν	ἐπὶ	τῆς	θαλάσσης	περιπατοῦντα
the	now	disciples	having seen	him	on	the	sea	walking

ἐταράχθησαν	λέγοντες	ὅτι	Φάντασμά	ἐστιν,	καὶ	ἀπὸ	τοῦ	φόβου
were troubled	saying	that	a ghost	it is	and	from	the	fear

ἔκραξαν.
they cried out

CLOSE ENGLISH

Now when the disciples saw him walking on the sea, they were troubled, saying, “It is a ghost,” and they cried out from fear.

FLUENT ENGLISH

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: adopted SBLGNT text. 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.”

Matt. 14:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀποκριθεὶς	δὲ	αὐτῷ	ὁ	Πέτρος	εἶπεν·	Κύριε,	εἰ	σὺ	εἶ,	κέλευσόν
having answered	now	him	[art.]	Peter	said	Lord	if	you	are	command

με	ἐλθεῖν	πρὸς	σὲ	ἐπὶ	τὰ	ὕδατα·
me	to come	to	you	on	the	waters

CLOSE ENGLISH

Now Peter answered him and said, “Lord, if it is you, command me to come to you on the waters.”

FLUENT ENGLISH

Peter answered him, “Lord, if it is you, command me to come to you on the water.”

Matt. 14:29

Greek: adopted SBLGNT text. 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.

Matt. 14:30

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπων	δὲ	τὸν	ἄνεμον	ἰσχυρὸν	ἐφοβήθη,	καὶ	ἀρξάμενος
seeing	but	the	wind	strong	he became afraid	and	having begun

καταποντίζεσθαι	ἔκραξεν	λέγων·	Κύριε,	σῶσόν	με.
to sink	he cried out	saying	Lord	save	me

CLOSE ENGLISH

But seeing the strong wind, he became afraid, and beginning to sink, he cried out, saying, “Lord, save me.”

FLUENT ENGLISH

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: adopted SBLGNT text. 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?”

Matt. 14:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναβάντων	αὐτῶν	εἰς	τὸ	πλοῖον	ἐκόπασεν	ὁ	ἄνεμος.
and	having climbed in	they	into	the	boat	ceased	the	wind

CLOSE ENGLISH

And when they had climbed into the boat, the wind ceased.

FLUENT ENGLISH

When they had climbed into the boat, the wind died down.

Matt. 14:33

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐν	τῷ	πλοίῳ	προσεκύνησαν	αὐτῷ	λέγοντες·	Ἀληθῶς	θεοῦ
those	now	in	the	boat	bowed down before	him	saying	truly	of God

υἱὸς	εἶ.
Son	you are

CLOSE ENGLISH

Now those in the boat bowed down before him, saying, “Truly you are God’s Son.”

FLUENT ENGLISH

Those in the boat worshiped him and said, “You truly are the Son of God.”

SECTION NOTES

14:22-25. Jesus sends the disciples ahead, dismisses the crowds, and prays alone. Many stadia expresses distance from land; fluent English gives “far from land” without an exact modern conversion. The fourth watch is the last of the four night watches, toward dawn. The narrative says he walks on the sea, not beside it.

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.

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.

14:29-30. The verse includes Peter leaving the boat, walking on the water, and coming toward Jesus. The Greek has “and came,” not the alternate purpose infinitive “to come.” The next verse explicitly describes the wind as strong.

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.

14:31-32. 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.” Close English retains “says”; fluent English uses past narrative. The wind ceases when they climb into the boat.

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.

14:33. Close “bowed down before” makes the gesture explicit; fluent “worshiped” expresses the homage in this confession. The words identifying him as God’s Son are spoken by those in the boat.

IV-MT-014 / Matthew 14:34-36

Healing at Gennesaret

Matt. 14:34

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	διαπεράσαντες	ἦλθον	ἐπὶ	τὴν	γῆν	εἰς	Γεννησαρέτ.
and	having crossed over	they came	onto	the	land	to	Gennesaret

CLOSE ENGLISH

And they crossed over and came to land at Gennesaret.

FLUENT ENGLISH

They crossed over and landed at Gennesaret.

Matt. 14:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπιγνόντες	αὐτὸν	οἱ	ἄνδρες	τοῦ	τόπου	ἐκείνου	ἀπέστειλαν	εἰς
and	having recognized	him	the	men	of the	place	that	sent	into

ὅλην	τὴν	περίχωρον	ἐκείνην,	καὶ	προσήνεγκαν	αὐτῷ	πάντας	τοὺς
all	the	surrounding region	that	and	brought	to him	all	those

κακῶς	ἔχοντας,
badly	being

CLOSE ENGLISH

And when the men of that place recognized him, they sent throughout that surrounding region and brought him all who were ill,

FLUENT ENGLISH

When the men there recognized him, they sent word throughout the surrounding region and brought him everyone who was ill.

Matt. 14:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρεκάλουν	αὐτὸν	ἵνα	μόνον	ἅψωνται	τοῦ	κρασπέδου	τοῦ
and	they were begging	him	that	only	they might touch	the	fringe	of the

ἱματίου	αὐτοῦ·	καὶ	ὅσοι	ἥψαντο	διεσώθησαν.
garment	of him	and	as many as	touched	were saved

CLOSE ENGLISH

and they begged him that they might only touch the fringe of his garment. And as many as touched it were saved.

FLUENT ENGLISH

They begged him to let them touch just the fringe of his cloak, and everyone who touched it was healed.

SECTION NOTES

14:34-36. The landing is at Gennesaret. Recognition leads to word being sent through the region and the sick being brought to Jesus. Fringe and cloak follow 9:20. Close “were saved” renders diasōzō; in this bodily-healing context fluent English says “were healed.” No additional diagnosis or method is inserted.

IV-MT-015 / Matthew 15:1-39

Tradition, faith, and compassion

The question about tradition

Matt. 15:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	προσέρχονται	τῷ	Ἰησοῦ	ἀπὸ	Ἱεροσολύμων	Φαρισαῖοι	καὶ
then	approach	[art.]	Jesus	from	Jerusalem	Pharisees	and

γραμματεῖς	λέγοντες
scribes	saying

CLOSE ENGLISH

Then Pharisees and scribes from Jerusalem approach Jesus, saying,

FLUENT ENGLISH

Then Pharisees and scribes from Jerusalem came to Jesus and asked,

Matt. 15:2

Greek: adopted SBLGNT text. Word-order interlinear.

Διὰ	τί	οἱ	μαθηταί	σου	παραβαίνουσιν	τὴν	παράδοσιν	τῶν
because of	what	the	disciples	of you	transgress	the	tradition	of the

πρεσβυτέρων;	οὐ	γὰρ	νίπτονται	τὰς	χεῖρας	αὐτῶν	ὅταν	ἄρτον
elders	not	for	they wash	the	hands	of them	whenever	bread

ἐσθίωσιν.
they eat

CLOSE ENGLISH

“Why do your disciples transgress the tradition of the elders? For they do not wash their hands whenever they eat bread.”

FLUENT ENGLISH

“Why do your disciples break the tradition of the elders? They don’t wash their hands before eating.”

SECTION NOTES

15:1-2. Pharisees and scribes come from Jerusalem. The dispute concerns the elders’ tradition of washing hands before eating; it is not introduced as a question about ordinary hygiene. “Bread” in close English becomes the activity of eating in the fluent layer.

IV-MT-015 / Matthew 15:3-9

Honoring parents and honoring God

Matt. 15:3

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: 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.’”

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.

IV-MT-015 / Matthew 15:10-11

What defiles a person

Matt. 15:10

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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 explanation follows in 15:16-20.

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.

IV-MT-015 / Matthew 15:12-14

Plants and blind guides

Matt. 15:12

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	προσελθόντες	οἱ	μαθηταὶ	λέγουσιν	αὐτῷ·	Οἶδας	ὅτι	οἱ
then	having approached	the	disciples	say	to him	you know	that	the

Φαρισαῖοι	ἀκούσαντες	τὸν	λόγον	ἐσκανδαλίσθησαν;
Pharisees	having heard	the	word	took offense

CLOSE ENGLISH

Then the disciples approached and say to him, “Do you know that the Pharisees took offense when they heard the word?”

FLUENT ENGLISH

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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

15:12. The disciples report the Pharisees’ reaction. “Took offense” connects with the rejection language of 13:57.

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.

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.

IV-MT-015 / Matthew 15:15-20

What comes from the heart

Matt. 15:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀποκριθεὶς	δὲ	ὁ	Πέτρος	εἶπεν	αὐτῷ·	Φράσον	ἡμῖν	τὴν	παραβολὴν
having answered	now	[art.]	Peter	said	to him	explain	to us	the	parable

ταύτην.
this

CLOSE ENGLISH

Now Peter answered and said to him, “Explain this parable to us.”

FLUENT ENGLISH

Peter said to him, “Explain this parable to us.”

Matt. 15:16

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

15:15. Peter asks for an explanation on behalf of the group: “us,” not “me.”

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.

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.

IV-MT-015 / Matthew 15:21-28

The Canaanite woman

Matt. 15:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξελθὼν	ἐκεῖθεν	ὁ	Ἰησοῦς	ἀνεχώρησεν	εἰς	τὰ	μέρη	Τύρου
and	having gone out	from there	[art.]	Jesus	withdrew	into	the	parts	of Tyre

καὶ	Σιδῶνος.
and	Sidon

CLOSE ENGLISH

And Jesus went out from there and withdrew to the parts of Tyre and Sidon.

FLUENT ENGLISH

Jesus left that place and withdrew to the region of Tyre and Sidon.

Matt. 15:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	γυνὴ	Χαναναία	ἀπὸ	τῶν	ὁρίων	ἐκείνων	ἐξελθοῦσα
and	look	a woman	Canaanite	from	the	regions	those	having come out

ἔκραζεν	λέγουσα·	Ἐλέησόν	με,	κύριε	υἱὸς	Δαυίδ·	ἡ	θυγάτηρ	μου
was crying out	saying	have mercy on	me	Lord	Son	of David	the	daughter	of me

κακῶς	δαιμονίζεται.
badly	is demon-afflicted

CLOSE ENGLISH

And look, a Canaanite woman from those regions came out and was crying out, saying, “Have mercy on me, Lord, Son of David; my daughter is badly afflicted by a demon.”

FLUENT ENGLISH

A Canaanite woman from that region came and kept calling out, “Have mercy on me, Lord, Son of David! My daughter is suffering terribly from a demon.”

Matt. 15:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	οὐκ	ἀπεκρίθη	αὐτῇ	λόγον.	καὶ	προσελθόντες	οἱ	μαθηταὶ	αὐτοῦ
he	but	not	answered	her	a word	and	having approached	the	disciples	of him

ἠρώτουν	αὐτὸν	λέγοντες·	Ἀπόλυσον	αὐτήν,	ὅτι	κράζει	ὄπισθεν
were asking	him	saying	dismiss	her	because	she cries out	behind

ἡμῶν.
us

CLOSE ENGLISH

But he did not answer her a word. And his disciples approached and were asking him, saying, “Dismiss her, because she cries out behind us.”

FLUENT ENGLISH

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: adopted SBLGNT text. 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.”

Matt. 15:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	ἐλθοῦσα	προσεκύνει	αὐτῷ	λέγουσα·	Κύριε,	βοήθει	μοι.
she	but	having come	was bowing down before	him	saying	Lord	help	me

CLOSE ENGLISH

But she came and was bowing down before him, saying, “Lord, help me.”

FLUENT ENGLISH

She came and knelt before him, saying, “Lord, help me.”

Matt. 15:26

Greek: adopted SBLGNT text. 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.”

Matt. 15:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	εἶπεν·	Ναί,	κύριε,	καὶ	γὰρ	τὰ	κυνάρια	ἐσθίει	ἀπὸ	τῶν
she	but	said	yes	Lord	even	for	the	little dogs	eat	from	the

ψιχίων	τῶν	πιπτόντων	ἀπὸ	τῆς	τραπέζης	τῶν	κυρίων	αὐτῶν.
crumbs	those	falling	from	the	table	of the	masters	of them

CLOSE ENGLISH

But she said, “Yes, Lord, for even the little dogs eat from the crumbs that fall from their masters’ table.”

FLUENT ENGLISH

She answered, “Yes, Lord. Even the little dogs eat the crumbs that fall from their masters’ table.”

Matt. 15:28

Greek: adopted SBLGNT text. 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

15:21-23. Matthew calls the woman Canaanite; Mark’s different designation is not substituted. The text does not identify her home or settle the exact point at which she meets Jesus. Her appeal retains both “Lord” and “Son of David.” Her description of her daughter’s suffering is not replaced by a modern diagnosis.

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. 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.

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.

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.

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.

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.

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.

IV-MT-015 / Matthew 15:29-31

Healing beside the sea

Matt. 15:29

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μεταβὰς	ἐκεῖθεν	ὁ	Ἰησοῦς	ἦλθεν	παρὰ	τὴν	θάλασσαν	τῆς
and	having moved	from there	[art.]	Jesus	came	beside	the	sea	of

Γαλιλαίας,	καὶ	ἀναβὰς	εἰς	τὸ	ὄρος	ἐκάθητο	ἐκεῖ.
Galilee	and	having gone up	onto	the	mountain	he was sitting	there

CLOSE ENGLISH

And Jesus moved from there and came beside the Sea of Galilee, and went up on the mountain and sat there.

FLUENT ENGLISH

Jesus left there and went along the Sea of Galilee. He climbed the mountain and sat down there.

Matt. 15:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσῆλθον	αὐτῷ	ὄχλοι	πολλοὶ	ἔχοντες	μεθ’	ἑαυτῶν	κωφούς,
and	approached	him	crowds	many	having	with	themselves	mute people

τυφλούς,	χωλούς,	κυλλούς,	καὶ	ἑτέρους	πολλούς,	καὶ
blind people	lame people	people with damaged limbs	and	others	many	and

ἔρριψαν	αὐτοὺς	παρὰ	τοὺς	πόδας	αὐτοῦ,	καὶ	ἐθεράπευσεν	αὐτούς·
they put down	them	beside	the	feet	of him	and	he healed	them

CLOSE ENGLISH

And large crowds approached him, having with them people who were mute, blind, lame, or had damaged limbs, and many others; and they put them down at his feet, and he healed them.

FLUENT ENGLISH

Large crowds came to him, bringing people who could not speak, people who were blind or lame, people with damaged limbs, and many others. They laid them at his feet, and he healed them.

Matt. 15:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὥστε	τὸν	ὄχλον	θαυμάσαι	βλέποντας	κωφοὺς	λαλοῦντας
so that	the	crowd	to marvel	seeing	mute people	speaking

κυλλοὺς	ὑγιεῖς	καὶ	χωλοὺς	περιπατοῦντας	καὶ	τυφλοὺς
people with damaged limbs	well	and	lame people	walking	and	blind people

βλέποντας·	καὶ	ἐδόξασαν	τὸν	θεὸν	Ἰσραήλ.
seeing	and	they glorified	the	God	of Israel

CLOSE ENGLISH

so that the crowd marveled, seeing people who were mute speaking, those with damaged limbs well, the lame walking, and the blind seeing; and they glorified the God of Israel.

FLUENT ENGLISH

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.

SECTION NOTES

15:29-31. The sequence is movement beside the Sea of Galilee, ascent, sitting, and the arrival of crowds. No city or ethnic identity is added to the crowds. The four descriptions in 15:30 follow the adopted Greek order; 15:31 rearranges them as in the source. Kōphos can refer to impaired speech or hearing; the following “speaking” supports “unable to speak” here. “Damaged limbs” retains the broader description without specifying an injury. The people are laid at Jesus’ feet; the verb is not rendered as violent throwing. Praise is explicitly directed to the God of Israel.

IV-MT-015 / Matthew 15:32-39

Seven loaves and a few fish

Matt. 15:32

Greek: adopted SBLGNT text. 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.”

Matt. 15:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγουσιν	αὐτῷ	οἱ	μαθηταί·	Πόθεν	ἡμῖν	ἐν	ἐρημίᾳ	ἄρτοι
and	say	to him	the	disciples	from where	for us	in	a wilderness	loaves

τοσοῦτοι	ὥστε	χορτάσαι	ὄχλον	τοσοῦτον;
so many	so as	to satisfy	a crowd	so great

CLOSE ENGLISH

And the disciples say to him, “Where are we to get so many loaves in a wilderness as to satisfy so great a crowd?”

FLUENT ENGLISH

The disciples said to him, “Where could we get enough bread in this deserted place to feed such a crowd?”

Matt. 15:34

Greek: adopted SBLGNT text. 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.”

Matt. 15:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραγγείλας	τῷ	ὄχλῳ	ἀναπεσεῖν	ἐπὶ	τὴν	γῆν
and	having instructed	the	crowd	to recline	on	the	ground

CLOSE ENGLISH

And having instructed the crowd to recline on the ground,

FLUENT ENGLISH

After telling the crowd to recline on the ground, …

Matt. 15:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλαβεν	τοὺς	ἑπτὰ	ἄρτους	καὶ	τοὺς	ἰχθύας	καὶ	εὐχαριστήσας	ἔκλασεν
he took	the	seven	loaves	and	the	fish	and	having given thanks	he broke

καὶ	ἐδίδου	τοῖς	μαθηταῖς	οἱ	δὲ	μαθηταὶ	τοῖς	ὄχλοις.
and	was giving	to the	disciples	the	and	disciples	to the	crowds

CLOSE ENGLISH

he took the seven loaves and the fish, and after giving thanks he broke them and was giving them to the disciples, and the disciples to the crowds.

FLUENT ENGLISH

he took the seven loaves and the fish, gave thanks, broke them, and handed them to the disciples. The disciples then gave them to the crowds.

Matt. 15:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔφαγον	πάντες	καὶ	ἐχορτάσθησαν,	καὶ	τὸ	περισσεῦον	τῶν
and	ate	all	and	were satisfied	and	the	remaining	of the

κλασμάτων	ἦραν	ἑπτὰ	σπυρίδας	πλήρεις.
broken pieces	they took up	seven	large baskets	full

CLOSE ENGLISH

And all ate and were satisfied, and they took up what remained of the broken pieces, seven large baskets full.

FLUENT ENGLISH

Everyone ate and had enough. They collected seven large baskets full of leftover pieces.

Matt. 15:38

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐσθίοντες	ἦσαν	τετρακισχίλιοι	ἄνδρες	χωρὶς	γυναικῶν	καὶ
those	now	eating	were	four thousand	men	apart from	women	and

παιδίων.
children

CLOSE ENGLISH

Now those eating were four thousand men, apart from women and children.

FLUENT ENGLISH

Four thousand men ate, besides women and children.

Matt. 15:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπολύσας	τοὺς	ὄχλους	ἐνέβη	εἰς	τὸ	πλοῖον,	καὶ	ἦλθεν	εἰς
and	having dismissed	the	crowds	he embarked	into	the	boat	and	came	into

τὰ	ὅρια	Μαγαδάν.
the	regions	of Magadan

CLOSE ENGLISH

And he dismissed the crowds and got into the boat and came to the region of Magadan.

FLUENT ENGLISH

After sending the crowds away, he got into the boat and went to the region of Magadan.

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. 15:31 retains all four healing descriptions, including the adopted reference to damaged limbs restored. The final praise is to the God of Israel.

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.

15:34-36. Both Jesus’ question and the disciples’ answer remain: seven loaves and a few small fish, distinct from the earlier feeding. Close English keeps the narrative present “says”; fluent English uses past narrative. Verse 35 is a participial clause completed by “he took” in 15:36. The retained fluent ellipsis at the end of 15:35 marks that continuation, not omitted Greek. Giving thanks, breaking, and distribution remain in order.

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.

15:37-39. All eat and are satisfied. Seven baskets and four thousand men remain distinct from the quantities in 14:20-21; women and children are additional. Spyris is a different basket word from kophinos in chapter 14, rendered “large basket” here and at 16:10, without claiming exact dimensions. The adopted destination is Magadan, not the variant Magdala or Mark’s Dalmanutha.

IV-MT-016 / Matthew 16:1-28

Signs, confession, and following

Reading the signs

Matt. 16:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσελθόντες	οἱ	Φαρισαῖοι	καὶ	Σαδδουκαῖοι	πειράζοντες	ἐπηρώτησαν
and	having approached	the	Pharisees	and	Sadducees	testing	asked

αὐτὸν	σημεῖον	ἐκ	τοῦ	οὐρανοῦ	ἐπιδεῖξαι	αὐτοῖς.
him	a sign	from	the	heaven	to show	to them

CLOSE ENGLISH

And the Pharisees and Sadducees approached and, testing him, asked him to show them a sign from heaven.

FLUENT ENGLISH

The Pharisees and Sadducees came to test him, asking him to show them a sign from heaven.

Matt. 16:2

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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

16:1. Both Pharisees and Sadducees participate in the request, which the narrator describes as a test. The requested sign is from heaven.

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.

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.

IV-MT-016 / Matthew 16:5-12

Leaven and the two feedings

Matt. 16:5

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐλθόντες	οἱ	μαθηταὶ	εἰς	τὸ	πέραν	ἐπελάθοντο	ἄρτους	λαβεῖν.
and	having come	the	disciples	to	the	other side	forgot	loaves	to take

CLOSE ENGLISH

And when the disciples came to the other side, they had forgotten to take loaves.

FLUENT ENGLISH

When the disciples went to the other side, they forgot to bring bread.

Matt. 16:6

Greek: adopted SBLGNT text. 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.”

Matt. 16:7

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	διελογίζοντο	ἐν	ἑαυτοῖς	λέγοντες	ὅτι	Ἄρτους	οὐκ	ἐλάβομεν.
they	now	were discussing	among	themselves	saying	that	loaves	not	we took

CLOSE ENGLISH

Now they were discussing among themselves, saying, “We did not take loaves.”

FLUENT ENGLISH

They discussed it among themselves, saying, “We didn’t bring any bread.”

Matt. 16:8

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.”

Matt. 16:12

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	συνῆκαν	ὅτι	οὐκ	εἶπεν	προσέχειν	ἀπὸ	τῆς	ζύμης	τῶν	ἄρτων
then	they understood	that	not	he said	to beware	of	the	leaven	of the	loaves

ἀλλὰ	ἀπὸ	τῆς	διδαχῆς	τῶν	Φαρισαίων	καὶ	Σαδδουκαίων.
but	of	the	teaching	of the	Pharisees	and	Sadducees

CLOSE ENGLISH

Then they understood that he had not said to beware of the leaven of loaves, but of the teaching of the Pharisees and Sadducees.

FLUENT ENGLISH

Then they understood that he had warned them about the teaching of the Pharisees and Sadducees, not about the leaven in bread.

SECTION NOTES

16:5-7. The disciples’ failure to bring bread frames their misunderstanding. Their own remark is distinct from Jesus’ warning.

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.

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.

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. The explanation belongs to the narrator’s report of the disciples’ understanding; it is not a new direct utterance by Jesus.

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.

IV-MT-016 / Matthew 16:13-16

The question and Peter’s answer

Matt. 16:13

Greek: adopted SBLGNT text. 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?”

Matt. 16:14

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν·	Οἱ	μὲν	Ἰωάννην	τὸν	βαπτιστήν,	ἄλλοι	δὲ	Ἠλίαν,
they	now	said	some	[contrast]	John	the	Baptist	others	but	Elijah

ἕτεροι	δὲ	Ἰερεμίαν	ἢ	ἕνα	τῶν	προφητῶν.
others	but	Jeremiah	or	one	of the	prophets

CLOSE ENGLISH

Now they said, “Some, John the Baptist; others, Elijah; and others, Jeremiah or one of the prophets.”

FLUENT ENGLISH

They answered, “Some say John the Baptist; others, Elijah; still others, Jeremiah or one of the prophets.”

Matt. 16:15

Greek: adopted SBLGNT text. 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?”

Matt. 16:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	Σίμων	Πέτρος	εἶπεν·	Σὺ	εἶ	ὁ	χριστὸς	ὁ	υἱὸς	τοῦ
having answered	now	Simon	Peter	said	you	are	the	Christ	the	Son	of the

θεοῦ	τοῦ	ζῶντος.
God	the	living

CLOSE ENGLISH

Now Simon Peter answered and said, “You are the Christ, the Son of the living God.”

FLUENT ENGLISH

Simon Peter answered, “You are the Messiah, the Son of the living God.”

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.

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.

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 in 16:16 is his own answer. Close English renders Christ; fluent English uses Messiah, preserving the title function.

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.

16:14-16. The alternatives are kept in order, including Jeremiah. Peter’s reply includes “the Son of the living God,” rather than borrowing a shorter confession from a parallel Gospel.

IV-MT-016 / Matthew 16:17-20

Peter, the rock, and the keys

Matt. 16:17

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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: adopted SBLGNT text. 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.”

Matt. 16:20

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	διεστείλατο	τοῖς	μαθηταῖς	ἵνα	μηδενὶ	εἴπωσιν	ὅτι	αὐτός
then	he strictly instructed	the	disciples	that	to no one	they should say	that	he

ἐστιν	ὁ	χριστός.
is	the	Christ

CLOSE ENGLISH

Then he strictly instructed the disciples that they should tell no one that he is the Christ.

FLUENT ENGLISH

Then he strictly instructed the disciples to tell no one that he was the Messiah.

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].

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.

16:20. The instruction to tell no one follows the confession and blessing. The adopted text has “he is the Christ,” without an added second name Jesus.

IV-MT-016 / Matthew 16:21-23

The coming suffering and Peter’s rebuke

Matt. 16:21

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπὸ	τότε	ἤρξατο	ὁ	Ἰησοῦς	δεικνύειν	τοῖς	μαθηταῖς	αὐτοῦ	ὅτι
from	then	began	[art.]	Jesus	to show	the	disciples	of him	that

δεῖ	αὐτὸν	εἰς	Ἰεροσόλυμα	ἀπελθεῖν	καὶ	πολλὰ	παθεῖν	ἀπὸ
it is necessary	for him	to	Jerusalem	to go	and	many things	to suffer	from

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

τῇ	τρίτῃ	ἡμέρᾳ	ἐγερθῆναι.
on the	third	day	to be raised

CLOSE ENGLISH

From then on Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.

FLUENT ENGLISH

From then on, Jesus began explaining to his disciples that he must go to Jerusalem, suffer greatly at the hands of the elders, chief priests, and scribes, be killed, and be raised on the third day.

Matt. 16:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσλαβόμενος	αὐτὸν	ὁ	Πέτρος	ἤρξατο	ἐπιτιμᾶν	αὐτῷ	λέγων·
and	having taken aside	him	[art.]	Peter	began	to rebuke	him	saying

Ἵλεώς	σοι,	κύριε·	οὐ	μὴ	ἔσται	σοι	τοῦτο.
merciful	to you	Lord	not	[emphatic negative]	will be	to you	this

CLOSE ENGLISH

And Peter took him aside and began to rebuke him, saying, “Mercy to you, Lord! This will certainly not happen to you.”

FLUENT ENGLISH

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: adopted SBLGNT text. 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.”

SECTION NOTES

16:21-22. “From then on” marks the transition. Matthew uses “show,” names Jerusalem, and reports the prediction indirectly. All three groups are named. “Be killed” and “be raised” remain passive, without inserting agents. “On the third day” is not changed to an elapsed seventy-two hours. Close “Mercy to you” displays Peter’s protective idiom; fluent English makes the implied appeal intelligible.

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. 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.

IV-MT-016 / Matthew 16:24-28

Following, life, and the kingdom

Matt. 16:24

Greek: adopted SBLGNT text. 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.

Matt. 16:25

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	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: adopted SBLGNT text. 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?

Matt. 16:27

Greek: adopted SBLGNT text. 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: adopted SBLGNT text. 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

16:24. 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.

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.

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.

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.

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.

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.

IV-MT-017 / Matthew 17:1-27

The mountain, faith, and the temple levy

On the mountain

Matt. 17:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μεθ’	ἡμέρας	ἓξ	παραλαμβάνει	ὁ	Ἰησοῦς	τὸν	Πέτρον	καὶ
and	after	days	six	takes along	[art.]	Jesus	[art.]	Peter	and

Ἰάκωβον	καὶ	Ἰωάννην	τὸν	ἀδελφὸν	αὐτοῦ,	καὶ	ἀναφέρει	αὐτοὺς	εἰς
James	and	John	the	brother	of him	and	leads up	them	onto

ὄρος	ὑψηλὸν	κατ’	ἰδίαν.
a mountain	high	in	private

CLOSE ENGLISH

And after six days Jesus takes Peter and James and John his brother with him, and leads them up a high mountain by themselves.

FLUENT ENGLISH

Six days later, Jesus took Peter, James, and James’s brother John with him and led them up a high mountain to be alone.

Matt. 17:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μετεμορφώθη	ἔμπροσθεν	αὐτῶν,	καὶ	ἔλαμψεν	τὸ	πρόσωπον	αὐτοῦ
and	he was transformed	before	them	and	shone	the	face	of him

ὡς	ὁ	ἥλιος,	τὰ	δὲ	ἱμάτια	αὐτοῦ	ἐγένετο	λευκὰ	ὡς	τὸ	φῶς.
like	the	sun	the	and	garments	of him	became	white	like	the	light

CLOSE ENGLISH

And he was transformed before them, and his face shone like the sun, and his garments became white like the light.

FLUENT ENGLISH

He was transformed before them. His face shone like the sun, and his clothes became white as light.

Matt. 17:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ὤφθη	αὐτοῖς	Μωϋσῆς	καὶ	Ἠλίας	συλλαλοῦντες	μετ’	αὐτοῦ.
and	look	appeared	to them	Moses	and	Elijah	conversing	with	him

CLOSE ENGLISH

And look, Moses and Elijah appeared to them, conversing with him.

FLUENT ENGLISH

Moses and Elijah appeared to them, talking with Jesus.

Matt. 17:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Πέτρος	εἶπεν	τῷ	Ἰησοῦ·	Κύριε,	καλόν	ἐστιν	ἡμᾶς
having answered	now	[art.]	Peter	said	to	Jesus	Lord	good	it is	for us

ὧδε	εἶναι·	εἰ	θέλεις,	ποιήσω	ὧδε	τρεῖς	σκηνάς,	σοὶ	μίαν	καὶ
here	to be	if	you wish	I will make	here	three	tents	for you	one	and

Μωϋσεῖ	μίαν	καὶ	Ἠλίᾳ	μίαν.
for Moses	one	and	for Elijah	one

CLOSE ENGLISH

Now Peter answered and said to Jesus, “Lord, it is good for us to be here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah.”

FLUENT ENGLISH

Peter said to Jesus, “Lord, it is good for us to be here. If you wish, I will make three shelters here: one for you, one for Moses, and one for Elijah.”

Matt. 17:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἔτι	αὐτοῦ	λαλοῦντος	ἰδοὺ	νεφέλη	φωτεινὴ	ἐπεσκίασεν	αὐτούς,	καὶ	ἰδοὺ
still	he	speaking	look	a cloud	bright	overshadowed	them	and	look

φωνὴ	ἐκ	τῆς	νεφέλης	λέγουσα·	Οὗτός	ἐστιν	ὁ	υἱός	μου	ὁ
a voice	from	the	cloud	saying	this	is	the	Son	of me	the

ἀγαπητός,	ἐν	ᾧ	εὐδόκησα·	ἀκούετε	αὐτοῦ.
beloved	in	whom	I delighted	listen to	him

CLOSE ENGLISH

While he was still speaking, look, a bright cloud overshadowed them, and look, a voice from the cloud, saying, “This is my Son, the beloved, in whom I have taken delight. Listen to him.”

FLUENT ENGLISH

While Peter was still speaking, a bright cloud overshadowed them. A voice from the cloud said, “This is my beloved Son, in whom I take delight. Listen to him.”

Matt. 17:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀκούσαντες	οἱ	μαθηταὶ	ἔπεσαν	ἐπὶ	πρόσωπον	αὐτῶν	καὶ
and	having heard	the	disciples	fell	on	face	of them	and

ἐφοβήθησαν	σφόδρα.
were afraid	greatly

CLOSE ENGLISH

And when the disciples heard, they fell on their faces and were greatly afraid.

FLUENT ENGLISH

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.”

Matt. 17:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπάραντες	δὲ	τοὺς	ὀφθαλμοὺς	αὐτῶν	οὐδένα	εἶδον	εἰ	μὴ
having lifted	now	the	eyes	of them	no one	they saw	except	[with except]

αὐτὸν	Ἰησοῦν	μόνον.
himself	Jesus	alone

CLOSE ENGLISH

Now when they lifted their eyes, they saw no one except Jesus himself alone.

FLUENT ENGLISH

When they looked up, they saw no one except Jesus himself.

SECTION NOTES

17:1-3. The interval is six days. John is James’s brother. The mountain is high but unnamed; no traditional location is inserted. Transformation is followed by the face/sun and clothes/light comparisons. Moses and Elijah converse with Jesus; Matthew does not give the subject of their conversation here.

17:4-5. Peter offers “I will make,” singular, in the adopted reading. Tents becomes shelters in fluent English without adding a festival identification. The voice’s declaration follows the wording of 3:17 and adds the command to listen. The bright cloud and the disciples’ fear are both retained.

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. 17:8 renders the emphatic focus on Jesus alone without supplying another person.

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.

IV-MT-017 / Matthew 17:9-13

The descent and Elijah

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.”

Matt. 17:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησαν	αὐτὸν	οἱ	μαθηταὶ	λέγοντες·	Τί	οὖν	οἱ	γραμματεῖς
and	asked	him	the	disciples	saying	why	then	the	scribes

λέγουσιν	ὅτι	Ἠλίαν	δεῖ	ἐλθεῖν	πρῶτον;
say	that	Elijah	must	come	first

CLOSE ENGLISH

And the disciples asked him, saying, “Why then do the scribes say that Elijah must come first?”

FLUENT ENGLISH

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.”

Matt. 17:13

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	συνῆκαν	οἱ	μαθηταὶ	ὅτι	περὶ	Ἰωάννου	τοῦ	βαπτιστοῦ	εἶπεν
then	understood	the	disciples	that	about	John	the	Baptist	he spoke

αὐτοῖς.
to them

CLOSE ENGLISH

Then the disciples understood that he had spoken to them about John the Baptist.

FLUENT ENGLISH

Then the disciples understood that he was speaking to them about John the Baptist.

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.

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.
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 17:13.

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.

IV-MT-017 / Matthew 17:14-18

The father and his son

Matt. 17:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐλθόντων	πρὸς	τὸν	ὄχλον	προσῆλθεν	αὐτῷ	ἄνθρωπος	γονυπετῶν
and	having come	to	the	crowd	approached	him	a man	kneeling before

αὐτὸν
him

CLOSE ENGLISH

And when they came to the crowd, a man approached him, kneeling before him

FLUENT ENGLISH

When they came to the crowd, a man approached Jesus and knelt before him.

Matt. 17:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγων·	Κύριε,	ἐλέησόν	μου	τὸν	υἱόν,	ὅτι	σεληνιάζεται	καὶ
and	saying	Lord	have mercy on	of me	the	son	because	he is moon-struck	and

κακῶς	πάσχει,	πολλάκις	γὰρ	πίπτει	εἰς	τὸ	πῦρ	καὶ	πολλάκις	εἰς	τὸ
badly	suffers	often	for	he falls	into	the	fire	and	often	into	the

ὕδωρ.
water

CLOSE ENGLISH

and saying, “Lord, have mercy on my son, because he has seizures and suffers badly, for he often falls into the fire and often into the water.”

FLUENT ENGLISH

“Lord, have mercy on my son,” he said. “He has seizures and suffers terribly. He often falls into fire or water.”

Matt. 17:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσήνεγκα	αὐτὸν	τοῖς	μαθηταῖς	σου,	καὶ	οὐκ	ἠδυνήθησαν	αὐτὸν
and	I brought	him	to the	disciples	of you	and	not	they were able	him

θεραπεῦσαι.
to heal

CLOSE ENGLISH

“And I brought him to your disciples, and they were not able to heal him.”

FLUENT ENGLISH

“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.”

Matt. 17:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπετίμησεν	αὐτῷ	ὁ	Ἰησοῦς,	καὶ	ἐξῆλθεν	ἀπ’	αὐτοῦ	τὸ
and	rebuked	him	[art.]	Jesus	and	came out	from	him	the

δαιμόνιον·	καὶ	ἐθεραπεύθη	ὁ	παῖς	ἀπὸ	τῆς	ὥρας	ἐκείνης.
demon	and	was healed	the	boy	from	the	hour	that

CLOSE ENGLISH

And Jesus rebuked him, and the demon came out of him; and the boy was healed from that hour.

FLUENT ENGLISH

Jesus rebuked the demon, and it came out of the boy. From that moment the boy was healed.

SECTION NOTES

17:14–16. The father’s kneeling leads directly into his appeal. The gloss “moon-struck” displays the Greek term, as at 4:24; both continuous layers use “has seizures.” This conveys the reported condition without asserting a modern clinical diagnosis or changing the narrative’s account of a demon. The repeated falls into fire and water remain. The same speaker continues in 17:16.

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. 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.

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.

IV-MT-017 / Matthew 17:19-21

Little faith and the numbered omission

Matt. 17:19

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	προσελθόντες	οἱ	μαθηταὶ	τῷ	Ἰησοῦ	κατ᾽	ἰδίαν	εἶπον·	Διὰ
then	having approached	the	disciples	[art.]	Jesus	in	private	said	because of

τί	ἡμεῖς	οὐκ	ἠδυνήθημεν	ἐκβαλεῖν	αὐτό;
what	we	not	were able	to cast out	it

CLOSE ENGLISH

Then the disciples approached Jesus privately and said, “Why were we not able to cast it out?”

FLUENT ENGLISH

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 status of numbered position 17:21 is given below.

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.

17:21 TEXTUAL STATUS. This numbered position is absent from the SBLGNT main text. The prayer-and-fasting reading is recorded in its apparatus and translated separately in volume I, MT-091, under a traditional Greek source label. It is not inserted into this chapter’s main text. Verse numbering therefore proceeds from 17:20 to 17:22.

IV-MT-017 / Matthew 17:22-23

Handed over and raised

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.

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.

IV-MT-017 / Matthew 17:24-27

The temple levy and the coin

Matt. 17:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐλθόντων	δὲ	αὐτῶν	εἰς	Καφαρναοὺμ	προσῆλθον	οἱ	τὰ	δίδραχμα
having come	now	they	to	Capernaum	approached	those	the	two-drachma tax

λαμβάνοντες	τῷ	Πέτρῳ	καὶ	εἶπαν·	Ὁ	διδάσκαλος	ὑμῶν	οὐ	τελεῖ	τὰ
collecting	[art.]	Peter	and	said	the	teacher	of you	not	pays	the

δίδραχμα;
two-drachma tax

CLOSE ENGLISH

Now when they came to Capernaum, those collecting the two-drachma tax approached Peter and said, “Does your teacher not pay the two-drachma tax?”

FLUENT ENGLISH

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.

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

17:25-26. 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.

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.

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.

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.

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.

IV-MT-018 / Matthew 18:1-35

Little ones, community, and forgiveness

The question of greatness

Matt. 18:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	ἐκείνῃ	τῇ	ὥρᾳ	προσῆλθον	οἱ	μαθηταὶ	τῷ	Ἰησοῦ	λέγοντες·	Τίς
at	that	the	hour	approached	the	disciples	[art.]	Jesus	saying	who

ἄρα	μείζων	ἐστὶν	ἐν	τῇ	βασιλείᾳ	τῶν	οὐρανῶν;
then	greater	is	in	the	kingdom	of the	heavens

CLOSE ENGLISH

At that hour the disciples approached Jesus, saying, “Who then is greatest in the kingdom of the heavens?”

FLUENT ENGLISH

At that time the disciples came to Jesus and asked, “Who, then, is greatest in the kingdom of heaven?”

Matt. 18:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	παιδίον	ἔστησεν	αὐτὸ	ἐν	μέσῳ	αὐτῶν
and	having called over	a child	he stood	it	in	the midst	of them

CLOSE ENGLISH

And he called a child over and stood the child in their midst,

FLUENT ENGLISH

Jesus called a child over and had the child stand among them.

SECTION NOTES

18:1-2. The disciples ask who is greatest; the comparative form serves the ranking question. Jesus answers by calling a child and placing the child among them. Close English continues into “and he said” in 18:3. The fluent layer makes Jesus explicit for clarity; the adopted verse 2 has no separate name.

IV-MT-018 / Matthew 18:3-6

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.

IV-MT-018 / 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 status of numbered position 18:11 is explained with the next section.

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.

IV-MT-018 / Matthew 18:12-14

The lost sheep and the Father’s will

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 numbered position is absent from the SBLGNT main text and appears as a longer reading in its apparatus. The traditional reading about the Son of Man saving the lost is translated separately in volume I, MT-096, under its own traditional Greek source label. It is not inserted into this chapter's main text. Numbering passes from 18:10 to 18:12. The traditional reading lacks Luke 19:10's additional "to seek and."

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.

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.

IV-MT-018 / Matthew 18:15-17

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.

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.

IV-MT-018 / Matthew 18:18

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.

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.

IV-MT-018 / Matthew 18:19-20

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. Peter’s question follows in 18:21.

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.

IV-MT-018 / Matthew 18:21-22

Seventy-seven times

Matt. 18:21

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	προσελθὼν	αὐτῷ	ὁ	Πέτρος	εἶπεν·	Κύριε,	ποσάκις	ἁμαρτήσει
then	having approached	him	[art.]	Peter	said	Lord	how often	will sin

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

CLOSE ENGLISH

Then Peter approached him and said, “Lord, how often will my brother sin against me and I forgive him? Up to seven times?”

FLUENT ENGLISH

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?”

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

18:21. Peter asks about repeated forgiveness of his brother; the question and its proposed seven times remain distinct from Jesus’ answer.

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.

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.

IV-MT-018 / Matthew 18:23-27

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.

IV-MT-018 / 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.

IV-MT-018 / 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.

Comparing the passages (SR-0097)
No direct parallel in the four Gospels or directly comparable saying in the Gospel of Thomas is established.

IV-MT-019 / Matthew 19:1-30

Marriage, children, and possessions

Leaving Galilee

Matt. 19:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ὅτε	ἐτέλεσεν	ὁ	Ἰησοῦς	τοὺς	λόγους	τούτους,	μετῆρεν
and	it happened	when	finished	[art.]	Jesus	the	words	these	he departed

ἀπὸ	τῆς	Γαλιλαίας	καὶ	ἦλθεν	εἰς	τὰ	ὅρια	τῆς	Ἰουδαίας	πέραν	τοῦ
from	[art.]	Galilee	and	came	into	the	regions	of	Judea	beyond	the

Ἰορδάνου.
Jordan

CLOSE ENGLISH

And it happened that when Jesus had finished these words, he departed from Galilee and came to the region of Judea beyond the Jordan.

FLUENT ENGLISH

When Jesus finished saying these things, he left Galilee and went to the region of Judea beyond the Jordan.

Matt. 19:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠκολούθησαν	αὐτῷ	ὄχλοι	πολλοί,	καὶ	ἐθεράπευσεν	αὐτοὺς	ἐκεῖ.
and	followed	him	crowds	large	and	he healed	them	there

CLOSE ENGLISH

And large crowds followed him, and he healed them there.

FLUENT ENGLISH

Large crowds followed him, and he healed them there.

SECTION NOTES

19:1-2. The completion formula marks the end of the preceding teaching. The geographical wording remains “the region of Judea beyond the Jordan.” No itinerary is supplied to resolve its difficulty, and “by way of” is not inserted. The following crowds and healing are both included.

IV-MT-019 / Matthew 19:3-9

Marriage, separation, and the beginning

Matt. 19:3

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσῆλθον	αὐτῷ	Φαρισαῖοι	πειράζοντες	αὐτὸν	καὶ	λέγοντες·	Εἰ
and	approached	him	Pharisees	testing	him	and	saying	whether

ἔξεστιν	ἀνθρώπῳ	ἀπολῦσαι	τὴν	γυναῖκα	αὐτοῦ	κατὰ	πᾶσαν	αἰτίαν;
it is lawful	for a man	to dismiss	the	wife	of him	for	every	cause

CLOSE ENGLISH

And Pharisees approached him, testing him and saying, “Is it lawful for a man to divorce his wife for every cause?”

FLUENT ENGLISH

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.”

Matt. 19:7

Greek: adopted SBLGNT text. Word-order interlinear.

λέγουσιν	αὐτῷ·	Τί	οὖν	Μωϋσῆς	ἐνετείλατο	δοῦναι	βιβλίον	ἀποστασίου
they say	to him	why	then	Moses	commanded	to give	a document	of divorce

καὶ	ἀπολῦσαι	αὐτήν;
and	to dismiss	her

CLOSE ENGLISH

They say to him, “Why then did Moses command giving a certificate of divorce and dismissing her?”

FLUENT ENGLISH

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

19:3, 7. The narrator identifies the question as a test. “For every cause” becomes “for any reason” in fluent English. The question’s claimed command is kept separate from Jesus’ statement about permission.

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.

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.

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.

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.

IV-MT-019 / Matthew 19:10-12

Receiving the saying

Matt. 19:10

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγουσιν	αὐτῷ	οἱ	μαθηταί·	Εἰ	οὕτως	ἐστὶν	ἡ	αἰτία	τοῦ	ἀνθρώπου
say	to him	the	disciples	if	thus	is	the	case	of the	man

μετὰ	τῆς	γυναικός,	οὐ	συμφέρει	γαμῆσαι.
with	the	wife	not	it is advantageous	to marry

CLOSE ENGLISH

The disciples say to him, “If this is the case of the man with the wife, it is not advantageous to marry.”

FLUENT ENGLISH

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.

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.

19:10. The disciples state their reaction to the preceding exchange. It is their assessment, not a newly inserted command of Jesus.

IV-MT-019 / Matthew 19:13-15

Let the children come

Matt. 19:13

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	προσηνέχθησαν	αὐτῷ	παιδία	ἵνα	τὰς	χεῖρας	ἐπιθῇ	αὐτοῖς	καὶ
then	were brought	to him	children	so that	the	hands	he might lay	on them	and

προσεύξηται·	οἱ	δὲ	μαθηταὶ	ἐπετίμησαν	αὐτοῖς.
pray	the	but	disciples	rebuked	them

CLOSE ENGLISH

Then children were brought to him so that he might lay his hands on them and pray; but the disciples rebuked them.

FLUENT ENGLISH

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.”

Matt. 19:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπιθεὶς	τὰς	χεῖρας	αὐτοῖς	ἐπορεύθη	ἐκεῖθεν.
and	having laid	the	hands	on them	he went	from there

CLOSE ENGLISH

And after laying his hands on them, he went from there.

FLUENT ENGLISH

After laying his hands on them, he went on from there.

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. Verse 15 includes laying on hands and departure. Verse 19:13 identifies the people bringing the children as the rebuked referent for fluent reading; the Greek uses a pronoun.

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.

IV-MT-019 / Matthew 19:16-22

The young man and eternal life

Matt. 19:16

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἰδοὺ	εἷς	προσελθὼν	αὐτῷ	εἶπεν·	Διδάσκαλε,	τί	ἀγαθὸν	ποιήσω
and	look	one	having approached	him	said	teacher	what	good	shall I do

ἵνα	σχῶ	ζωὴν	αἰώνιον;
so that	I may obtain	life	eternal

CLOSE ENGLISH

And look, someone approached him and said, “Teacher, what good thing shall I do so that I may obtain eternal life?”

FLUENT ENGLISH

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.”

Matt. 19:20

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	νεανίσκος·	Πάντα	ταῦτα	ἐφύλαξα·	τί	ἔτι	ὑστερῶ;
says	to him	the	young man	all	these things	I kept	what	still	do I lack

CLOSE ENGLISH

The young man says to him, “I have kept all these things; what do I still lack?”

FLUENT ENGLISH

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.”

Matt. 19:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	ὁ	νεανίσκος	τὸν	λόγον	ἀπῆλθεν	λυπούμενος,	ἦν	γὰρ
having heard	but	the	young man	the	word	went away	grieving	he was	for

ἔχων	κτήματα	πολλά.
having	possessions	many

CLOSE ENGLISH

But when the young man heard the word, he went away grieving, for he had many possessions.

FLUENT ENGLISH

When the young man heard this, he went away grieving, because he owned a great deal of property.

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. 19:20 does not acquire from my youth from a variant.

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.

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 19:22.

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.

19:16, 20, 22. The speaker is introduced as someone and later called the young man. Matthew does not call him a ruler here. His claim to have kept the commands and his grieving departure remain his response; the narrator explains that he had many possessions.

IV-MT-019 / Matthew 19:23-26

Riches and what is possible

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.

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.”

Matt. 19:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσαντες	δὲ	οἱ	μαθηταὶ	ἐξεπλήσσοντο	σφόδρα	λέγοντες·	Τίς	ἄρα
having heard	now	the	disciples	were astonished	greatly	saying	who	then

δύναται	σωθῆναι;
is able	to be saved

CLOSE ENGLISH

Now when the disciples heard, they were greatly astonished, saying, “Who then can be saved?”

FLUENT ENGLISH

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

19:23. 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.

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.

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 in 19:25.

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.

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 question follows in 19:27.

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.

IV-MT-019 / Matthew 19:27-30

The renewal and the last becoming first

Matt. 19:27

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ἀποκριθεὶς	ὁ	Πέτρος	εἶπεν	αὐτῷ·	Ἰδοὺ	ἡμεῖς	ἀφήκαμεν
then	having answered	[art.]	Peter	said	to him	look	we	have left

πάντα	καὶ	ἠκολουθήσαμέν	σοι·	τί	ἄρα	ἔσται	ἡμῖν;
everything	and	have followed	you	what	then	will be	for us

CLOSE ENGLISH

Then Peter answered and said to him, “Look, we have left everything and followed you; what then will there be for us?”

FLUENT ENGLISH

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.

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

19:27. Peter’s explicit “we” identifies those who have left everything and followed. His question leads into the promise to the followers.

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.

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.

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.

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.

IV-MT-020 / Matthew 20:1-34

The vineyard, service, and sight

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.

IV-MT-020 / 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.

IV-MT-020 / 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 narrative introduction at 20:17 leads into the next prediction.

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.

IV-MT-020 / Matthew 20:17-19

On the way to Jerusalem

Matt. 20:17

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀναβαίνων	ὁ	Ἰησοῦς	εἰς	Ἰεροσόλυμα	παρέλαβεν	τοὺς	δώδεκα
and	going up	[art.]	Jesus	to	Jerusalem	took aside	the	twelve

μαθητὰς	κατ’	ἰδίαν,	καὶ	ἐν	τῇ	ὁδῷ	εἶπεν	αὐτοῖς·
disciples	in	private	and	on	the	way	said	to them

CLOSE ENGLISH

And as Jesus was going up to Jerusalem, he took the twelve disciples aside privately, and on the way he said to them:

FLUENT ENGLISH

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 20:17 joins the speech naturally.

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.

IV-MT-020 / Matthew 20:20-23

The request and the cup

Matt. 20:20

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	προσῆλθεν	αὐτῷ	ἡ	μήτηρ	τῶν	υἱῶν	Ζεβεδαίου	μετὰ	τῶν	υἱῶν
then	approached	him	the	mother	of the	sons	of Zebedee	with	the	sons

αὐτῆς	προσκυνοῦσα	καὶ	αἰτοῦσά	τι	παρ’	αὐτοῦ.
of her	bowing down	and	asking	something	from	him

CLOSE ENGLISH

Then the mother of Zebedee’s sons approached him with her sons, bowing down and asking something from him.

FLUENT ENGLISH

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.”

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

20:20. The mother of Zebedee’s sons approaches with her sons. She is not given a personal name in this passage. Her homage and request both precede the question.

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.

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.

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.

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.

IV-MT-020 / Matthew 20:24-28

Greatness through service

Matt. 20:24

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀκούσαντες	οἱ	δέκα	ἠγανάκτησαν	περὶ	τῶν	δύο	ἀδελφῶν.
and	having heard	the	ten	became indignant	about	the	two	brothers

CLOSE ENGLISH

And when the ten heard, they became indignant with the two brothers.

FLUENT ENGLISH

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

20:24. The ten react to the two brothers; their indignation introduces the teaching that follows.

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.

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.

IV-MT-020 / Matthew 20:29-34

The two blind men near Jericho

Matt. 20:29

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐκπορευομένων	αὐτῶν	ἀπὸ	Ἰεριχὼ	ἠκολούθησεν	αὐτῷ	ὄχλος	πολύς.
and	as were leaving	they	from	Jericho	followed	him	a crowd	large

CLOSE ENGLISH

And as they were leaving Jericho, a large crowd followed him.

FLUENT ENGLISH

As they were leaving Jericho, a large crowd followed him.

Matt. 20:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	δύο	τυφλοὶ	καθήμενοι	παρὰ	τὴν	ὁδόν,	ἀκούσαντες	ὅτι
and	look	two	blind men	sitting	beside	the	road	having heard	that

Ἰησοῦς	παράγει,	ἔκραξαν	λέγοντες·	Κύριε,	ἐλέησον	ἡμᾶς,	υἱὸς	Δαυίδ.
Jesus	is passing by	cried out	saying	Lord	have mercy on	us	Son	of David

CLOSE ENGLISH

And look, two blind men sitting beside the road heard that Jesus was passing by and cried out, saying, “Lord, have mercy on us, Son of David.”

FLUENT ENGLISH

Two blind men were sitting beside the road. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!”

Matt. 20:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ὄχλος	ἐπετίμησεν	αὐτοῖς	ἵνα	σιωπήσωσιν·	οἱ	δὲ	μεῖζον
the	but	crowd	rebuked	them	so that	they should be silent	they	but	more

ἔκραξαν	λέγοντες·	Κύριε,	ἐλέησον	ἡμᾶς,	υἱὸς	Δαυίδ.
cried out	saying	Lord	have mercy on	us	Son	of David

CLOSE ENGLISH

But the crowd rebuked them so that they would be silent; but they cried out still more, saying, “Lord, have mercy on us, Son of David.”

FLUENT ENGLISH

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.

Matt. 20:33

Greek: adopted SBLGNT text. Word-order interlinear.

λέγουσιν	αὐτῷ·	Κύριε,	ἵνα	ἀνοιγῶσιν	οἱ	ὀφθαλμοὶ	ἡμῶν.
they say	to him	Lord	that	might be opened	the	eyes	of us

CLOSE ENGLISH

They say to him, “Lord, that our eyes may be opened.”

FLUENT ENGLISH

They told him, “Lord, we want to see.”

Matt. 20:34

Greek: adopted SBLGNT text. Word-order interlinear.

σπλαγχνισθεὶς	δὲ	ὁ	Ἰησοῦς	ἥψατο	τῶν	ὀμμάτων	αὐτῶν,	καὶ
moved with compassion	now	[art.]	Jesus	touched	the	eyes	of them	and

εὐθέως	ἀνέβλεψαν	καὶ	ἠκολούθησαν	αὐτῷ.
immediately	they received sight	and	followed	him

CLOSE ENGLISH

Now Jesus, moved with compassion, touched their eyes, and immediately they received sight and followed him.

FLUENT ENGLISH

Moved with compassion, Jesus touched their eyes. Immediately they could see, and they followed him.

SECTION NOTES

20:29-31. Matthew describes leaving Jericho and two blind men beside the road. Neither number nor direction is harmonized with a parallel account. No personal name is supplied. Their appeal is repeated with identical wording, and the crowd’s rebuke increases their shouting.

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. Verse 20:31 preserves the crowd’s rebuke and the louder Son of David appeal. Verse 20:33 renders the request for opened eyes as wanting to see. The healing and the men’s following Jesus are narrated in 20:34.

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.

20:34. Compassion, touching their eyes, immediate sight, and following Jesus all remain. “Received sight / could see” does not specify the origin or duration of the blindness. Matthew supplies no additional speech in this verse.

IV-MT-021 / Matthew 21:1-46

The king enters Jerusalem

The approach and the promised king

Matt. 21:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅτε	ἤγγισαν	εἰς	Ἰεροσόλυμα	καὶ	ἦλθον	εἰς	Βηθφαγὴ	εἰς	τὸ
and	when	they drew near	to	Jerusalem	and	came	to	Bethphage	to	the

Ὄρος	τῶν	Ἐλαιῶν,	τότε	Ἰησοῦς	ἀπέστειλεν	δύο	μαθητὰς
Mount	of	Olives	then	Jesus	sent	two	disciples

CLOSE ENGLISH

And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples,

FLUENT ENGLISH

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.”

Matt. 21:4

Greek: adopted SBLGNT text. Word-order interlinear.

Τοῦτο	δὲ	γέγονεν	ἵνα	πληρωθῇ	τὸ	ῥηθὲν	διὰ	τοῦ
this	now	has happened	so that	might be fulfilled	the thing	spoken	through	the

προφήτου	λέγοντος·
prophet	saying

CLOSE ENGLISH

Now this has happened so that what was spoken through the prophet might be fulfilled, saying:

FLUENT ENGLISH

This happened to fulfill what was spoken through the prophet:

Matt. 21:5

Greek: adopted SBLGNT text. Word-order interlinear.

Εἴπατε	τῇ	θυγατρὶ	Σιών·	Ἰδοὺ	ὁ	βασιλεύς	σου	ἔρχεταί	σοι	πραΰς
say	to the	daughter	of Zion	look	the	king	of you	comes	to you	gentle

καὶ	ἐπιβεβηκὼς	ἐπὶ	ὄνον	καὶ	ἐπὶ	πῶλον	υἱὸν	ὑποζυγίου.
and	mounted	on	a donkey	and	on	a colt	a son	of a beast of burden

CLOSE ENGLISH

“Say to the daughter of Zion, ‘Look, your king comes to you, gentle and mounted on a donkey, and on a colt, the son of a beast of burden.’”

FLUENT ENGLISH

“Tell Daughter Zion, ‘Look, your king is coming to you, gentle and riding on a donkey, on a colt, the foal of a beast of burden.’”

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. Verse 21:4 introduces the prophetic quotation, supplied in full at 21:5.

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.

21:1, 4-5. The movement through Bethphage and the Mount of Olives introduces the sending of two disciples. The daughter-of-Zion image addresses Zion as a person; fluent Daughter Zion preserves that image. The citation is translated from Matthew’s Greek. Both the donkey and colt remain, and no named prophet is inserted.

IV-MT-021 / Matthew 21:6-11

The entry and the crowds

Matt. 21:6

Greek: adopted SBLGNT text. Word-order interlinear.

πορευθέντες	δὲ	οἱ	μαθηταὶ	καὶ	ποιήσαντες	καθὼς	συνέταξεν	αὐτοῖς
having gone	now	the	disciples	and	having done	just as	instructed	them

ὁ	Ἰησοῦς
[art.]	Jesus

CLOSE ENGLISH

Now the disciples went and did just as Jesus had instructed them;

FLUENT ENGLISH

The disciples went and did as Jesus had instructed them.

Matt. 21:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἤγαγον	τὴν	ὄνον	καὶ	τὸν	πῶλον,	καὶ	ἐπέθηκαν	ἐπ’	αὐτῶν	τὰ
they brought	the	donkey	and	the	colt	and	placed	on	them	the

ἱμάτια,	καὶ	ἐπεκάθισεν	ἐπάνω	αὐτῶν.
cloaks	and	he sat	upon	them

CLOSE ENGLISH

they brought the donkey and the colt and placed their cloaks on them, and he sat upon them.

FLUENT ENGLISH

They brought the donkey and the colt and put their cloaks on the animals. Jesus sat on the cloaks.

Matt. 21:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	πλεῖστος	ὄχλος	ἔστρωσαν	ἑαυτῶν	τὰ	ἱμάτια	ἐν	τῇ	ὁδῷ,
the	now	greatest part	of the crowd	spread	their own	[art.]	cloaks	on	the	road

ἄλλοι	δὲ	ἔκοπτον	κλάδους	ἀπὸ	τῶν	δένδρων	καὶ	ἐστρώννυον	ἐν	τῇ
others	but	were cutting	branches	from	the	trees	and	were spreading	on	the

ὁδῷ.
road

CLOSE ENGLISH

Now most of the crowd spread their own cloaks on the road, and others were cutting branches from the trees and spreading them on the road.

FLUENT ENGLISH

Most of the crowd spread their cloaks on the road. Others cut branches from the trees and spread them on the road.

Matt. 21:9

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ὄχλοι	οἱ	προάγοντες	αὐτὸν	καὶ	οἱ	ἀκολουθοῦντες	ἔκραζον
the	now	crowds	[art.]	going ahead of	him	and	those	following	were crying out

λέγοντες·	Ὡσαννὰ	τῷ	υἱῷ	Δαυίδ·	Εὐλογημένος	ὁ	ἐρχόμενος	ἐν
saying	Hosanna	to the	Son	of David	blessed	the one	coming	in

ὀνόματι	κυρίου·	Ὡσαννὰ	ἐν	τοῖς	ὑψίστοις.
the name	of the Lord	Hosanna	in	the	highest places

CLOSE ENGLISH

Now the crowds going ahead of him and those following were crying out, saying, “Hosanna to the Son of David! Blessed is the one coming in the name of the Lord! Hosanna in the highest places!”

FLUENT ENGLISH

The crowds ahead of him and those following shouted, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!”

Matt. 21:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσελθόντος	αὐτοῦ	εἰς	Ἰεροσόλυμα	ἐσείσθη	πᾶσα	ἡ	πόλις
and	when entered	he	into	Jerusalem	was shaken	all	the	city

λέγουσα·	Τίς	ἐστιν	οὗτος;
saying	who	is	this

CLOSE ENGLISH

And when he entered Jerusalem, the whole city was shaken, saying, “Who is this?”

FLUENT ENGLISH

When he entered Jerusalem, the whole city was stirred up. People asked, “Who is this?”

Matt. 21:11

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ὄχλοι	ἔλεγον·	Οὗτός	ἐστιν	ὁ	προφήτης	Ἰησοῦς	ὁ	ἀπὸ
the	and	crowds	were saying	this	is	the	prophet	Jesus	the one	from

Ναζαρὲθ	τῆς	Γαλιλαίας.
Nazareth	of	Galilee

CLOSE ENGLISH

And the crowds were saying, “This is the prophet Jesus, the one from Nazareth in Galilee.”

FLUENT ENGLISH

The crowds replied, “This is the prophet Jesus from Nazareth in Galilee.”

SECTION NOTES

21:6-7. The disciples carry out the instruction and bring both animals. The final Greek “them” is grammatically capable of referring to the cloaks; the fluent layer adopts this reading and names Jesus as the subject. The close layer retains the pronoun. The narrative is not rewritten as an explicit statement that Jesus rode both animals at once.

21:8. The superlative is read as most of the crowd. Their cloaks and the others’ cut branches are spread on the road. No particular tree species is supplied.

21:9-11. Hosanna is retained as an acclamation with a background appeal for help or deliverance. The blessing names the one coming in the Lord’s name, and the highest places becomes the highest heaven. The whole city is stirred; the crowds identify Jesus as the prophet from Nazareth.

IV-MT-021 / Matthew 21:12-17

The temple, healing, and children’s praise

Matt. 21:12

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰσῆλθεν	Ἰησοῦς	εἰς	τὸ	ἱερόν,	καὶ	ἐξέβαλεν	πάντας	τοὺς
and	entered	Jesus	into	the	temple	and	drove out	all	those

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

κολλυβιστῶν	κατέστρεψεν	καὶ	τὰς	καθέδρας	τῶν	πωλούντων	τὰς
money changers	he overturned	and	the	seats	of those	selling	the

περιστεράς,
doves

CLOSE ENGLISH

And Jesus entered the temple and drove out all those selling and buying in the temple, and he overturned the money changers’ tables and the seats of those selling doves.

FLUENT ENGLISH

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.”

Matt. 21:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσῆλθον	αὐτῷ	τυφλοὶ	καὶ	χωλοὶ	ἐν	τῷ	ἱερῷ,	καὶ
and	approached	him	blind people	and	lame people	in	the	temple	and

ἐθεράπευσεν	αὐτούς.
he healed	them

CLOSE ENGLISH

And blind and lame people approached him in the temple, and he healed them.

FLUENT ENGLISH

Blind and lame people came to him in the temple, and he healed them.

Matt. 21:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	δὲ	οἱ	ἀρχιερεῖς	καὶ	οἱ	γραμματεῖς	τὰ	θαυμάσια	ἃ
having seen	but	the	chief priests	and	the	scribes	the	wonderful things	which

ἐποίησεν	καὶ	τοὺς	παῖδας	τοὺς	κράζοντας	ἐν	τῷ	ἱερῷ	καὶ	λέγοντας·
he did	and	the	children	[art.]	crying out	in	the	temple	and	saying

Ὡσαννὰ	τῷ	υἱῷ	Δαυίδ,	ἠγανάκτησαν
Hosanna	to the	Son	of David	they became indignant

CLOSE ENGLISH

But when the chief priests and the scribes saw the wonderful things he did and the children crying out in the temple and saying, “Hosanna to the Son of David,” they became indignant,

FLUENT ENGLISH

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’?”

Matt. 21:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καταλιπὼν	αὐτοὺς	ἐξῆλθεν	ἔξω	τῆς	πόλεως	εἰς	Βηθανίαν,	καὶ
and	having left	them	he went	outside	the	city	to	Bethany	and

ηὐλίσθη	ἐκεῖ.
spent the night	there

CLOSE ENGLISH

And leaving them, he went outside the city to Bethany and spent the night there.

FLUENT ENGLISH

He left them, went out of the city to Bethany, and spent the night there.

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 temple action and the healing are supplied in full at 21:12 and 21:14. Temple refers to the wider precinct in this scene.

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.

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 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 follow in 21:17.

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.

21:12, 14-15, 17. Trading, overturned tables and seats, healing, children’s praise, and the leaders’ indignation all remain. The subsequent departure is to Bethany for the night.

IV-MT-021 / Matthew 21:18-22

The fig tree and believing prayer

Matt. 21:18

Greek: adopted SBLGNT text. Word-order interlinear.

Πρωῒ	δὲ	ἐπανάγων	εἰς	τὴν	πόλιν	ἐπείνασεν.
early	now	returning	to	the	city	he became hungry

CLOSE ENGLISH

Now early in the morning, as he was returning to the city, he became hungry.

FLUENT ENGLISH

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.

Matt. 21:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδόντες	οἱ	μαθηταὶ	ἐθαύμασαν	λέγοντες·	Πῶς	παραχρῆμα	ἐξηράνθη
and	having seen	the	disciples	were amazed	saying	how	immediately	was withered

ἡ	συκῆ;
the	fig tree

CLOSE ENGLISH

And when the disciples saw, they were amazed, saying, “How did the fig tree wither immediately?”

FLUENT ENGLISH

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

21:19. 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.

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.

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.

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.

21:18, 20. Jesus’ hunger supplies the setting. The disciples ask about the tree’s immediate withering; their question is distinguished from Jesus’ answer.

IV-MT-021 / Matthew 21:23-27

The question of authority

Matt. 21:23

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐλθόντος	αὐτοῦ	εἰς	τὸ	ἱερὸν	προσῆλθον	αὐτῷ	διδάσκοντι	οἱ
and	when came	he	into	the	temple	approached	him	teaching	the

ἀρχιερεῖς	καὶ	οἱ	πρεσβύτεροι	τοῦ	λαοῦ	λέγοντες·	Ἐν	ποίᾳ	ἐξουσίᾳ
chief priests	and	the	elders	of the	people	saying	by	what	authority

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

CLOSE ENGLISH

And when he came into the temple, the chief priests and the elders of the people approached him as he was teaching, saying, “By what authority do you do these things, and who gave you this authority?”

FLUENT ENGLISH

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?’

Matt. 21:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δὲ	εἴπωμεν·	Ἐξ	ἀνθρώπων,	φοβούμεθα	τὸν	ὄχλον,	πάντες	γὰρ	ὡς
if	but	we say	from	human beings	we fear	the	crowd	all	for	as
προφήτην	ἔχουσιν	τὸν	Ἰωάννην.							
a prophet	regard	[art.]	John							

CLOSE ENGLISH

“But if we say, ‘From human beings,’ we fear the crowd, for they all regard John as a prophet.”

FLUENT ENGLISH

“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

21:24-25. 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 21:26.

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.

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 next parable begins at 21:28.

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.
21:23, 26. The challenge comes from the chief priests and the people’s elders while Jesus is teaching. Their fear of the crowd concerns John’s status as a prophet.

IV-MT-021 / Matthew 21:28-32

The two sons and the changed mind

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.

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.

IV-MT-021 / Matthew 21:33-36

The vineyard and its messengers

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.

IV-MT-021 / Matthew 21:37-41

The son and the listeners’ answer

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?”

Matt. 21:41

Greek: adopted SBLGNT text. Word-order interlinear.

λέγουσιν	αὐτῷ·	Κακοὺς	κακῶς	ἀπολέσει	αὐτούς,	καὶ	τὸν
they say	to him	wretched people	wretchedly	he will destroy	them	and	the

ἀμπελῶνα	ἐκδώσεται	ἄλλοις	γεωργοῖς,	οἵτινες	ἀποδώσουσιν	αὐτῷ	τοὺς
vineyard	he will lease	to other	cultivators	who	will give	to him	the

καρποὺς	ἐν	τοῖς	καιροῖς	αὐτῶν.
fruits	in	the	seasons	of them

CLOSE ENGLISH

They say to him, “He will destroy those wretches wretchedly and lease the vineyard to other cultivators, who will give him its fruits in their seasons.”

FLUENT ENGLISH

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.”

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. Jesus’ question in verse 40 is followed by the listeners’ answer in verse 41. Its repeated evil/wretched wordplay is reflected in wretches / wretched end. Thomas’s version is not used to supply Matthew’s ending.

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.

IV-MT-021 / Matthew 21:42-46

The stone, the fruit, and the leaders

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.”

Matt. 21:45

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀκούσαντες	οἱ	ἀρχιερεῖς	καὶ	οἱ	Φαρισαῖοι	τὰς	παραβολὰς	αὐτοῦ
and	having heard	the	chief priests	and	the	Pharisees	the	parables	of him

ἔγνωσαν	ὅτι	περὶ	αὐτῶν	λέγει·
they knew	that	about	them	he speaks

CLOSE ENGLISH

And when the chief priests and the Pharisees heard his parables, they knew that he was speaking about them.

FLUENT ENGLISH

When the chief priests and Pharisees heard his parables, they realized he was speaking about them.

Matt. 21:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ζητοῦντες	αὐτὸν	κρατῆσαι	ἐφοβήθησαν	τοὺς	ὄχλους,	ἐπεὶ	εἰς
and	seeking	him	to seize	they feared	the	crowds	since	as

προφήτην	αὐτὸν	εἶχον.
a prophet	him	they regarded

CLOSE ENGLISH

And seeking to seize him, they feared the crowds, since they regarded him as a prophet.

FLUENT ENGLISH

They wanted to arrest him, but they were afraid of the crowds, who regarded him as a prophet.

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. Verse 21:45 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.

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.

21:45-46. The chief priests and Pharisees recognize themselves as the subjects of the parables. Their wish to arrest Jesus is restrained by fear of the crowds, who regard him as a prophet. This reference is to Jesus, whereas the crowd’s assessment in 21:26 concerns John.

IV-MT-022 / Matthew 22:1-46

The feast and the questions

The wedding invitation rejected

Matt. 22:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	πάλιν	εἶπεν	ἐν	παραβολαῖς	αὐτοῖς	λέγων·
and	answering	[art.]	Jesus	again	spoke	in	parables	to them	saying

CLOSE ENGLISH

And Jesus answered and again spoke to them in parables, saying:

FLUENT ENGLISH

Jesus spoke to them again in parables:

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.

IV-MT-022 / 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.

IV-MT-022 / 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.

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.

IV-MT-022 / Matthew 22:15-22

The tax, the coin, and Caesar

Matt. 22:15

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	πορευθέντες	οἱ	Φαρισαῖοι	συμβούλιον	ἔλαβον	ὅπως	αὐτὸν
then	having gone	the	Pharisees	counsel	took	so that	him

παγιδεύσωσιν	ἐν	λόγῳ.
they might trap	in	a word

CLOSE ENGLISH

Then the Pharisees went and took counsel so that they might trap him in a word.

FLUENT ENGLISH

Then the Pharisees went away and planned how to trap him by what he said.

Matt. 22:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποστέλλουσιν	αὐτῷ	τοὺς	μαθητὰς	αὐτῶν	μετὰ	τῶν	Ἡρῳδιανῶν
and	they send	to him	the	disciples	of them	with	the	Herodians

λέγοντες·	Διδάσκαλε,	οἴδαμεν	ὅτι	ἀληθὴς	εἶ	καὶ	τὴν	ὁδὸν	τοῦ
saying	teacher	we know	that	truthful	you are	and	the	way	of

θεοῦ	ἐν	ἀληθείᾳ	διδάσκεις,	καὶ	οὐ	μέλει	σοι	περὶ	οὐδενός,	οὐ	γὰρ
God	in	truth	you teach	and	not	it concerns	you	about	anyone	not	for

βλέπεις	εἰς	πρόσωπον	ἀνθρώπων·
you look	at	the face	of people

CLOSE ENGLISH

And they send him their disciples with the Herodians, saying, “Teacher, we know that you are truthful and teach the way of God in truth, and you care about no one, for you do not look at people’s faces.”

FLUENT ENGLISH

They sent their disciples to him with the Herodians. They said, “Teacher, we know that you are truthful and teach God’s way honestly. You are not swayed by anyone, because you do not judge people by their status.”

Matt. 22:17

Greek: adopted SBLGNT text. Word-order interlinear.

εἰπὸν	οὖν	ἡμῖν	τί	σοι	δοκεῖ·	ἔξεστιν	δοῦναι	κῆνσον	Καίσαρι	ἢ
tell	then	us	what	to you	seems	is it lawful	to give	tax	to Caesar	or

οὔ;
not

CLOSE ENGLISH

“Tell us, then, what seems right to you: is it lawful to give the tax to Caesar or not?”

FLUENT ENGLISH

“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.”

Matt. 22:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀκούσαντες	ἐθαύμασαν,	καὶ	ἀφέντες	αὐτὸν	ἀπῆλθαν.
and	having heard	they were amazed	and	having left	him	they went away

CLOSE ENGLISH

And when they heard, they were amazed, and leaving him, they went away.

FLUENT ENGLISH

When they heard this, they were amazed. They left him and went away.

SECTION NOTES

22:15-17. The Pharisees plan a verbal trap and send their disciples with the Herodians. Their flattering description uses a face idiom for impartiality. The close “care about no one” is interpreted in fluent English as freedom from influence or deference to status, not indifference to people’s welfare. The question concerns the tax paid to Caesar.

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.

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.

22:22. Amazement, departure from Jesus, and going away all remain in the response.

IV-MT-022 / Matthew 22:23-28

The Sadducees’ case of seven brothers

Matt. 22:23

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ	προσῆλθον	αὐτῷ	Σαδδουκαῖοι,	λέγοντες	μὴ	εἶναι
on	that	the	day	approached	him	Sadducees	saying	not	to be

ἀνάστασιν,	καὶ	ἐπηρώτησαν	αὐτὸν
a resurrection	and	questioned	him

CLOSE ENGLISH

On that day Sadducees, saying there is no resurrection, approached him and questioned him,

FLUENT ENGLISH

That same day, Sadducees, who say there is no resurrection, came to him and asked him a question:

Matt. 22:24

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Διδάσκαλε,	Μωϋσῆς	εἶπεν·	Ἐάν	τις	ἀποθάνῃ	μὴ	ἔχων
saying	teacher	Moses	said	if	someone	dies	not	having

τέκνα,	ἐπιγαμβρεύσει	ὁ	ἀδελφὸς	αὐτοῦ	τὴν	γυναῖκα	αὐτοῦ	καὶ
children	shall marry	the	brother	of him	the	wife	of him	and

ἀναστήσει	σπέρμα	τῷ	ἀδελφῷ	αὐτοῦ.
shall raise up	seed	for the	brother	of him

CLOSE ENGLISH

saying, “Teacher, Moses said, ‘If someone dies without children, his brother shall marry his wife and raise up seed for his brother.’”

FLUENT ENGLISH

“Teacher, Moses said, ‘If a man dies without children, his brother must marry his widow and provide descendants for his brother.’”

Matt. 22:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	δὲ	παρ’	ἡμῖν	ἑπτὰ	ἀδελφοί·	καὶ	ὁ	πρῶτος	γήμας
there were	now	among	us	seven	brothers	and	the	first	having married

ἐτελεύτησεν,	καὶ	μὴ	ἔχων	σπέρμα	ἀφῆκεν	τὴν	γυναῖκα	αὐτοῦ	τῷ
died	and	not	having	seed	left	the	wife	of him	to the

ἀδελφῷ	αὐτοῦ·
brother	of him

CLOSE ENGLISH

“Now there were seven brothers among us. The first married and died, and having no seed, he left his wife to his brother.”

FLUENT ENGLISH

“There were seven brothers among us. The first married and died without descendants, leaving his wife to his brother.”

Matt. 22:26

Greek: adopted SBLGNT text. Word-order interlinear.

ὁμοίως	καὶ	ὁ	δεύτερος	καὶ	ὁ	τρίτος,	ἕως	τῶν	ἑπτά·
likewise	also	the	second	and	the	third	as far as	the	seven

CLOSE ENGLISH

“Likewise also the second and the third, down to the seven.”

FLUENT ENGLISH

“The same happened to the second and the third, and on through all seven.”

Matt. 22:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὕστερον	δὲ	πάντων	ἀπέθανεν	ἡ	γυνή.
last	now	of all	died	the	woman

CLOSE ENGLISH

“Now last of all, the woman died.”

FLUENT ENGLISH

“Last of all, the woman died.”

Matt. 22:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τῇ	ἀναστάσει	οὖν	τίνος	τῶν	ἑπτὰ	ἔσται	γυνή;	πάντες	γὰρ
in	the	resurrection	then	of which	of the	seven	will she be	wife	all	for

ἔσχον	αὐτήν.
had	her

CLOSE ENGLISH

“In the resurrection, then, whose wife of the seven will she be? For all had her.”

FLUENT ENGLISH

“In the resurrection, then, which of the seven will have her as his wife? They were all married to her.”

SECTION NOTES

22:23-28. The narrator identifies the Sadducees’ denial of resurrection before they present their case. Their citation of Moses and the story remain their speech, not Jesus’ teaching. The brother’s marriage to the widow is described as providing descendants for the deceased brother. Seed remains visible in the close layer; fluent descendants expresses the lineage sense.

22:25-28. The first brother dies without descendants, and the same pattern runs through all seven. The woman dies last. The final question asks about her marital relationship at resurrection. No names, ages, or additional family history are supplied.

IV-MT-022 / Matthew 22:29-33

Resurrection and the God of the living

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.”

Matt. 22:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀκούσαντες	οἱ	ὄχλοι	ἐξεπλήσσοντο	ἐπὶ	τῇ	διδαχῇ	αὐτοῦ.
and	having heard	the	crowds	were astonished	at	the	teaching	of him

CLOSE ENGLISH

And when the crowds heard, they were astonished at his teaching.

FLUENT ENGLISH

When the crowds heard this, they were astonished at his teaching.

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 narrated in 22:33.

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.

IV-MT-022 / Matthew 22:34-40

Love of God and neighbor

Matt. 22:34

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	δὲ	Φαρισαῖοι	ἀκούσαντες	ὅτι	ἐφίμωσεν	τοὺς	Σαδδουκαίους
the	now	Pharisees	having heard	that	he silenced	the	Sadducees

συνήχθησαν	ἐπὶ	τὸ	αὐτό.
gathered	at	the	same place

CLOSE ENGLISH

Now when the Pharisees heard that he had silenced the Sadducees, they gathered together.

FLUENT ENGLISH

When the Pharisees heard that he had silenced the Sadducees, they gathered together.

Matt. 22:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησεν	εἷς	ἐξ	αὐτῶν	νομικὸς	πειράζων	αὐτόν·
and	questioned	one	of	them	a legal expert	testing	him

CLOSE ENGLISH

And one of them, a legal expert, questioned him, testing him:

FLUENT ENGLISH

One of them, an expert in the Law, tested him with a question:

Matt. 22:36

Greek: adopted SBLGNT text. Word-order interlinear.

Διδάσκαλε,	ποία	ἐντολὴ	μεγάλη	ἐν	τῷ	νόμῳ;
teacher	which	commandment	great	in	the	Law

CLOSE ENGLISH

“Teacher, which commandment is great in the Law?”

FLUENT ENGLISH

“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

22:34-36. The Pharisees gather after hearing that the Sadducees have been silenced. The questioner is an expert in the Law, not a modern secular lawyer. Matthew calls his question a test; that framing is retained. The close great becomes greatest in the question’s comparative setting.

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 next question opens at 22:41.

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.

IV-MT-022 / Matthew 22:41-46

David’s son and David’s Lord

Matt. 22:41

Greek: adopted SBLGNT text. Word-order interlinear.

Συνηγμένων	δὲ	τῶν	Φαρισαίων	ἐπηρώτησεν	αὐτοὺς	ὁ	Ἰησοῦς
having gathered	now	the	Pharisees	questioned	them	[art.]	Jesus

CLOSE ENGLISH

Now while the Pharisees were gathered, Jesus questioned them,

FLUENT ENGLISH

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?”

Matt. 22:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐδεὶς	ἐδύνατο	ἀποκριθῆναι	αὐτῷ	λόγον,	οὐδὲ	ἐτόλμησέν	τις	ἀπ’
and	no one	was able	to answer	him	a word	nor	dared	anyone	from

ἐκείνης	τῆς	ἡμέρας	ἐπερωτῆσαι	αὐτὸν	οὐκέτι.
that	the	day	to question	him	any longer

CLOSE ENGLISH

And no one was able to answer him a word, nor from that day did anyone dare question him any longer.

FLUENT ENGLISH

No one could answer him a word. From that day on, no one dared to ask him any more questions.

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. Verse 22:46 retains both the inability to answer and the subsequent reluctance to ask more.

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.

IV-MT-023 / Matthew 23:1-39

Words, deeds, and Jerusalem

Words and deeds

Matt. 23:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ὁ	Ἰησοῦς	ἐλάλησεν	τοῖς	ὄχλοις	καὶ	τοῖς	μαθηταῖς	αὐτοῦ
then	[art.]	Jesus	spoke	to the	crowds	and	to the	disciples	of him

CLOSE ENGLISH

Then Jesus spoke to the crowds and to his disciples,

FLUENT ENGLISH

Then Jesus spoke to the crowds and to his disciples:

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

23:1. The audience is explicitly both the crowds and Jesus’ disciples. The introductory verb leads into the speech at 23:2.

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.

IV-MT-023 / 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.

IV-MT-023 / 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. The following woe begins at 23:13.

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.

IV-MT-023 / Matthew 23:13-15

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. 23:15

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 numbered verse is absent from the adopted SBLGNT main text, so the chapter proceeds from 23:13 to 23:15. The traditional saying about widows’ houses and lengthy prayers, with its unaccented Greek from Scrivener 1894 and all three English layers, remains preserved in the earlier comparative unit MT-135 in volume I. It is not inserted into the continuous SBLGNT text.

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.

IV-MT-023 / 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.

IV-MT-023 / 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.

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.

IV-MT-023 / Matthew 23:23-24

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 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.

IV-MT-023 / 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.

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.

IV-MT-023 / Matthew 23:29-33

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.

IV-MT-023 / 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.

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.

IV-MT-023 / Matthew 23:38-39

The deserted house and the coming one

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.

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.

IV-MT-024 / Matthew 24:1-51

The temple, the coming, and watchfulness

The temple and the disciples’ question

Matt. 24:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξελθὼν	ὁ	Ἰησοῦς	ἀπὸ	τοῦ	ἱεροῦ	ἐπορεύετο,	καὶ	προσῆλθον
and	having gone out	[art.]	Jesus	from	the	temple	was going	and	approached

οἱ	μαθηταὶ	αὐτοῦ	ἐπιδεῖξαι	αὐτῷ	τὰς	οἰκοδομὰς	τοῦ	ἱεροῦ·
the	disciples	of him	to show	him	the	buildings	of the	temple

CLOSE ENGLISH

And Jesus went out from the temple and was going away, and his disciples approached to show him the temple buildings.

FLUENT ENGLISH

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.”

Matt. 24:3

Greek: adopted SBLGNT text. Word-order interlinear.

Καθημένου	δὲ	αὐτοῦ	ἐπὶ	τοῦ	Ὄρους	τῶν	Ἐλαιῶν	προσῆλθον	αὐτῷ	οἱ
as was sitting	now	he	on	the	Mount	of	Olives	approached	him	the

μαθηταὶ	κατ’	ἰδίαν	λέγοντες·	Εἰπὸν	ἡμῖν	πότε	ταῦτα	ἔσται,	καὶ
disciples	in	private	saying	tell	us	when	these things	will be	and

τί	τὸ	σημεῖον	τῆς	σῆς	παρουσίας	καὶ	συντελείας	τοῦ	αἰῶνος.
what	the	sign	of	your	coming	and	completion	of the	age

CLOSE ENGLISH

Now while he was sitting on the Mount of Olives, the disciples approached him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and the completion of the age?”

FLUENT ENGLISH

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?”

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. Verse 24:1 uses temple for hieron, distinct from naos, sanctuary, in the preceding chapter. The disciples’ full question follows in 24:3.

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.

24:1, 3. The departure from the temple precedes the private approach on the Mount of Olives. The disciples ask both when these things will occur and about the sign of the coming and completion of the age. Coming renders parousia here and in the later discourse; the question is not expanded into a predetermined timetable.

IV-MT-024 / Matthew 24:4-8

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.

IV-MT-024 / 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.

IV-MT-024 / 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.

IV-MT-024 / 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.

IV-MT-024 / 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.

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.

IV-MT-024 / Matthew 24:27-31

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. 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.

IV-MT-024 / 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.

IV-MT-024 / 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.

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.

IV-MT-024 / Matthew 24:42-44

Watchfulness and the thief

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.

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.

IV-MT-024 / Matthew 24:45-47

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.

IV-MT-024 / 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 nine-token judgment formula keeps the Greek, glosses, and English wording established at 8:12 and repeated elsewhere.

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.

IV-MT-025 / Matthew 25:1-46

Readiness, entrusted money, and the least

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 concluding call to watchfulness follows in verse 13.

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.

IV-MT-025 / Matthew 25:13-18

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.

IV-MT-025 / 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.

IV-MT-025 / 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.

IV-MT-025 / 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 next scene begins at 25:31, without holy added to angels.

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.

IV-MT-025 / Matthew 25:31-36

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 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.

IV-MT-025 / 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.

IV-MT-025 / 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.

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.

IV-MT-026 / Matthew 26:1-75

Passover, arrest, and denial

Passover and the plot

Matt. 26:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ὅτε	ἐτέλεσεν	ὁ	Ἰησοῦς	πάντας	τοὺς	λόγους	τούτους,
and	it happened	when	finished	[art.]	Jesus	all	the	words	these

εἶπεν	τοῖς	μαθηταῖς	αὐτοῦ·
he said	to the	disciples	of him

CLOSE ENGLISH

And it happened that when Jesus had finished all these words, he said to his disciples:

FLUENT ENGLISH

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.

Matt. 26:3

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	συνήχθησαν	οἱ	ἀρχιερεῖς	καὶ	οἱ	πρεσβύτεροι	τοῦ	λαοῦ	εἰς	τὴν
then	gathered	the	chief priests	and	the	elders	of the	people	into	the

αὐλὴν	τοῦ	ἀρχιερέως	τοῦ	λεγομένου	Καϊάφα,
courtyard	of the	high priest	the one	called	Caiaphas

CLOSE ENGLISH

Then the chief priests and the elders of the people gathered in the courtyard of the high priest called Caiaphas,

FLUENT ENGLISH

Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was called Caiaphas.

Matt. 26:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	συνεβουλεύσαντο	ἵνα	τὸν	Ἰησοῦν	δόλῳ	κρατήσωσιν	καὶ
and	they plotted	so that	[art.]	Jesus	by deceit	they might seize	and

ἀποκτείνωσιν·
kill

CLOSE ENGLISH

and they plotted to seize Jesus by deceit and kill him.

FLUENT ENGLISH

They plotted to arrest Jesus by deception and kill him.

Matt. 26:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	δέ·	Μὴ	ἐν	τῇ	ἑορτῇ,	ἵνα	μὴ	θόρυβος	γένηται	ἐν
they were saying	but	not	during	the	festival	so that	not	an uproar	may occur	among

τῷ	λαῷ.
the	people

CLOSE ENGLISH

But they were saying, “Not during the festival, so that an uproar may not occur among the people.”

FLUENT ENGLISH

But they said, “Not during the festival, or the people may riot.”

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 completion formula in 26:1 leads into the announcement. Verse 26:3 names chief priests and elders without adding scribes.

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.
26:3-5. The gathering at Caiaphas’s courtyard is followed by a plot to seize Jesus through deception and kill him. The leaders’ wish to avoid an uproar during the festival is their stated plan.

IV-MT-026 / Matthew 26:6-13

The woman at Bethany

Matt. 26:6

Greek: adopted SBLGNT text. Word-order interlinear.

Τοῦ	δὲ	Ἰησοῦ	γενομένου	ἐν	Βηθανίᾳ	ἐν	οἰκίᾳ	Σίμωνος	τοῦ	λεπροῦ,
[art.]	now	Jesus	being	in	Bethany	in	the house	of Simon	the	leper

CLOSE ENGLISH

Now while Jesus was in Bethany, in the house of Simon the leper,

FLUENT ENGLISH

Jesus was in Bethany, at the home of Simon the leper.

Matt. 26:7

Greek: adopted SBLGNT text. Word-order interlinear.

προσῆλθεν	αὐτῷ	γυνὴ	ἔχουσα	ἀλάβαστρον	μύρου	βαρυτίμου	καὶ
approached	him	a woman	having	an alabaster jar	of perfumed oil	very costly	and

κατέχεεν	ἐπὶ	τῆς	κεφαλῆς	αὐτοῦ	ἀνακειμένου.
was pouring	on	the	head	of him	reclining

CLOSE ENGLISH

a woman approached him with an alabaster jar of very costly perfumed oil and poured it on his head as he reclined at table.

FLUENT ENGLISH

A woman came to him with an alabaster jar of very expensive perfume. She poured it over his head as he reclined at the table.

Matt. 26:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	δὲ	οἱ	μαθηταὶ	ἠγανάκτησαν	λέγοντες·	Εἰς	τί	ἡ	ἀπώλεια
having seen	but	the	disciples	became indignant	saying	for	what	the	waste

αὕτη;
this

CLOSE ENGLISH

But when the disciples saw, they became indignant, saying, “Why this waste?”

FLUENT ENGLISH

When the disciples saw this, they were indignant. “Why this waste?” they asked.

Matt. 26:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἐδύνατο	γὰρ	τοῦτο	πραθῆναι	πολλοῦ	καὶ	δοθῆναι	πτωχοῖς.
it could	for	this	be sold	for much	and	be given	to poor people

CLOSE ENGLISH

“For this could have been sold for much and given to poor people.”

FLUENT ENGLISH

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

26:6–9. Simon is identified as the leper; the term is an traditional designation and does not establish a modern diagnosis. The woman remains unnamed. The very costly perfume is poured on Jesus’ head while he reclines at table. The indignant speakers are the disciples, not a named individual imported from another account.

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.

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.

IV-MT-026 / Matthew 26:14-16

Judas and the silver

Matt. 26:14

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	πορευθεὶς	εἷς	τῶν	δώδεκα,	ὁ	λεγόμενος	Ἰούδας	Ἰσκαριώτης,
then	having gone	one	of the	twelve	the one	called	Judas	Iscariot

πρὸς	τοὺς	ἀρχιερεῖς
to	the	chief priests

CLOSE ENGLISH

Then one of the twelve, called Judas Iscariot, went to the chief priests

FLUENT ENGLISH

Then one of the Twelve, called Judas Iscariot, went to the chief priests.

Matt. 26:15

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν·	Τί	θέλετέ	μοι	δοῦναι	κἀγὼ	ὑμῖν	παραδώσω	αὐτόν;	οἱ
he said	what	are you willing	to me	to give	and I	to you	will hand over	him	they

δὲ	ἔστησαν	αὐτῷ	τριάκοντα	ἀργύρια.
and	weighed out	for him	thirty	silver pieces

CLOSE ENGLISH

and said, “What are you willing to give me, and I will hand him over to you?” And they weighed out thirty silver pieces for him.

FLUENT ENGLISH

He asked, “What will you give me if I betray him to you?” They paid him thirty pieces of silver.

Matt. 26:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπὸ	τότε	ἐζήτει	εὐκαιρίαν	ἵνα	αὐτὸν	παραδῷ.
and	from	then	he was seeking	an opportunity	so that	him	he might hand over

CLOSE ENGLISH

And from then he was seeking an opportunity to hand him over.

FLUENT ENGLISH

From then on, he looked for an opportunity to betray him.

SECTION NOTES

26:14-16. Judas is one of the twelve. Handing over is rendered betraying in fluent English. The payment verb is read as weighed out / paid; offered or agreed to pay is another interpretation. Thirty pieces of silver remains an unspecified denomination, with no modern monetary equivalent. The subsequent search is for an opportunity to betray Jesus.

IV-MT-026 / Matthew 26:17-19

Preparing the Passover

Matt. 26:17

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	δὲ	πρώτῃ	τῶν	ἀζύμων	προσῆλθον	οἱ	μαθηταὶ	τῷ	Ἰησοῦ
on the	now	first	of the	unleavened breads	approached	the	disciples	[art.]	Jesus

λέγοντες·	Ποῦ	θέλεις	ἑτοιμάσωμέν	σοι	φαγεῖν	τὸ	πάσχα;
saying	where	do you want	we should prepare	for you	to eat	the	Passover

CLOSE ENGLISH

Now on the first day of Unleavened Bread, the disciples approached Jesus, saying, “Where do you want us to prepare for you to eat the Passover?”

FLUENT ENGLISH

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.”’

Matt. 26:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐποίησαν	οἱ	μαθηταὶ	ὡς	συνέταξεν	αὐτοῖς	ὁ	Ἰησοῦς,	καὶ
and	did	the	disciples	as	instructed	them	[art.]	Jesus	and

ἡτοίμασαν	τὸ	πάσχα.
prepared	the	Passover

CLOSE ENGLISH

And the disciples did as Jesus had instructed them, and they prepared the Passover.

FLUENT ENGLISH

The disciples did as Jesus directed them and prepared the Passover meal.

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.

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.

26:17, 19. The first day of Unleavened Bread and the disciples’ preparation are explicit. The account does not name a host or add the water-carrier scene from another Gospel.

IV-MT-026 / Matthew 26:20-25

The meal and the betrayer

Matt. 26:20

Greek: adopted SBLGNT text. Word-order interlinear.

Ὀψίας	δὲ	γενομένης	ἀνέκειτο	μετὰ	τῶν	δώδεκα	μαθητῶν
evening	now	having come	he was reclining	with	the	twelve	disciples

CLOSE ENGLISH

Now when evening came, he was reclining with the twelve disciples,

FLUENT ENGLISH

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.’

Matt. 26:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λυπούμενοι	σφόδρα	ἤρξαντο	λέγειν	αὐτῷ	εἷς	ἕκαστος·	Μήτι	ἐγώ
and	being grieved	greatly	they began	to say	to him	one	each	surely not	I

εἰμι,	κύριε;
am	Lord

CLOSE ENGLISH

And greatly grieved, each one began saying to him, “Surely it is not I, Lord?”

FLUENT ENGLISH

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.’

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

26:21. 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. Verse 26:20 explicitly says twelve disciples.

Comparing the passages (H-123, SR-0143)
Mark 14:18; John 13:21, close canonical units.
No direct Thomas counterpart.
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 full Judas exchange follows in verse 25.

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.

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.

Comparing the passages (H-123, SR-0145)
This comparison does not establish an exact counterpart to this individual exchange.
No direct Thomas counterpart.

IV-MT-026 / Matthew 26:26-30

The bread, the cup, and the hymn

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.’

Matt. 26:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑμνήσαντες	ἐξῆλθον	εἰς	τὸ	Ὄρος	τῶν	Ἐλαιῶν.
and	having sung a hymn	they went out	to	the	Mount	of	Olives

CLOSE ENGLISH

And after singing a hymn, they went out to the Mount of Olives.

FLUENT ENGLISH

After singing a hymn, they went out to the Mount of Olives.

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.

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.

26:30. Singing a hymn and departure to the Mount of Olives are both included. No particular psalm is named in the verse.

IV-MT-026 / Matthew 26:31-35

The scattered flock and Peter’s promise

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.’

Matt. 26:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Πέτρος	εἶπεν	αὐτῷ·	Εἰ	πάντες	σκανδαλισθήσονται
answering	but	[art.]	Peter	said	to him	if	all	will stumble

ἐν	σοί,	ἐγὼ	οὐδέποτε	σκανδαλισθήσομαι.
because of	you	I	never	will stumble

CLOSE ENGLISH

But Peter answered and said to him, “If all stumble because of you, I will never stumble.”

FLUENT ENGLISH

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.’

Matt. 26:35

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Πέτρος·	Κἂν	δέῃ	με	σὺν	σοὶ	ἀποθανεῖν,	οὐ
says	to him	[art.]	Peter	even if	it is necessary	for me	with	you	to die	not

μή	σε	ἀπαρνήσομαι.	ὁμοίως	καὶ	πάντες	οἱ	μαθηταὶ	εἶπαν.
[emphatic not]	you	will I deny	likewise	also	all	the	disciples	said

CLOSE ENGLISH

Peter says to him, “Even if I must die with you, I will certainly not deny you.” Likewise all the disciples also said.

FLUENT ENGLISH

Peter said to him, ‘Even if I must die with you, I will never deny you.’ All the disciples said the same.

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 follows in 26:33.

Comparing the passages (H-123, SR-0147)
Mark 14:27–28, a close canonical unit.
No direct Thomas counterpart.
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. Verse 26:35 includes Peter’s willingness to die and the same protest from all the disciples.

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.

IV-MT-026 / Matthew 26:36-39

Gethsemane and the first prayer

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.’

Matt. 26:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραλαβὼν	τὸν	Πέτρον	καὶ	τοὺς	δύο	υἱοὺς	Ζεβεδαίου	ἤρξατο
and	having taken along	[art.]	Peter	and	the	two	sons	of Zebedee	he began

λυπεῖσθαι	καὶ	ἀδημονεῖν.
to grieve	and	to be distressed

CLOSE ENGLISH

And taking Peter and the two sons of Zebedee with him, he began to grieve and be distressed.

FLUENT ENGLISH

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.’

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

26:36. 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.

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.

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 first prayer follows in 26:39.

Comparing the passages (H-124b, SR-0150)
Mark 14:34.
No direct Thomas counterpart is established.
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.

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.
26:37. Peter and Zebedee’s two sons are taken along. The narrator names Jesus’ sorrow and distress; no additional speech is supplied.

IV-MT-026 / Matthew 26:40-46

Watchfulness, prayer, and the approaching hour

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’
says	to	Peter	so	not	were you able	one	hour	to keep watch	with

ἐμοῦ;
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?

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.’

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.’

Matt. 26:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὼν	πάλιν	εὗρεν	αὐτοὺς	καθεύδοντας,	ἦσαν	γὰρ	αὐτῶν	οἱ
and	having come	again	he found	them	sleeping	were	for	of them	the

ὀφθαλμοὶ	βεβαρημένοι.
eyes	weighed down

CLOSE ENGLISH

And coming again, he found them sleeping, for their eyes were weighed down.

FLUENT ENGLISH

He came back and found them asleep again, for their eyes were heavy.

Matt. 26:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀφεὶς	αὐτοὺς	πάλιν	ἀπελθὼν	προσηύξατο	ἐκ	τρίτου	τὸν
and	having left	them	again	having gone away	he prayed	for	a third time	the

αὐτὸν	λόγον	εἰπὼν	πάλιν.
same	word	having said	again

CLOSE ENGLISH

And leaving them, he went away again and prayed for a third time, saying the same word again.

FLUENT ENGLISH

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

26:40. 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.

Comparing the passages (H-124b, SR-0152)
Mark 14:37, with its own singular address.
No direct Thomas counterpart is established.
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.

Comparing the passages (H-124b, SR-0153)
Mark 14:38; Luke 22:40; Luke 22:46.
No direct Thomas counterpart is established.
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.

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.
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.

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.
26:43-44. The return finds sleeping disciples with heavy eyes. A third prayer repeats the same words; the narrator reports repetition without supplying a new quotation.

IV-MT-026 / Matthew 26:47-50

The signal and the arrest

Matt. 26:47

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔτι	αὐτοῦ	λαλοῦντος	ἰδοὺ	Ἰούδας	εἷς	τῶν	δώδεκα	ἦλθεν	καὶ
and	still	he	speaking	look	Judas	one	of the	twelve	came	and

μετ’	αὐτοῦ	ὄχλος	πολὺς	μετὰ	μαχαιρῶν	καὶ	ξύλων	ἀπὸ	τῶν	ἀρχιερέων
with	him	a crowd	large	with	swords	and	clubs	from	the	chief priests

καὶ	πρεσβυτέρων	τοῦ	λαοῦ.
and	elders	of the	people

CLOSE ENGLISH

And while he was still speaking, look, Judas, one of the twelve, came, and with him a large crowd with swords and clubs, from the chief priests and elders of the people.

FLUENT ENGLISH

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.

Matt. 26:48

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	παραδιδοὺς	αὐτὸν	ἔδωκεν	αὐτοῖς	σημεῖον	λέγων·	Ὃν
the one	now	handing over	him	had given	to them	a sign	saying	whomever

ἂν	φιλήσω	αὐτός	ἐστιν·	κρατήσατε	αὐτόν.
[modal]	I kiss	he	is	seize	him

CLOSE ENGLISH

Now the one handing him over had given them a sign, saying, “Whomever I kiss, he is the one; seize him.”

FLUENT ENGLISH

His betrayer had given them a signal: “The one I kiss is the man. Arrest him.”

Matt. 26:49

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθέως	προσελθὼν	τῷ	Ἰησοῦ	εἶπεν·	Χαῖρε,	ῥαββί·	καὶ
and	immediately	having approached	[art.]	Jesus	he said	greetings	Rabbi	and

κατεφίλησεν	αὐτόν.
kissed	him

CLOSE ENGLISH

And immediately he approached Jesus and said, “Greetings, Rabbi,” and kissed him.

FLUENT ENGLISH

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

26:47-49. The crowd carries swords and clubs and comes from the chief priests and elders. Judas’s agreed signal is a kiss; his greeting is Rabbi. The greeting and action remain distinct.

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 26:51 remains unnamed, as does the wounded slave.

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.

IV-MT-026 / Matthew 26:51-56

The sword and the fleeing disciples

Matt. 26:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	εἷς	τῶν	μετὰ	Ἰησοῦ	ἐκτείνας	τὴν	χεῖρα	ἀπέσπασεν	
and	look	one	of those	with	Jesus	having stretched out	the	hand	drew	
τὴν	μάχαιραν	αὐτοῦ	καὶ	πατάξας	τὸν	δοῦλον	τοῦ	ἀρχιερέως	ἀφεῖλεν	
the	sword	of him	and	having struck	the	slave	of the	high priest	cut off	
αὐτοῦ	τὸ	ὠτίον.								
of him	the	ear								

CLOSE ENGLISH

And look, one of those with Jesus stretched out his hand, drew his sword, and struck the high priest’s slave, cutting off his ear.

FLUENT ENGLISH

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?’

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.

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

26:52-54. 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.

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.

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.

Comparing the passages (H-124b, SR-0157)
Mark 14:48–49; Luke 22:52–53.
No direct Thomas counterpart is established.

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.

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.

IV-MT-026 / Matthew 26:57-62

Before the council

Matt. 26:57

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	δὲ	κρατήσαντες	τὸν	Ἰησοῦν	ἀπήγαγον	πρὸς	Καϊάφαν	τὸν
those	now	having seized	[art.]	Jesus	led away	to	Caiaphas	the

ἀρχιερέα,	ὅπου	οἱ	γραμματεῖς	καὶ	οἱ	πρεσβύτεροι	συνήχθησαν.
high priest	where	the	scribes	and	the	elders	gathered

CLOSE ENGLISH

Now those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered.

FLUENT ENGLISH

Those who had arrested Jesus took him to Caiaphas the high priest, where the scribes and elders had gathered.

Matt. 26:58

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πέτρος	ἠκολούθει	αὐτῷ	ἀπὸ	μακρόθεν	ἕως	τῆς	αὐλῆς	τοῦ
[art.]	but	Peter	was following	him	from	a distance	as far as	the	courtyard	of the

ἀρχιερέως,	καὶ	εἰσελθὼν	ἔσω	ἐκάθητο	μετὰ	τῶν	ὑπηρετῶν	ἰδεῖν	τὸ
high priest	and	having entered	inside	sat	with	the	attendants	to see	the

τέλος.
end

CLOSE ENGLISH

But Peter was following him from a distance as far as the high priest’s courtyard, and he went inside and sat with the attendants to see the end.

FLUENT ENGLISH

Peter followed him at a distance as far as the high priest’s courtyard. He went inside and sat with the guards to see how it would end.

Matt. 26:59

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀρχιερεῖς	καὶ	τὸ	συνέδριον	ὅλον	ἐζήτουν	ψευδομαρτυρίαν
the	now	chief priests	and	the	council	whole	were seeking	false testimony

κατὰ	τοῦ	Ἰησοῦ	ὅπως	αὐτὸν	θανατώσωσιν,
against	[art.]	Jesus	so that	him	they might put to death

CLOSE ENGLISH

Now the chief priests and the whole council were seeking false testimony against Jesus so that they might put him to death,

FLUENT ENGLISH

The chief priests and the whole council sought false testimony against Jesus so they could put him to death.

Matt. 26:60

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐχ	εὗρον	πολλῶν	προσελθόντων	ψευδομαρτύρων.	ὕστερον	δὲ
and	not	they found	many	having approached	false witnesses	later	but

προσελθόντες	δύο
having approached	two

CLOSE ENGLISH

and they did not find it, though many false witnesses came forward. But later two came forward

FLUENT ENGLISH

But they found none, although many false witnesses came forward. Finally two came forward

Matt. 26:61

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπαν·	Οὗτος	ἔφη·	Δύναμαι	καταλῦσαι	τὸν	ναὸν	τοῦ	θεοῦ	καὶ	διὰ
they said	this one	said	I am able	to destroy	the	sanctuary	of	God	and	in

τριῶν	ἡμερῶν	οἰκοδομῆσαι.
three	days	to build

CLOSE ENGLISH

and said, “This man said, ‘I can destroy the sanctuary of God and build it in three days.’”

FLUENT ENGLISH

and said, “This man said, ‘I can destroy God’s sanctuary and rebuild it in three days.’”

Matt. 26:62

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναστὰς	ὁ	ἀρχιερεὺς	εἶπεν	αὐτῷ·	Οὐδὲν	ἀποκρίνῃ;	τί
and	having stood up	the	high priest	said	to him	nothing	do you answer	what

οὗτοί	σου	καταμαρτυροῦσιν;
these men	against you	testify

CLOSE ENGLISH

And the high priest stood up and said to him, “Do you answer nothing? What is it these men testify against you?”

FLUENT ENGLISH

The high priest stood up and asked him, “Have you no answer? What about this testimony against you?”

SECTION NOTES

26:57-58. Jesus is led to Caiaphas while Peter follows from a distance and enters the courtyard. Attendants becomes guards in this institutional setting; no named guard or modern police role is supplied.

26:59-62. The council seeks false testimony for a death sentence. The failure to find it remains alongside the arrival of many false witnesses; the translation does not insert Mark’s explicit disagreement of testimony. Two later speakers quote a claim about destroying and rebuilding God’s sanctuary. This is their reported allegation, not a new direct statement by Jesus. The high priest then presses for an answer.

IV-MT-026 / Matthew 26:63-68

The oath, the answer, and the abuse

Matt. 26:63

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἐσιώπα.	καὶ	ὁ	ἀρχιερεὺς	εἶπεν	αὐτῷ·	Ἐξορκίζω	σε
[art.]	but	Jesus	was silent	and	the	high priest	said	to him	I put under oath	you

κατὰ	τοῦ	θεοῦ	τοῦ	ζῶντος	ἵνα	ἡμῖν	εἴπῃς	εἰ	σὺ	εἶ	ὁ	χριστὸς
by	the	God	the	living	that	to us	you tell	whether	you	are	the	Messiah

ὁ	υἱὸς	τοῦ	θεοῦ.
the	Son	of	God

CLOSE ENGLISH

But Jesus was silent. And the high priest said to him, “I put you under oath by the living God, that you tell us whether you are the Messiah, the Son of God.”

FLUENT ENGLISH

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.’

Matt. 26:65

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ὁ	ἀρχιερεὺς	διέρρηξεν	τὰ	ἱμάτια	αὐτοῦ	λέγων·	Ἐβλασφήμησεν·
then	the	high priest	tore	the	clothes	of him	saying	he blasphemed

τί	ἔτι	χρείαν	ἔχομεν	μαρτύρων;	ἴδε	νῦν	ἠκούσατε	τὴν	βλασφημίαν·
what	still	need	do we have	of witnesses	look	now	you heard	the	blasphemy

CLOSE ENGLISH

Then the high priest tore his clothes, saying, “He has blasphemed! What further need have we of witnesses? Look, now you have heard the blasphemy;

FLUENT ENGLISH

Then the high priest tore his clothes and said, ‘He has blasphemed! Why do we still need witnesses? You have just heard the blasphemy!

Matt. 26:66

Greek: adopted SBLGNT text. Word-order interlinear.

τί	ὑμῖν	δοκεῖ;	οἱ	δὲ	ἀποκριθέντες	εἶπαν·	Ἔνοχος	θανάτου	ἐστίν.
what	to you	seems	they	and	answering	said	liable	to death	he is

CLOSE ENGLISH

what is your judgment?” And they answered and said, “He is liable to death.”

FLUENT ENGLISH

What do you think?’ They answered, “He deserves death.”

Matt. 26:67

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἐνέπτυσαν	εἰς	τὸ	πρόσωπον	αὐτοῦ	καὶ	ἐκολάφισαν	αὐτόν,	οἱ
then	they spat	in	the	face	of him	and	struck with fists	him	others

δὲ	ἐράπισαν
and	slapped

CLOSE ENGLISH

Then they spat in his face and struck him with their fists, and others slapped him,

FLUENT ENGLISH

Then they spat in his face and punched him. Others slapped him

Matt. 26:68

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Προφήτευσον	ἡμῖν,	χριστέ,	τίς	ἐστιν	ὁ	παίσας	σε;
saying	prophesy	to us	Messiah	who	is	the one	having struck	you

CLOSE ENGLISH

saying, “Prophesy to us, Messiah: who is the one who struck you?”

FLUENT ENGLISH

and said, “Prophesy for us, Messiah! Who hit you?”

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.

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.

26:63, 65-66. Silence precedes the high priest’s oath and question. The tearing of clothes, accusation of blasphemy, and death judgment are actions and statements of the participants. Verse 66 completes the high priest’s speech begun in 65 and then gives the group’s answer.

26:67-68. Spitting, blows with fists, and slapping are distinguished. The actors are not more precisely identified than in Matthew, and no blindfold is imported. The taunt asks the Messiah to identify the person who struck him.

IV-MT-026 / Matthew 26:69-75

Peter’s denials

Matt. 26:69

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	Πέτρος	ἐκάθητο	ἔξω	ἐν	τῇ	αὐλῇ·	καὶ	προσῆλθεν	αὐτῷ
[art.]	now	Peter	was sitting	outside	in	the	courtyard	and	approached	him

μία	παιδίσκη	λέγουσα·	Καὶ	σὺ	ἦσθα	μετὰ	Ἰησοῦ	τοῦ	Γαλιλαίου·
one	slave girl	saying	also	you	were	with	Jesus	the	Galilean

CLOSE ENGLISH

Now Peter was sitting outside in the courtyard, and a slave girl approached him, saying, “You too were with Jesus the Galilean.”

FLUENT ENGLISH

Peter was sitting outside in the courtyard. A servant girl came to him and said, “You were with Jesus the Galilean too.”

Matt. 26:70

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἠρνήσατο	ἔμπροσθεν	πάντων	λέγων·	Οὐκ	οἶδα	τί	λέγεις.
he	but	denied	before	all	saying	not	I know	what	you say

CLOSE ENGLISH

But he denied it before everyone, saying, “I do not know what you are saying.”

FLUENT ENGLISH

But he denied it in front of everyone. “I don’t know what you are talking about,” he said.

Matt. 26:71

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξελθόντα	δὲ	εἰς	τὸν	πυλῶνα	εἶδεν	αὐτὸν	ἄλλη	καὶ	λέγει	τοῖς
having gone out	now	to	the	gateway	saw	him	another	and	says	to those

ἐκεῖ·	Οὗτος	ἦν	μετὰ	Ἰησοῦ	τοῦ	Ναζωραίου·
there	this man	was	with	Jesus	the	Nazarene

CLOSE ENGLISH

Now when he went out to the gateway, another girl saw him and says to those there, “This man was with Jesus the Nazarene.”

FLUENT ENGLISH

When he went out to the gateway, another servant girl saw him and told the people there, “This man was with Jesus of Nazareth.”

Matt. 26:72

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάλιν	ἠρνήσατο	μετὰ	ὅρκου	ὅτι	Οὐκ	οἶδα	τὸν	ἄνθρωπον.
and	again	he denied	with	an oath	[quotation]	not	I know	the	man

CLOSE ENGLISH

And again he denied it with an oath: “I do not know the man.”

FLUENT ENGLISH

Again he denied it, swearing, “I don’t know the man.”

Matt. 26:73

Greek: adopted SBLGNT text. Word-order interlinear.

μετὰ	μικρὸν	δὲ	προσελθόντες	οἱ	ἑστῶτες	εἶπον	τῷ	Πέτρῳ·	Ἀληθῶς
after	a little	now	having approached	those	standing	said	[art.]	to Peter	truly

καὶ	σὺ	ἐξ	αὐτῶν	εἶ,	καὶ	γὰρ	ἡ	λαλιά	σου	δῆλόν	σε	ποιεῖ·
also	you	of	them	are	also	for	the	speech	of you	clear	you	makes

CLOSE ENGLISH

Now after a little while, those standing there approached and said to Peter, “Truly you too are one of them, for your speech makes you evident.”

FLUENT ENGLISH

A little later the bystanders came up to Peter and said, “You certainly are one of them. Your accent gives you away.”

Matt. 26:74

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἤρξατο	καταθεματίζειν	καὶ	ὀμνύειν	ὅτι	Οὐκ	οἶδα	τὸν
then	he began	to invoke curses	and	to swear	[quotation]	not	I know	the

ἄνθρωπον.	καὶ	εὐθέως	ἀλέκτωρ	ἐφώνησεν·
man	and	immediately	a rooster	crowed

CLOSE ENGLISH

Then he began invoking curses and swearing, “I do not know the man.” And immediately a rooster crowed.

FLUENT ENGLISH

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

26:69-73. A slave girl / servant girl first questions Peter; another female speaker notices him at the gateway; bystanders then identify him by his speech. Accent is the contextual rendering of that speech marker. The successive denials and oath are all retained.

26:74. Invoking curses has no expressed object here; the translation does not specify whom Peter curses. The rooster crows immediately.

26:75. A remembered saying appears inside the narrative verse. The six-token rooster-and-denial clause repeats 26:34, with the same glosses and English wording. The recollection, going outside, and bitter weeping all remain. No second crowing or turn of Jesus toward Peter is imported.

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.

IV-MT-027 / Matthew 27:1-66

The governor, the cross, and the tomb

Handed over to Pilate

Matt. 27:1

Greek: adopted SBLGNT text. Word-order interlinear.

Πρωΐας	δὲ	γενομένης	συμβούλιον	ἔλαβον	πάντες	οἱ	ἀρχιερεῖς	καὶ	οἱ
morning	now	having come	counsel	took	all	the	chief priests	and	the

πρεσβύτεροι	τοῦ	λαοῦ	κατὰ	τοῦ	Ἰησοῦ	ὥστε	θανατῶσαι	αὐτόν·
elders	of the	people	against	[art.]	Jesus	so as	to put to death	him

CLOSE ENGLISH

Now when morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death.

FLUENT ENGLISH

When morning came, all the chief priests and the elders of the people made plans to put Jesus to death.

Matt. 27:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	δήσαντες	αὐτὸν	ἀπήγαγον	καὶ	παρέδωκαν	Πιλάτῳ	τῷ	ἡγεμόνι.
and	having bound	him	they led away	and	handed over	to Pilate	the	governor

CLOSE ENGLISH

And they bound him, led him away, and handed him over to Pilate the governor.

FLUENT ENGLISH

They bound him, led him away, and handed him over to Pilate the governor.

SECTION NOTES

27:1-2. The morning council, binding, removal and handing over are all included. Pilate is called governor; Pontius is not added to the adopted wording.

IV-MT-027 / Matthew 27:3-10

Judas, the silver, and the field

Matt. 27:3

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	ἰδὼν	Ἰούδας	ὁ	παραδιδοὺς	αὐτὸν	ὅτι	κατεκρίθη
then	having seen	Judas	the one	handing over	him	that	he was condemned

μεταμεληθεὶς	ἔστρεψεν	τὰ	τριάκοντα	ἀργύρια	τοῖς	ἀρχιερεῦσιν	καὶ
having regretted	returned	the	thirty	silver pieces	to the	chief priests	and

πρεσβυτέροις
elders

CLOSE ENGLISH

Then Judas, the one handing him over, saw that he had been condemned, regretted it, and returned the thirty silver pieces to the chief priests and elders,

FLUENT ENGLISH

When Judas, who had betrayed him, saw that Jesus had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders.

Matt. 27:4

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Ἥμαρτον	παραδοὺς	αἷμα	ἀθῷον.	οἱ	δὲ	εἶπαν·	Τί	πρὸς
saying	I sinned	having handed over	blood	innocent	they	but	said	what	to

ἡμᾶς;	σὺ	ὄψῃ.
us	you	will see

CLOSE ENGLISH

saying, “I sinned by handing over innocent blood.” But they said, “What is that to us? See to it yourself.”

FLUENT ENGLISH

“I have sinned by betraying innocent blood,” he said. They replied, “What is that to us? That is your concern.”

Matt. 27:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ῥίψας	τὰ	ἀργύρια	εἰς	τὸν	ναὸν	ἀνεχώρησεν,	καὶ
and	having thrown	the	silver pieces	into	the	sanctuary	he withdrew	and

ἀπελθὼν	ἀπήγξατο.
having gone away	hanged himself

CLOSE ENGLISH

And he threw the silver pieces into the sanctuary and withdrew; he went away and hanged himself.

FLUENT ENGLISH

He threw the silver into the sanctuary and left. Then he went away and hanged himself.

Matt. 27:6

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀρχιερεῖς	λαβόντες	τὰ	ἀργύρια	εἶπαν·	Οὐκ	ἔξεστιν	βαλεῖν
the	but	chief priests	having taken	the	silver pieces	said	not	it is lawful	to put

αὐτὰ	εἰς	τὸν	κορβανᾶν,	ἐπεὶ	τιμὴ	αἵματός	ἐστιν·
them	into	the	treasury	since	a price	of blood	it is

CLOSE ENGLISH

But the chief priests took the silver pieces and said, “It is not lawful to put them into the treasury, since it is a price of blood.”

FLUENT ENGLISH

The chief priests picked up the silver and said, “It is not lawful to put this in the treasury, because it is blood money.”

Matt. 27:7

Greek: adopted SBLGNT text. Word-order interlinear.

συμβούλιον	δὲ	λαβόντες	ἠγόρασαν	ἐξ	αὐτῶν	τὸν	Ἀγρὸν	τοῦ
counsel	now	having taken	they bought	with	them	the	Field	of the

Κεραμέως	εἰς	ταφὴν	τοῖς	ξένοις.
Potter	for	burial	for the	strangers

CLOSE ENGLISH

Now after taking counsel, they bought the Potter’s Field with them for the burial of strangers.

FLUENT ENGLISH

After consulting together, they used the money to buy the Potter’s Field as a burial place for strangers.

Matt. 27:8

Greek: adopted SBLGNT text. Word-order interlinear.

διὸ	ἐκλήθη	ὁ	ἀγρὸς	ἐκεῖνος	Ἀγρὸς	Αἵματος	ἕως	τῆς	σήμερον.
therefore	was called	the	field	that	Field	of Blood	until	the	today

CLOSE ENGLISH

Therefore that field has been called the Field of Blood until today.

FLUENT ENGLISH

That is why the field has been called the Field of Blood to this day.

Matt. 27:9

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἐπληρώθη	τὸ	ῥηθὲν	διὰ	Ἰερεμίου	τοῦ	προφήτου	λέγοντος·
then	was fulfilled	the thing	spoken	through	Jeremiah	the	prophet	saying

Καὶ	ἔλαβον	τὰ	τριάκοντα	ἀργύρια,	τὴν	τιμὴν	τοῦ	τετιμημένου	ὃν
and	they took	the	thirty	silver pieces	the	price	of the one	priced	whom

ἐτιμήσαντο	ἀπὸ	υἱῶν	Ἰσραήλ,
they priced	from	sons	of Israel

CLOSE ENGLISH

Then what was spoken through Jeremiah the prophet was fulfilled, saying, “And they took the thirty silver pieces, the price of the one priced, on whom some of the sons of Israel had set a price,

FLUENT ENGLISH

Then what was spoken through the prophet Jeremiah was fulfilled: They took the thirty pieces of silver, the price some of the people of Israel had set on him.

Matt. 27:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔδωκαν	αὐτὰ	εἰς	τὸν	ἀγρὸν	τοῦ	κεραμέως,	καθὰ	συνέταξέν	μοι
and	they gave	them	for	the	field	of the	potter	as	directed	me

κύριος.
the Lord

CLOSE ENGLISH

and they gave them for the potter’s field, as the Lord directed me.”

FLUENT ENGLISH

And they gave them for the potter’s field, as the Lord directed me.

SECTION NOTES

27:3-5. Judas regrets the betrayal and returns the money. The change-of-mind word is related to that used at 21:29, 32; this context expresses remorse without a theological classification of his state. Innocent blood remains the image in his confession. The money is thrown into the sanctuary. His death is narrated in Matthew’s form, without replacing it with another account.

27:6-8. The chief priests call the money a price of blood and purchase the Potter’s Field for strangers’ burial. The text does not identify those strangers more narrowly. “To this day” belongs to the narrator’s time, not a claim about present conditions.

27:9-10. Jeremiah is the named prophet in the adopted text and is not changed to Zechariah. The citation draws on wording associated with Zechariah 11:12-13 alongside the field and potter themes associated with Jeremiah. “They took” is selected for a Greek form also capable of meaning “I took,” agreeing with the following “they gave.” The price is attributed to some of the people of Israel, not generalized to every Israelite. The quotation continues through verse 10, retaining its first-person “me.”

IV-MT-027 / Matthew 27:11-14

The governor’s questions

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.’

Matt. 27:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	τῷ	κατηγορεῖσθαι	αὐτὸν	ὑπὸ	τῶν	ἀρχιερέων	καὶ	πρεσβυτέρων
and	while	the	being accused	he	by	the	chief priests	and	elders

οὐδὲν	ἀπεκρίνατο.
nothing	he answered

CLOSE ENGLISH

And while he was being accused by the chief priests and elders, he answered nothing.

FLUENT ENGLISH

When the chief priests and elders accused him, he gave no answer.

Matt. 27:13

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	λέγει	αὐτῷ	ὁ	Πιλᾶτος·	Οὐκ	ἀκούεις	πόσα	σου
then	says	to him	[art.]	Pilate	not	do you hear	how many things	against you

καταμαρτυροῦσιν;
they testify

CLOSE ENGLISH

Then Pilate says to him, “Do you not hear how many things they testify against you?”

FLUENT ENGLISH

Pilate asked him, “Don’t you hear how much testimony they are bringing against you?”

Matt. 27:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἀπεκρίθη	αὐτῷ	πρὸς	οὐδὲ	ἓν	ῥῆμα,	ὥστε	θαυμάζειν	τὸν
and	not	he answered	him	to	not even	one	word	so that	to be amazed	the

ἡγεμόνα	λίαν.
governor	greatly

CLOSE ENGLISH

And he did not answer him even one word, so that the governor was greatly amazed.

FLUENT ENGLISH

But Jesus gave him no answer, not even to a single charge, and the governor was greatly amazed.

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 quotation in 27:9-10 precedes this scene; its silver money belongs to the account of Judas and the field.

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.

27:12-14. Jesus answers none of the accusations. Pilate asks about the testimony and is amazed at the absence of a reply. The narrative’s silence is not filled with another Gospel’s dialogue.

IV-MT-027 / Matthew 27:15-19

The two prisoners and the wife’s message

Matt. 27:15

Greek: adopted SBLGNT text. Word-order interlinear.

Κατὰ	δὲ	ἑορτὴν	εἰώθει	ὁ	ἡγεμὼν	ἀπολύειν	ἕνα	τῷ	ὄχλῳ
at	now	a festival	was accustomed	the	governor	to release	one	to the	crowd

δέσμιον	ὃν	ἤθελον.
prisoner	whom	they wanted

CLOSE ENGLISH

Now at the festival the governor was accustomed to release to the crowd one prisoner whom they wanted.

FLUENT ENGLISH

At the festival, the governor customarily released one prisoner chosen by the crowd.

Matt. 27:16

Greek: adopted SBLGNT text. Word-order interlinear.

εἶχον	δὲ	τότε	δέσμιον	ἐπίσημον	λεγόμενον	Ἰησοῦν	Βαραββᾶν.
they had	now	then	a prisoner	notable	called	Jesus	Barabbas

CLOSE ENGLISH

Now they then had a notable prisoner called Jesus Barabbas.

FLUENT ENGLISH

At that time they had a notorious prisoner named Jesus Barabbas.

Matt. 27:17

Greek: adopted SBLGNT text. Word-order interlinear.

συνηγμένων	οὖν	αὐτῶν	εἶπεν	αὐτοῖς	ὁ	Πιλᾶτος·	Τίνα	θέλετε
having gathered	therefore	they	said	to them	[art.]	Pilate	whom	do you want

ἀπολύσω	ὑμῖν,	Ἰησοῦν	τὸν	Βαραββᾶν	ἢ	Ἰησοῦν	τὸν	λεγόμενον
I should release	to you	Jesus	the	Barabbas	or	Jesus	the one	called

χριστόν;
Messiah

CLOSE ENGLISH

So when they had gathered, Pilate said to them, “Whom do you want me to release to you: Jesus Barabbas or Jesus called the Messiah?”

FLUENT ENGLISH

When they had gathered, Pilate asked them, “Whom do you want me to release to you: Jesus Barabbas or Jesus who is called the Messiah?”

Matt. 27:18

Greek: adopted SBLGNT text. Word-order interlinear.

ᾔδει	γὰρ	ὅτι	διὰ	φθόνον	παρέδωκαν	αὐτόν.
he knew	for	that	because of	envy	they handed over	him

CLOSE ENGLISH

For he knew that they had handed him over because of envy.

FLUENT ENGLISH

He knew that they had handed Jesus over out of envy.

Matt. 27:19

Greek: adopted SBLGNT text. Word-order interlinear.

Καθημένου	δὲ	αὐτοῦ	ἐπὶ	τοῦ	βήματος	ἀπέστειλεν	πρὸς	αὐτὸν	ἡ
as was sitting	now	he	on	the	judgment seat	sent	to	him	the

γυνὴ	αὐτοῦ	λέγουσα·	Μηδὲν	σοὶ	καὶ	τῷ	δικαίῳ	ἐκείνῳ,	πολλὰ
wife	of him	saying	nothing	to you	and	to the	righteous man	that	many things

γὰρ	ἔπαθον	σήμερον	κατ’	ὄναρ	δι’	αὐτόν.
for	I suffered	today	in	a dream	because of	him

CLOSE ENGLISH

Now while he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that righteous man, for I suffered much today in a dream because of him.”

FLUENT ENGLISH

While Pilate was sitting on the judgment seat, his wife sent him a message: “Have nothing to do with that innocent man. I suffered terribly today in a dream because of him.”

SECTION NOTES

27:15-17 TEXTUAL STATUS. The adopted source calls the prisoner Jesus Barabbas in both verses 16 and 17. That first name is retained; the apparatus records readings without it. The other Jesus is distinguished as the one called the Messiah. Notable / notorious describes the prisoner’s reputation without supplying a specific crime from another Gospel.

27:18-19. The narrator states Pilate’s knowledge of envy. Pilate’s wife remains unnamed. Her message concerns a dream and calls Jesus righteous / innocent; no contents of the dream are invented. The judgment seat is the setting for her message.

IV-MT-027 / Matthew 27:20-26

The demand and the governor’s decision

Matt. 27:20

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	δὲ	ἀρχιερεῖς	καὶ	οἱ	πρεσβύτεροι	ἔπεισαν	τοὺς	ὄχλους	ἵνα
the	but	chief priests	and	the	elders	persuaded	the	crowds	so that

αἰτήσωνται	τὸν	Βαραββᾶν	τὸν	δὲ	Ἰησοῦν	ἀπολέσωσιν.
they would ask for	[art.]	Barabbas	[art.]	but	Jesus	they would destroy

CLOSE ENGLISH

But the chief priests and the elders persuaded the crowds to ask for Barabbas and destroy Jesus.

FLUENT ENGLISH

The chief priests and elders persuaded the crowds to ask for Barabbas and have Jesus killed.

Matt. 27:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	ἡγεμὼν	εἶπεν	αὐτοῖς·	Τίνα	θέλετε	ἀπὸ	τῶν	δύο
answering	now	the	governor	said	to them	whom	do you want	of	the	two

ἀπολύσω	ὑμῖν;	οἱ	δὲ	εἶπαν·	Τὸν	Βαραββᾶν.
I should release	to you	they	and	said	[art.]	Barabbas

CLOSE ENGLISH

Now the governor answered and said to them, “Which of the two do you want me to release to you?” And they said, “Barabbas.”

FLUENT ENGLISH

The governor asked them, “Which of the two do you want me to release to you?” They answered, “Barabbas.”

Matt. 27:22

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς	ὁ	Πιλᾶτος·	Τί	οὖν	ποιήσω	Ἰησοῦν	τὸν	λεγόμενον
says	to them	[art.]	Pilate	what	then	should I do with	Jesus	the one	called

χριστόν;	λέγουσιν	πάντες·	Σταυρωθήτω.
Messiah	they say	all	let him be crucified

CLOSE ENGLISH

Pilate says to them, “What then shall I do with Jesus called the Messiah?” They all say, “Let him be crucified.”

FLUENT ENGLISH

Pilate asked them, “Then what should I do with Jesus who is called the Messiah?” They all said, “Crucify him!”

Matt. 27:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἔφη·	Τί	γὰρ	κακὸν	ἐποίησεν;	οἱ	δὲ	περισσῶς	ἔκραζον
he	but	said	what	for	evil	did he do	they	but	all the more	were crying out

λέγοντες·	Σταυρωθήτω.
saying	let him be crucified

CLOSE ENGLISH

But he said, “Why, what evil did he do?” But they cried out all the more, saying, “Let him be crucified.”

FLUENT ENGLISH

“Why? What wrong has he done?” he asked. But they shouted all the louder, “Crucify him!”

Matt. 27:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδὼν	δὲ	ὁ	Πιλᾶτος	ὅτι	οὐδὲν	ὠφελεῖ	ἀλλὰ	μᾶλλον	θόρυβος
having seen	now	[art.]	Pilate	that	nothing	it helps	but	rather	an uproar

γίνεται	λαβὼν	ὕδωρ	ἀπενίψατο	τὰς	χεῖρας	ἀπέναντι	τοῦ	ὄχλου
is arising	having taken	water	he washed	the	hands	in front of	the	crowd

λέγων·	Ἀθῷός	εἰμι	ἀπὸ	τοῦ	αἵματος	τούτου·	ὑμεῖς	ὄψεσθε.
saying	innocent	I am	of	the	blood	this	you	will see

CLOSE ENGLISH

Now Pilate saw that it was helping nothing, but rather an uproar was arising. He took water and washed his hands before the crowd, saying, “I am innocent of this blood. See to it yourselves.”

FLUENT ENGLISH

Pilate saw that he was getting nowhere and that a riot was starting. He took water and washed his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “That is your responsibility.”

Matt. 27:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	πᾶς	ὁ	λαὸς	εἶπεν·	Τὸ	αἷμα	αὐτοῦ	ἐφ’	ἡμᾶς	καὶ	ἐπὶ
and	answering	all	the	people	said	the	blood	of him	on	us	and	on

τὰ	τέκνα	ἡμῶν.
the	children	of us

CLOSE ENGLISH

And all the people answered and said, “His blood be on us and on our children.”

FLUENT ENGLISH

All the people answered, “His blood be on us and on our children!”

Matt. 27:26

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἀπέλυσεν	αὐτοῖς	τὸν	Βαραββᾶν,	τὸν	δὲ	Ἰησοῦν	φραγελλώσας
then	he released	to them	[art.]	Barabbas	[art.]	but	Jesus	having flogged

παρέδωκεν	ἵνα	σταυρωθῇ.
he handed over	so that	he might be crucified

CLOSE ENGLISH

Then he released Barabbas to them, but after flogging Jesus he handed him over to be crucified.

FLUENT ENGLISH

Then he released Barabbas to them. He had Jesus flogged and handed him over for crucifixion.

SECTION NOTES

27:20-23. The chief priests and elders persuade the crowds. Pilate’s repeated questions and the crowd’s repeated demand for crucifixion remain distinct voices. The close passive command “let him be crucified” becomes the direct demand “crucify him” in fluent English.

27:24-25. Pilate’s washing of his hands and claim to innocence are his actions and speech. The adopted wording says “this blood” without the added righteous-person phrase. “See to it” echoes the leaders’ response to Judas at 27:4, with plural address here. The reply about blood and children is the crowd’s reported speech within this scene; it is not converted into an editorial judgment against Jewish people across time.

27:26. Pilate releases Barabbas, has Jesus flogged, and hands him over for crucifixion. The fluent causative makes the official’s ordering role intelligible without supplying an unmentioned individual executioner.

IV-MT-027 / Matthew 27:27-31

The soldiers’ mock coronation

Matt. 27:27

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	οἱ	στρατιῶται	τοῦ	ἡγεμόνος	παραλαβόντες	τὸν	Ἰησοῦν	εἰς	τὸ
then	the	soldiers	of the	governor	having taken	[art.]	Jesus	into	the

πραιτώριον	συνήγαγον	ἐπ’	αὐτὸν	ὅλην	τὴν	σπεῖραν.
praetorium	gathered	around	him	whole	the	cohort

CLOSE ENGLISH

Then the governor’s soldiers took Jesus into the praetorium and gathered the whole cohort around him.

FLUENT ENGLISH

The governor’s soldiers took Jesus into the governor’s headquarters and gathered the whole company around him.

Matt. 27:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκδύσαντες	αὐτὸν	χλαμύδα	κοκκίνην	περιέθηκαν	αὐτῷ,
and	having stripped	him	a cloak	scarlet	they put around	him

CLOSE ENGLISH

And they stripped him and put a scarlet cloak around him,

FLUENT ENGLISH

They stripped him and put a scarlet cloak on him.

Matt. 27:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πλέξαντες	στέφανον	ἐξ	ἀκανθῶν	ἐπέθηκαν	ἐπὶ	τῆς	κεφαλῆς	αὐτοῦ
and	having woven	a crown	of	thorns	they placed	on	the	head	of him

καὶ	κάλαμον	ἐν	τῇ	δεξιᾷ	αὐτοῦ,	καὶ	γονυπετήσαντες	ἔμπροσθεν
and	a reed	in	the	right hand	of him	and	having knelt	before

αὐτοῦ	ἐνέπαιξαν	αὐτῷ	λέγοντες·	Χαῖρε,	βασιλεῦ	τῶν	Ἰουδαίων,
him	they mocked	him	saying	hail	king	of the	Jews

CLOSE ENGLISH

and they wove a crown of thorns and placed it on his head, and a reed in his right hand. Kneeling before him, they mocked him, saying, “Hail, king of the Jews!”

FLUENT ENGLISH

They wove a crown of thorns, put it on his head, and placed a reed in his right hand. Then they knelt before him and mocked him: “Hail, king of the Jews!”

Matt. 27:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμπτύσαντες	εἰς	αὐτὸν	ἔλαβον	τὸν	κάλαμον	καὶ	ἔτυπτον	εἰς	τὴν
and	having spat	on	him	they took	the	reed	and	were striking	on	the

κεφαλὴν	αὐτοῦ.
head	of him

CLOSE ENGLISH

And they spat on him, took the reed, and struck him on the head.

FLUENT ENGLISH

They spat on him, took the reed, and kept striking him on the head.

Matt. 27:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτε	ἐνέπαιξαν	αὐτῷ,	ἐξέδυσαν	αὐτὸν	τὴν	χλαμύδα	καὶ	ἐνέδυσαν
and	when	they mocked	him	they took off	him	the	cloak	and	put on

αὐτὸν	τὰ	ἱμάτια	αὐτοῦ	καὶ	ἀπήγαγον	αὐτὸν	εἰς	τὸ	σταυρῶσαι.
him	the	clothes	of him	and	led away	him	to	the	crucifying

CLOSE ENGLISH

And when they had mocked him, they took the cloak off him, put his own clothes on him, and led him away to crucify him.

FLUENT ENGLISH

After mocking him, they removed the cloak, put his own clothes back on him, and led him away to be crucified.

SECTION NOTES

27:27-31. Praetorium is rendered governor’s headquarters; cohort becomes company without assigning an exact headcount. The cloak is scarlet, and the reed is in the right hand. The crown, kneeling, royal greeting, spitting and repeated blows remain a sequence of mockery. Jesus’ own clothes are restored before he is led away.

IV-MT-027 / Matthew 27:32-38

Golgotha and the crucifixion

Matt. 27:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐξερχόμενοι	δὲ	εὗρον	ἄνθρωπον	Κυρηναῖον	ὀνόματι	Σίμωνα·	τοῦτον
going out	now	they found	a man	Cyrenian	by name	Simon	this man

ἠγγάρευσαν	ἵνα	ἄρῃ	τὸν	σταυρὸν	αὐτοῦ.
they compelled	so that	he should carry	the	cross	of him

CLOSE ENGLISH

Now as they went out, they found a Cyrenian man named Simon; they compelled this man to carry his cross.

FLUENT ENGLISH

As they went out, they found a man from Cyrene named Simon and forced him to carry Jesus’ cross.

Matt. 27:33

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐλθόντες	εἰς	τόπον	λεγόμενον	Γολγοθᾶ,	ὅ	ἐστιν	Κρανίου	Τόπος
and	having come	to	a place	called	Golgotha	which	is	of a Skull	Place

λεγόμενος,
called

CLOSE ENGLISH

And they came to a place called Golgotha, which is called Place of a Skull,

FLUENT ENGLISH

They came to a place called Golgotha, meaning Place of a Skull.

Matt. 27:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἔδωκαν	αὐτῷ	πιεῖν	οἶνον	μετὰ	χολῆς	μεμιγμένον·	καὶ	γευσάμενος	οὐκ
they gave	to him	to drink	wine	with	gall	mixed	and	having tasted	not

ἠθέλησεν	πιεῖν.
he was willing	to drink

CLOSE ENGLISH

and gave him wine mixed with gall to drink; but after tasting it, he was unwilling to drink.

FLUENT ENGLISH

They gave him wine mixed with gall to drink. After tasting it, he refused to drink it.

Matt. 27:35

Greek: adopted SBLGNT text. Word-order interlinear.

σταυρώσαντες	δὲ	αὐτὸν	διεμερίσαντο	τὰ	ἱμάτια	αὐτοῦ	βάλλοντες
having crucified	now	him	they divided	the	clothes	of him	casting

κλῆρον,
a lot

CLOSE ENGLISH

Now after crucifying him, they divided his clothes by casting lots,

FLUENT ENGLISH

After crucifying him, they divided his clothes by casting lots.

Matt. 27:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθήμενοι	ἐτήρουν	αὐτὸν	ἐκεῖ.
and	sitting	they were guarding	him	there

CLOSE ENGLISH

and sitting there, they kept guard over him.

FLUENT ENGLISH

They sat there and kept watch over him.

Matt. 27:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπέθηκαν	ἐπάνω	τῆς	κεφαλῆς	αὐτοῦ	τὴν	αἰτίαν	αὐτοῦ
and	they placed	above	the	head	of him	the	charge	against him

γεγραμμένην·	Οὗτός	ἐστιν	Ἰησοῦς	ὁ	βασιλεὺς	τῶν	Ἰουδαίων.	
written	this	is	Jesus	the	king	of the	Jews	

CLOSE ENGLISH

And they placed above his head the written charge against him: “This is Jesus, the king of the Jews.”

FLUENT ENGLISH

Above his head they placed the written charge: “This is Jesus, the king of the Jews.”

Matt. 27:38

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	σταυροῦνται	σὺν	αὐτῷ	δύο	λῃσταί,	εἷς	ἐκ	δεξιῶν	καὶ	εἷς	ἐξ
then	are crucified	with	him	two	bandits	one	at	the right	and	one	at

εὐωνύμων.
the left

CLOSE ENGLISH

Then two bandits are crucified with him, one at the right and one at the left.

FLUENT ENGLISH

Two bandits were crucified with him, one on his right and one on his left.

SECTION NOTES

27:32-34. Simon is from Cyrene and is compelled to carry the cross; no family names are added. Golgotha’s explanation remains Place of a Skull. The offered drink is wine mixed with gall, not the sour-wine alternative or Mark’s myrrh. Gall names a bitter substance here without identifying an exact preparation.

27:35-38. Casting lots, keeping watch, and the written charge all remain. The inscription is Matthew’s wording alone. Two bandits are crucified beside Jesus. The longer fulfillment citation found with verse 35 in another tradition is not inserted.

IV-MT-027 / Matthew 27:39-44

The insults at the cross

Matt. 27:39

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	παραπορευόμενοι	ἐβλασφήμουν	αὐτὸν	κινοῦντες	τὰς	κεφαλὰς
those	now	passing by	were insulting	him	shaking	the	heads

αὐτῶν
of them

CLOSE ENGLISH

Now those passing by insulted him, shaking their heads

FLUENT ENGLISH

People passing by insulted him, shaking their heads

Matt. 27:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγοντες·	Ὁ	καταλύων	τὸν	ναὸν	καὶ	ἐν	τρισὶν	ἡμέραις
and	saying	the one	destroying	the	sanctuary	and	in	three	days

οἰκοδομῶν,	σῶσον	σεαυτόν·	εἰ	υἱὸς	εἶ	τοῦ	θεοῦ,	κατάβηθι	ἀπὸ	τοῦ
building	save	yourself	if	Son	you are	of	God	come down	from	the

σταυροῦ.
cross

CLOSE ENGLISH

and saying, “You who destroy the sanctuary and build it in three days, save yourself! If you are God’s Son, come down from the cross.”

FLUENT ENGLISH

and saying, “You who destroy the sanctuary and rebuild it in three days, save yourself! If you are God’s Son, come down from the cross!”

Matt. 27:41

Greek: adopted SBLGNT text. Word-order interlinear.

ὁμοίως	καὶ	οἱ	ἀρχιερεῖς	ἐμπαίζοντες	μετὰ	τῶν	γραμματέων	καὶ
likewise	also	the	chief priests	mocking	with	the	scribes	and

πρεσβυτέρων	ἔλεγον·
elders	were saying

CLOSE ENGLISH

Likewise the chief priests also mocked him with the scribes and elders, saying,

FLUENT ENGLISH

The chief priests, along with the teachers of the Scriptures and elders, also mocked him:

Matt. 27:42

Greek: adopted SBLGNT text. Word-order interlinear.

Ἄλλους	ἔσωσεν,	ἑαυτὸν	οὐ	δύναται	σῶσαι·	βασιλεὺς	Ἰσραήλ	ἐστιν,
others	he saved	himself	not	he can	save	king	of Israel	he is

καταβάτω	νῦν	ἀπὸ	τοῦ	σταυροῦ	καὶ	πιστεύσομεν	ἐπ’	αὐτόν.
let him come down	now	from	the	cross	and	we will believe	in	him

CLOSE ENGLISH

“He saved others; he cannot save himself. He is king of Israel; let him now come down from the cross, and we will believe in him.

FLUENT ENGLISH

“He saved others, but he cannot save himself! He is the king of Israel. Let him come down from the cross now, and we will believe in him.

Matt. 27:43

Greek: adopted SBLGNT text. Word-order interlinear.

πέποιθεν	ἐπὶ	τὸν	θεόν,	ῥυσάσθω	νῦν	εἰ	θέλει	αὐτόν·	εἶπεν	γὰρ
he has trusted	in	[art.]	God	let him rescue	now	if	he wants	him	he said	for

ὅτι	Θεοῦ	εἰμι	υἱός.
that	of God	I am	Son

CLOSE ENGLISH

He has trusted in God; let God rescue him now, if he wants him, for he said, ‘I am God’s Son.’”

FLUENT ENGLISH

He trusts in God. Let God rescue him now if he wants him, because he said, ‘I am God’s Son.’”

Matt. 27:44

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	δ’	αὐτὸ	καὶ	οἱ	λῃσταὶ	οἱ	συσταυρωθέντες	σὺν	αὐτῷ
the	and	same	also	the	bandits	the ones	crucified together	with	him

ὠνείδιζον	αὐτόν.
were reproaching	him

CLOSE ENGLISH

And the bandits crucified with him also reproached him in the same way.

FLUENT ENGLISH

The bandits crucified with him also insulted him in the same way.

SECTION NOTES

27:39-44. Passersby, religious leaders, and the two bandits each participate in the insults. Their claims about the sanctuary, kingship, rescue and sonship are kept as their speech. The text does not import a repentant bandit or another Gospel’s reply. In 27:42 the adopted wording is “he is king of Israel,” not an added “if.”

IV-MT-027 / Matthew 27:45-50

Darkness and the final cry

Matt. 27:45

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπὸ	δὲ	ἕκτης	ὥρας	σκότος	ἐγένετο	ἐπὶ	πᾶσαν	τὴν	γῆν	ἕως	ὥρας
from	now	the sixth	hour	darkness	came	over	all	the	land	until	hour

ἐνάτης.
ninth

CLOSE ENGLISH

Now from the sixth hour darkness came over all the land until the ninth hour.

FLUENT ENGLISH

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?’

Matt. 27:47

Greek: adopted SBLGNT text. Word-order interlinear.

τινὲς	δὲ	τῶν	ἐκεῖ	ἑστηκότων	ἀκούσαντες	ἔλεγον	ὅτι	Ἠλίαν	φωνεῖ
some	now	of those	there	standing	having heard	were saying	that	Elijah	he calls

οὗτος.
this man

CLOSE ENGLISH

Now some of those standing there heard and said, “This man is calling Elijah.”

FLUENT ENGLISH

Some of those standing there heard this and said, ‘He is calling Elijah.’

Matt. 27:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθέως	δραμὼν	εἷς	ἐξ	αὐτῶν	καὶ	λαβὼν	σπόγγον	πλήσας
and	immediately	having run	one	of	them	and	having taken	a sponge	having filled

τε	ὄξους	καὶ	περιθεὶς	καλάμῳ	ἐπότιζεν	αὐτόν.
and	with sour wine	and	having put on	a reed	was giving drink	to him

CLOSE ENGLISH

And immediately one of them ran, took a sponge, filled it with sour wine, put it on a reed, and gave him a drink.

FLUENT ENGLISH

One of them immediately ran, took a sponge, soaked it in sour wine, put it on a reed, and offered him a drink.

Matt. 27:49

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	λοιποὶ	ἔλεγον·	Ἄφες	ἴδωμεν	εἰ	ἔρχεται	Ἠλίας	σώσων
the	but	rest	were saying	leave it	let us see	whether	comes	Elijah	to save

αὐτόν.
him

CLOSE ENGLISH

But the rest were saying, “Leave it; let us see whether Elijah comes to save him.”

FLUENT ENGLISH

The others said, “Wait. Let’s see whether Elijah comes to save him.”

Matt. 27:50

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	πάλιν	κράξας	φωνῇ	μεγάλῃ	ἀφῆκεν	τὸ	πνεῦμα.
[art.]	but	Jesus	again	having cried out	with a voice	loud	released	the	spirit

CLOSE ENGLISH

But Jesus cried out again with a loud voice and released his spirit.

FLUENT ENGLISH

Jesus cried out again with a loud voice and gave up his spirit.

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; verse 27:45 likewise uses noon to three. Land is the chosen sense of ge in 27:45; 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.

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.
27:48-50. The sponge contains sour wine, distinct from the wine with gall at 27:34. A reed supports it. The others wait to see whether Elijah will rescue Jesus; no spear-thrust clause is present in the adopted 27:49. Jesus' final loud cry is followed by his giving up his spirit, an expression of death. No additional final saying is supplied.

IV-MT-027 / Matthew 27:51-54

The curtain, the tombs, and the witnesses

Matt. 27:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	τὸ	καταπέτασμα	τοῦ	ναοῦ	ἐσχίσθη	ἀπ’	ἄνωθεν	ἕως	κάτω
and	look	the	curtain	of the	sanctuary	was torn	from	above	to	below

εἰς	δύο,	καὶ	ἡ	γῆ	ἐσείσθη,	καὶ	αἱ	πέτραι	ἐσχίσθησαν,
into	two	and	the	earth	was shaken	and	the	rocks	were split

CLOSE ENGLISH

And look, the sanctuary curtain was torn in two from top to bottom, and the earth was shaken, and the rocks were split,

FLUENT ENGLISH

The sanctuary curtain was torn in two from top to bottom. The earth shook, and the rocks split.

Matt. 27:52

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὰ	μνημεῖα	ἀνεῴχθησαν	καὶ	πολλὰ	σώματα	τῶν	κεκοιμημένων
and	the	tombs	were opened	and	many	bodies	of the	having fallen asleep

ἁγίων	ἠγέρθησαν,
holy ones	were raised

CLOSE ENGLISH

and the tombs were opened, and many bodies of the holy ones who had fallen asleep were raised,

FLUENT ENGLISH

The tombs opened, and the bodies of many holy people who had died were raised.

Matt. 27:53

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθόντες	ἐκ	τῶν	μνημείων	μετὰ	τὴν	ἔγερσιν	αὐτοῦ	εἰσῆλθον
and	having come out	from	the	tombs	after	the	resurrection	of him	they entered

εἰς	τὴν	ἁγίαν	πόλιν	καὶ	ἐνεφανίσθησαν	πολλοῖς.
into	the	holy	city	and	appeared	to many

CLOSE ENGLISH

and coming out of the tombs after his resurrection, they entered the holy city and appeared to many.

FLUENT ENGLISH

They came out of the tombs after his resurrection, went into the holy city, and appeared to many people.

Matt. 27:54

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	ἑκατόνταρχος	καὶ	οἱ	μετ’	αὐτοῦ	τηροῦντες	τὸν	Ἰησοῦν
the	now	centurion	and	those	with	him	guarding	[art.]	Jesus

ἰδόντες	τὸν	σεισμὸν	καὶ	τὰ	γενόμενα	ἐφοβήθησαν	σφόδρα	
having seen	the	earthquake	and	the things	having happened	feared	greatly	

λέγοντες·	Ἀληθῶς	θεοῦ	υἱὸς	ἦν	οὗτος.
saying	truly	of God	Son	was	this man

CLOSE ENGLISH

Now the centurion and those with him guarding Jesus saw the earthquake and what had happened and were greatly afraid, saying, “Truly this man was God’s Son.”

FLUENT ENGLISH

When the centurion and those guarding Jesus with him saw the earthquake and what had happened, they were terrified. “This man really was God’s Son,” they said.

SECTION NOTES

27:51-53. The sanctuary curtain is torn from top to bottom; the earth shakes, rocks split, and tombs open. Fallen asleep is the close metaphor for the holy people who had died. The account explicitly places their coming out of the tombs after Jesus’ resurrection before entering the holy city and appearing to many. No names or account of their later fate is added.

27:54. The centurion and those guarding Jesus with him respond to the earthquake and events. “God’s Son” retains the predicate’s wording without pretending that its lack of a Greek article independently settles every interpretive question. The plural witnesses are not reduced to the centurion alone.

IV-MT-027 / Matthew 27:55-61

The women and the burial

Matt. 27:55

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦσαν	δὲ	ἐκεῖ	γυναῖκες	πολλαὶ	ἀπὸ	μακρόθεν	θεωροῦσαι,	αἵτινες
were	now	there	women	many	from	a distance	watching	who

ἠκολούθησαν	τῷ	Ἰησοῦ	ἀπὸ	τῆς	Γαλιλαίας	διακονοῦσαι	αὐτῷ·
followed	[art.]	Jesus	from	[art.]	Galilee	serving	him

CLOSE ENGLISH

Now many women were there watching from a distance, who had followed Jesus from Galilee, serving him,

FLUENT ENGLISH

Many women were there, watching from a distance. They had followed Jesus from Galilee and cared for his needs.

Matt. 27:56

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	αἷς	ἦν	Μαρία	ἡ	Μαγδαληνὴ	καὶ	Μαρία	ἡ	τοῦ	Ἰακώβου	καὶ
among	whom	was	Mary	the	Magdalene	and	Mary	the	of	James	and

Ἰωσὴφ	μήτηρ	καὶ	ἡ	μήτηρ	τῶν	υἱῶν	Ζεβεδαίου.
Joseph	mother	and	the	mother	of the	sons	of Zebedee

CLOSE ENGLISH

among whom were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.

FLUENT ENGLISH

Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.

Matt. 27:57

Greek: adopted SBLGNT text. Word-order interlinear.

Ὀψίας	δὲ	γενομένης	ἦλθεν	ἄνθρωπος	πλούσιος	ἀπὸ	Ἀριμαθαίας,
evening	now	having come	came	a man	rich	from	Arimathea

τοὔνομα	Ἰωσήφ,	ὃς	καὶ	αὐτὸς	ἐμαθητεύθη	τῷ	Ἰησοῦ·
by the name	Joseph	who	also	himself	became a disciple	of	Jesus

CLOSE ENGLISH

Now when evening came, a rich man from Arimathea came, named Joseph, who himself had also become a disciple of Jesus.

FLUENT ENGLISH

When evening came, a rich man from Arimathea named Joseph arrived. He too had become a disciple of Jesus.

Matt. 27:58

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	προσελθὼν	τῷ	Πιλάτῳ	ᾐτήσατο	τὸ	σῶμα	τοῦ	Ἰησοῦ.	τότε
this man	having approached	[art.]	Pilate	asked for	the	body	of	Jesus	then

ὁ	Πιλᾶτος	ἐκέλευσεν	ἀποδοθῆναι.
[art.]	Pilate	ordered	to be given

CLOSE ENGLISH

This man approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given.

FLUENT ENGLISH

He went to Pilate and asked for Jesus’ body. Pilate ordered that it be given to him.

Matt. 27:59

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβὼν	τὸ	σῶμα	ὁ	Ἰωσὴφ	ἐνετύλιξεν	αὐτὸ	σινδόνι	καθαρᾷ,
and	having taken	the	body	[art.]	Joseph	wrapped	it	in linen	clean

CLOSE ENGLISH

And Joseph took the body and wrapped it in clean linen,

FLUENT ENGLISH

Joseph took the body and wrapped it in clean linen.

Matt. 27:60

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔθηκεν	αὐτὸ	ἐν	τῷ	καινῷ	αὐτοῦ	μνημείῳ	ὃ	ἐλατόμησεν	ἐν	τῇ
and	placed	it	in	the	new	of him	tomb	which	he cut	in	the

πέτρᾳ,	καὶ	προσκυλίσας	λίθον	μέγαν	τῇ	θύρᾳ	τοῦ	μνημείου
rock	and	having rolled	a stone	large	to the	entrance	of the	tomb

ἀπῆλθεν.
he went away

CLOSE ENGLISH

and placed it in his new tomb, which he had cut in the rock. After rolling a large stone to the tomb’s entrance, he went away.

FLUENT ENGLISH

He placed it in his own new tomb, which he had cut out of the rock. He rolled a large stone across the entrance and left.

Matt. 27:61

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ἐκεῖ	Μαριὰμ	ἡ	Μαγδαληνὴ	καὶ	ἡ	ἄλλη	Μαρία	καθήμεναι
were	now	there	Mary	the	Magdalene	and	the	other	Mary	sitting

ἀπέναντι	τοῦ	τάφου.
opposite	the	tomb

CLOSE ENGLISH

Now Mary Magdalene and the other Mary were there, sitting opposite the tomb.

FLUENT ENGLISH

Mary Magdalene and the other Mary were sitting there opposite the tomb.

SECTION NOTES

27:55-56. The women have followed from Galilee and served Jesus. The adopted name is Joseph, not Joses. The mother of Zebedee’s sons is unnamed; she is not supplied with a name from another account.

27:57-61. Joseph is described as rich, from Arimathea, and a disciple. He asks for the body, wraps it in clean linen, and places it in his own new rock-cut tomb. A large stone closes the entrance. Mary Magdalene and the other Mary remain opposite the tomb. Additional attendants or burial materials are not imported.

IV-MT-027 / Matthew 27:62-66

The sealed tomb

Matt. 27:62

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	δὲ	ἐπαύριον,	ἥτις	ἐστὶν	μετὰ	τὴν	παρασκευήν,	συνήχθησαν	οἱ
on the	now	next day	which	is	after	the	Preparation	gathered	the

ἀρχιερεῖς	καὶ	οἱ	Φαρισαῖοι	πρὸς	Πιλᾶτον
chief priests	and	the	Pharisees	before	Pilate

CLOSE ENGLISH

Now on the next day, which is after the Preparation, the chief priests and the Pharisees gathered before Pilate,

FLUENT ENGLISH

The next day, the day after Preparation, the chief priests and Pharisees went together to Pilate.

Matt. 27:63

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Κύριε,	ἐμνήσθημεν	ὅτι	ἐκεῖνος	ὁ	πλάνος	εἶπεν	ἔτι	ζῶν·
saying	sir	we remembered	that	that man	the	deceiver	said	still	living

Μετὰ	τρεῖς	ἡμέρας	ἐγείρομαι·
after	three	days	I am raised

CLOSE ENGLISH

saying, “Sir, we remembered that this deceiver said while still alive, ‘After three days I am raised.’

FLUENT ENGLISH

“Sir,” they said, “we remember that while he was still alive, this deceiver said, ‘After three days I will be raised.’

Matt. 27:64

Greek: adopted SBLGNT text. Word-order interlinear.

κέλευσον	οὖν	ἀσφαλισθῆναι	τὸν	τάφον	ἕως	τῆς	τρίτης	ἡμέρας,		
order	therefore	to be secured	the	tomb	until	the	third	day		
μήποτε	ἐλθόντες	οἱ	μαθηταὶ	αὐτοῦ	κλέψωσιν	αὐτὸν	καὶ	εἴπωσιν	τῷ	
lest	having come	the	disciples	of him	steal	him	and	say	to the	
λαῷ·	Ἠγέρθη	ἀπὸ	τῶν	νεκρῶν,	καὶ	ἔσται	ἡ	ἐσχάτη	πλάνη	χείρων
people	he was raised	from	the	dead	and	will be	the	last	deception	worse
τῆς	πρώτης.									
than the	first									

CLOSE ENGLISH

Therefore order the tomb to be secured until the third day, lest his disciples come and steal him and say to the people, ‘He was raised from the dead,’ and the last deception will be worse than the first.”

FLUENT ENGLISH

So order the tomb to be secured until the third day. Otherwise his disciples may come, steal him, and tell the people, ‘He has been raised from the dead.’ Then the last deception will be worse than the first.”

Matt. 27:65

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	αὐτοῖς	ὁ	Πιλᾶτος·	Ἔχετε	κουστωδίαν·	ὑπάγετε	ἀσφαλίσασθε	ὡς	
said	to them	[art.]	Pilate	you have	a guard	go	secure it	as	
οἴδατε.									
you know									

CLOSE ENGLISH

Pilate said to them, “You have a guard. Go, secure it as you know how.”

FLUENT ENGLISH

Pilate told them, “You have a guard. Go and make the tomb as secure as you can.”

Matt. 27:66

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	πορευθέντες	ἠσφαλίσαντο	τὸν	τάφον	σφραγίσαντες	τὸν	λίθον
they	and	having gone	secured	the	tomb	having sealed	the	stone

μετὰ	τῆς	κουστωδίας.
with	the	guard

CLOSE ENGLISH

And they went and secured the tomb, sealing the stone with the guard present.

FLUENT ENGLISH

They went and secured the tomb, sealing the stone and placing the guard there.

SECTION NOTES

27:62-64. The meeting is on the day after Preparation. “Deceiver” is the leaders’ description in their speech. Their recalled saying uses “after three days,” and their request uses “until the third day”; both expressions remain. The theft claim is a feared scenario in their request, not a narrator’s report that it happened.

27:65-66. The Greek “you have” can also be read as the command “take.” Both layers here select the indicative, leaving the guard’s prior availability and composition unspecified. Pilate tells them to secure the tomb. The final verse includes both sealing the stone and the guard’s participation; fluent placing the guard makes the closing security arrangement explicit.

IV-MT-028 / Matthew 28:1-20

The empty tomb and the final commission

The women and the angel

Matt. 28:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ὀψὲ	δὲ	σαββάτων,	τῇ	ἐπιφωσκούσῃ	εἰς	μίαν	σαββάτων,	ἦλθεν	
after	now	the Sabbath	at the	dawning	toward	first	of the week	came	
Μαριὰμ	ἡ	Μαγδαληνὴ	καὶ	ἡ	ἄλλη	Μαρία	θεωρῆσαι	τὸν	τάφον.
Mary	the	Magdalene	and	the	other	Mary	to observe	the	tomb

CLOSE ENGLISH

Now after the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to look at the tomb.

FLUENT ENGLISH

After the Sabbath, as the first day of the week dawned, Mary Magdalene and the other Mary went to see the tomb.

Matt. 28:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	σεισμὸς	ἐγένετο	μέγας·	ἄγγελος	γὰρ	κυρίου	καταβὰς
and	look	an earthquake	occurred	great	an angel	for	of the Lord	having descended
ἐξ	οὐρανοῦ	καὶ	προσελθὼν	ἀπεκύλισε	τὸν	λίθον	καὶ	ἐκάθητο
from	heaven	and	having approached	rolled away	the	stone	and	was sitting
ἐπάνω	αὐτοῦ.							
on	it							

CLOSE ENGLISH

And look, a great earthquake occurred, for an angel of the Lord descended from heaven, came forward, rolled away the stone, and sat on it.

FLUENT ENGLISH

Suddenly there was a great earthquake. An angel of the Lord came down from heaven, approached the tomb, rolled the stone away, and sat on it.

Matt. 28:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ἡ	εἰδέα	αὐτοῦ	ὡς	ἀστραπὴ	καὶ	τὸ	ἔνδυμα	αὐτοῦ	λευκὸν
was	now	the	appearance	of him	like	lightning	and	the	clothing	of him	white

ὡς	χιών.
like	snow

CLOSE ENGLISH

Now his appearance was like lightning, and his clothing white as snow.

FLUENT ENGLISH

His appearance was like lightning, and his clothes were white as snow.

Matt. 28:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπὸ	δὲ	τοῦ	φόβου	αὐτοῦ	ἐσείσθησαν	οἱ	τηροῦντες	καὶ	ἐγενήθησαν
from	and	the	fear	of him	were shaken	those	guarding	and	became

ὡς	νεκροί.
like	dead people

CLOSE ENGLISH

And from fear of him, those guarding were shaken and became like dead people.

FLUENT ENGLISH

The guards shook with fear of him and became like dead men.

SECTION NOTES

28:1. The first temporal expression is read as after the Sabbath, and the second as dawn on the first day of the week. A reading that places the visit at the evening beginning of that day is also possible; no exact clock time is supplied. The two occurrences of the Sabbath word serve different calendar functions: Sabbath and week. Mary Magdalene and the other Mary remain the two named visitors.

28:2-4. The angel rolls away the stone and sits on it. His appearance and clothing are compared to lightning and snow. The guards become like dead people, not literally dead. The narrative does not describe Jesus emerging from the tomb.

IV-MT-028 / Matthew 28:5-8

The message at the tomb

Matt. 28:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	ἄγγελος	εἶπεν	ταῖς	γυναιξίν·	Μὴ	φοβεῖσθε	ὑμεῖς,
answering	but	the	angel	said	to the	women	not	be afraid	you

οἶδα	γὰρ	ὅτι	Ἰησοῦν	τὸν	ἐσταυρωμένον	ζητεῖτε·
I know	for	that	Jesus	the one	having been crucified	you seek

CLOSE ENGLISH

But the angel answered and said to the women, “Do not you be afraid, for I know that you seek Jesus who was crucified.

FLUENT ENGLISH

The angel said to the women, “You need not be afraid. I know you are looking for Jesus, who was crucified.

Matt. 28:6

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἔστιν	ὧδε,	ἠγέρθη	γὰρ	καθὼς	εἶπεν·	δεῦτε	ἴδετε	τὸν	τόπον
not	he is	here	he was raised	for	just as	he said	come	see	the	place

ὅπου	ἔκειτο·
where	he lay

CLOSE ENGLISH

He is not here, for he was raised, just as he said. Come, see the place where he lay.

FLUENT ENGLISH

He is not here. He has been raised, just as he said. Come and see the place where he lay.

Matt. 28:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ταχὺ	πορευθεῖσαι	εἴπατε	τοῖς	μαθηταῖς	αὐτοῦ	ὅτι	Ἠγέρθη	ἀπὸ
and	quickly	having gone	tell	the	disciples	of him	that	he was raised	from

τῶν	νεκρῶν,	καὶ	ἰδοὺ	προάγει	ὑμᾶς	εἰς	τὴν	Γαλιλαίαν,	ἐκεῖ
the	dead	and	look	he goes ahead of	you	into	[art.]	Galilee	there

αὐτὸν	ὄψεσθε·	ἰδοὺ	εἶπον	ὑμῖν.
him	you will see	look	I told	you

CLOSE ENGLISH

And go quickly and tell his disciples that he was raised from the dead. And look, he goes ahead of you into Galilee; there you will see him. Look, I have told you.”

FLUENT ENGLISH

Go quickly and tell his disciples that he has been raised from the dead. He is going ahead of you to Galilee, and you will see him there. Remember, I have told you.”

Matt. 28:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπελθοῦσαι	ταχὺ	ἀπὸ	τοῦ	μνημείου	μετὰ	φόβου	καὶ	χαρᾶς
and	having departed	quickly	from	the	tomb	with	fear	and	joy

μεγάλης	ἔδραμον	ἀπαγγεῖλαι	τοῖς	μαθηταῖς	αὐτοῦ.
great	they ran	to report	to the	disciples	of him

CLOSE ENGLISH

And departing quickly from the tomb with fear and great joy, they ran to report to his disciples.

FLUENT ENGLISH

They hurried away from the tomb with fear and great joy and ran to tell his disciples.

SECTION NOTES

28:5-7. The angel addresses the women with an emphatic you. The repeated passive “was raised” is retained; no human actor is supplied. Verse 6 says where he lay without adding the Lord from another reading. The message directs the disciples to Galilee and promises that they will see Jesus there.

28:8. Fear and great joy accompany the women’s departure. Their run to report to the disciples completes the movement from the tomb.

IV-MT-028 / Matthew 28:9-10

Jesus meets the women

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.

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

28:9. 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. Verse 28:8 supplies their movement away from the tomb.

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.
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.

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.

IV-MT-028 / Matthew 28:11-15

The report of the guards

Matt. 28:11

Greek: adopted SBLGNT text. Word-order interlinear.

Πορευομένων	δὲ	αὐτῶν	ἰδού	τινες	τῆς	κουστωδίας	ἐλθόντες	εἰς	τὴν
going	now	they	look	some	of the	guard	having come	into	the

πόλιν	ἀπήγγειλαν	τοῖς	ἀρχιερεῦσιν	ἅπαντα	τὰ	γενόμενα.
city	reported	to the	chief priests	all	the things	having happened

CLOSE ENGLISH

Now while they were going, look, some of the guard came into the city and reported to the chief priests all that had happened.

FLUENT ENGLISH

While they were on their way, some of the guards went into the city and told the chief priests everything that had happened.

Matt. 28:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	συναχθέντες	μετὰ	τῶν	πρεσβυτέρων	συμβούλιόν	τε	λαβόντες
and	having gathered	with	the	elders	counsel	and	having taken

ἀργύρια	ἱκανὰ	ἔδωκαν	τοῖς	στρατιώταις
silver pieces	considerable	they gave	to the	soldiers

CLOSE ENGLISH

And gathering with the elders and taking counsel, they gave considerable silver to the soldiers,

FLUENT ENGLISH

The chief priests met with the elders and agreed on a plan. They gave the soldiers a large sum of money

Matt. 28:13

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Εἴπατε	ὅτι	Οἱ	μαθηταὶ	αὐτοῦ	νυκτὸς	ἐλθόντες	ἔκλεψαν
saying	say	[quotation]	the	disciples	of him	at night	having come	stole

αὐτὸν	ἡμῶν	κοιμωμένων·
him	we	sleeping

CLOSE ENGLISH

saying, “Say, ‘His disciples came at night and stole him while we were sleeping.’

FLUENT ENGLISH

and told them, “Say, ‘His disciples came during the night and stole him while we were asleep.’

Matt. 28:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	ἀκουσθῇ	τοῦτο	ἐπὶ	τοῦ	ἡγεμόνος,	ἡμεῖς	πείσομεν	αὐτὸν	καὶ
and	if	is heard	this	before	the	governor	we	will persuade	him	and

ὑμᾶς	ἀμερίμνους	ποιήσομεν.
you	free from worry	will make

CLOSE ENGLISH

And if this is heard before the governor, we will persuade him and make you free from worry.”

FLUENT ENGLISH

If the governor hears about this, we will persuade him and keep you out of trouble.”

Matt. 28:15

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	λαβόντες	τὰ	ἀργύρια	ἐποίησαν	ὡς	ἐδιδάχθησαν.	Καὶ
they	and	having taken	the	silver pieces	did	as	they were instructed	and

διεφημίσθη	ὁ	λόγος	οὗτος	παρὰ	Ἰουδαίοις	μέχρι	τῆς	σήμερον
was spread abroad	the	account	this	among	Jews	until	the	today

ἡμέρας.
day

CLOSE ENGLISH

And they took the silver and did as they were instructed. And this account was spread among Jews until this day.

FLUENT ENGLISH

The soldiers took the money and did as they were instructed. This story has circulated among the Jews to this day.

SECTION NOTES

28:11-13. Some of the guard report to the chief priests, who consult with the elders and pay the soldiers. The words about theft during sleep are the account they are instructed to tell, not the narrator’s explanation of the empty tomb.

28:14-15. The promise is to persuade the governor and relieve the soldiers’ worry if the story reaches him; no further payment to the governor is stated. “To this day” belongs to the narrator’s time, not to the date of this translation. The report’s circulation among Jews is retained in its narrative scope without turning it into a claim about every Jewish person.

IV-MT-028 / Matthew 28:16-20

Authority, disciples, and abiding presence

Matt. 28:16

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	δὲ	ἕνδεκα	μαθηταὶ	ἐπορεύθησαν	εἰς	τὴν	Γαλιλαίαν	εἰς	τὸ	ὄρος
the	now	eleven	disciples	went	into	[art.]	Galilee	to	the	mountain

οὗ	ἐτάξατο	αὐτοῖς	ὁ	Ἰησοῦς,
where	directed	them	[art.]	Jesus

CLOSE ENGLISH

Now the eleven disciples went to Galilee, to the mountain where Jesus had directed them,

FLUENT ENGLISH

The eleven disciples went to Galilee, to the mountain where Jesus had told them to go.

Matt. 28:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδόντες	αὐτὸν	προσεκύνησαν,	οἱ	δὲ	ἐδίστασαν.
and	having seen	him	they worshiped	some	but	doubted

CLOSE ENGLISH

and seeing him, they worshiped him, but some doubted.

FLUENT ENGLISH

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

28:16. The eleven go to the mountain in Galilee designated by Jesus. No mountain name, extra audience, or separate ascension scene is supplied.

28:17-20. Verse 28:17 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.

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.