

◀▶ **Side by Side of:**

**The English Translations of  
World English Bible 2020  
American Standard Version Bible 1901  
King James Version Bible 1611**

**Next to the Koine Greek:  
Westcott and Hort Critical Text 1881  
Stephanus Textus Receptus 1550**

**with notes**

**Book of Matthew**

**Compiled by Michael Gibson**

Version Draft 4L

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## Bible citation information and copyrights

**This publication contains:**

**The Free and public domain WEB, ASV, KJV and two of the most common distribution of Koine Greek Gospel Bibles.**

This work is compiled by Michael Gibson in 2023-2024

If not noted, verses will always be in order of WEB, ASV, KJV, and Critical Koine Greek text.

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## The Good News According to Matthew

# Matthew

### Matthew 1

#### WEB

1 The book of the genealogy of **Jesus** Christ, the son of David, the son of Abraham.

#### ASV

1 The book of the generation of **Jesus** Christ, the son of David, the son of Abraham.

#### KJV

1 The book of the generation of **Jesus** Christ, the son of David, the son of Abraham.

#### Westcott and Hort Critical Text 1881

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ | Δαυῖδ | Δαυειδ | υἱοῦ Ἀβραάμ.

#### Stephanus Textus Receptus 1550

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ

[☆ Isaiah 7:14]

Therefore the **Lord** himself will give you a sign. Behold, the virgin will conceive, and bear a son, and shall call his name Immanuel.

[✍ Note:] The Gospel of Matthew is a biography and begins with a genealogy that explains **Jesus**' (Ἰησοῦς) origins and traces his ancestors, most notably David (Δαυῖδ) due to prophesy.

Ἰησοῦς = Iêsous = **Jesus**

Χριστός = Christos = **Christ**

By changing (Ἰησοῦς or Ἰησοῦς) to (Ἰησοῦ), '**Jesus**' becomes 'of **Jesus**' or the previous item belonging to **Jesus**. In this case, "genealogy of **Jesus**". In modern English we would often write "**Jesus**' genealogy"

Χριστός is also changed to Χριστοῦ, as it is **Jesus**' title and part of what the genealogy belongs to.

[☆ Jeremiah 23:5]

"Behold, the days come," says Yahweh, "that I will raise to David a righteous Branch, and he will reign as king and deal wisely, and will execute justice and righteousness in the land.

[📖 Note:]

Βίβλος = book, roll, or record

γενέσεως = genealogy or generation. Sometimes used as "birth"

Most common Greek Biblical renderings of David are Δαυῖδ, Δαβίδ, Δαυῖδ, Δαυειδ, and Δαυίδης

I see some WH1881 distributions with Δαυῖδ and others with Δαυειδ. Both included in [bars](#) for this document.

TR consistent with Δαβίδ and differs from the earliest authorities.

Literal word for word:

Book genealogy of Jesus Christ, son of David, son of Abraham.

WEB

2 Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers.

ASV

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

KJV

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ

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WEB

3 Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram.

ASV

3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram;

KJV

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Westcott and Hort Critical Text 1881

3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ,

Stephanus Textus Receptus 1550

3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ· Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ

◀▶ Matthew 1:2

[📖 Note:]

“ὃς ἐγέννησεν τὸν” loosely translates to “then fathered the” or simplified as “begat”

Ἀβραὰμ ▶ Abraam ▶ Abraham ('high father')

Ἰσαὰκ = Isaac

Ἰακώβ = Jacob

καὶ = and

τοὺς = of the (plural noun coming)

ἀδελφοὺς = brothers

αὐτοῦ = of his

[🔧 Note:]

Even the YLT is not super literal.

Literal word for word:

Abraham then fathered the Isaac, Isaac then fathered the Jacob, Jacob then fathered the Judah and of the brothers of his.

◀▶ Matthew 1:3

[Ruth 4:18-19]

Now this is the history of the generations of Perez: Perez became the father of Hezron, and Hezron became the father of Ram, and Ram became the father of Amminadab,

[🔧 Note:]

Judah / Ἰούδας from the Hebrew name Yehuda, means “praise” or “praised”.

Ἀράμ = Aram

- Greek = Aram

- Hebrew = Ram

- ASV, WEB, and YLT chooses the Hebrew form because of the choice in the book of Ruth that his verse mirrors.

KJV and DTB chooses the Greek spelling of Esrom over the Hebrew spelling, Hezron.

WEB

4 Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon.

ASV

4 and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;

KJV

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Westcott and Hort Critical Text 1881

4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,

Stephanus Textus Receptus 1550

4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννησεν τὸν Σαλμών

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WEB

5 Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse.

ASV

5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;

KJV

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Westcott and Hort Critical Text 1881

5 Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ῥούθ, Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

Stephanus Textus Receptus 1550

5 Σαλμών δὲ ἐγέννησεν τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ῥούθ· Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαί

◀▶ Matthew 1:4

[Ruth 4:20-21]

and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon, and Salmon became the father of Boaz, and Boaz became the father of Obed,

◀▶ Matthew 1:5

[☆ Isaiah 11:1]

“And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.”

[Ruth 4:22]

and Obed became the father of Jesse, and Jesse became the father of David.

[📖 Note:]

Salmon = Σαλμών

[✍ Note:]

The differences in Boaz and Booz are not the difference in Greek vs Hebrew but the copied name in the Greek that is thought to be authority.

WEB

6 Jesse became the father of King David. David became the father of Solomon by her who had been Uriah's wife.

ASV

6 and Jesse begat David the king. And David begat Solomon of her that had been the wife of Uriah;

KJV

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαβιδ τὸν βασιλέα· Δαβιδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου

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WEB

7 Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa.

ASV

7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;

KJV

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

Westcott and Hort Critical Text 1881

7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,

Stephanus Textus Receptus 1550

Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησεν τὸν Ἀσά

◀▶ Matthew 1:6

[✦ Isaiah 11:10]

It will happen in that day that the nations will seek the root of Jesse, who stands as a banner of the peoples; and his resting place will be glorious.

[✍ Note:]

KJV adds the second king (βασιλεὺς) that was never in the older Greek, but is in the Textus Receptus 1550 and the Majority Text.

Even though the second βασιλεὺς is in the Majority Text, the WEB bible recognizes this a leaves it out.

◀▶ Matthew 1:7

[✍ Note:]

Different Bibles alter between Asa or Asaph  
WEB, ASV, and KJV all uses Asa because of the Hebrew.

Majority Texts and Textus Receptus also render the Greek Ἀσά (Asa).

Ἀσάφ Greek = Asaph  
אסא Hebrew = Asa

Asa is a gender-neutral name of Hebrew origin, meaning "doctor" and "healer."

WEB

8 Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah.

ASV

8 and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;

KJV

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

8 Ἀσὰ δὲ ἐγέννησεν τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν

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WEB

9 Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah.

ASV

9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;

KJV

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

Westcott and Hort Critical Text 1881

9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκιάν,

Stephanus Textus Receptus 1550

9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ· Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ· Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκιάν

◀▶ Matthew 1:8

[📖 Note:]

Jehoshaphat = Ἰωσαφάτ

None of the Greek text start the sentence with the word 'and' – added by many translations for English readability.

[✍ Note:]

Asa stomped out idolatry in Judah. He kept peace after concluding a battle with Zerah of Ethiopia in the 10th year of his reign, there was peace in Judah (2 Chronicles 14:1,9) until the 36th year of Asa's reign (2 Chronicles 16:1).

◀▶ Matthew 1:9

[📖 Note:]

Ὀζίας = Uzziah

[✍ Note:]

Uzziah was 16 years old when he became king, and he reigned in Jerusalem 52 years.

[✍ Note]

Once again KJV goes with Greek spellings:

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;



WEB

10 Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah.

ASV

10 and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah;

KJV

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

Westcott and Hort Critical Text 1881

10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμῶς, Ἀμῶς δὲ ἐγέννησεν τὸν | Ἰωσειάν | Ἰωσίαν |,

Stephanus Textus Receptus 1550

10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμῶν· Ἀμῶν δὲ ἐγέννησεν τὸν Ἰωσίαν

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WEB

11 Josiah became the father of Jechoniah and his brothers at the time of the exile to Babylon.

ASV

11 and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

KJV

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 1:10

[📖 Note:]

Μανασσῆ = Manasseh  
Ἀμῶς = Amon

[✍ Note:]

Josiah / Ἰωσίας  
Phonetic Spelling: (ee-o-see'-as)

Spelled two ways in ancient Greek texts Ἰωσειάν or Ἰωσίαν

◀▶ Matthew 1:11

[✍ Note:]

KJV says "carried away"  
ASV has "carrying away"  
but Greek word metoikesia [μετοικεσίας] is also interpreted as removal, or forced removal, or exile.

So Greek "τῆς μετοικεσίας Βαβυλῶνος" is best translated to "the exile [to] Babylon"

WEB

12 After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel.

ASV

12 And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel;

KJV

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ

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WEB

13 Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor.

ASV

13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

KJV

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

Westcott and Hort Critical Text 1881

13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἄζωρ,

Stephanus Textus Receptus 1550

13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακείμ· Ἐλιακείμ δὲ ἐγέννησεν τὸν Ἄζωρ

◀▶ Matthew 1:12

[Ezra 3:2]

Then Jeshua the son of Jozadak stood up with his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers, and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the law of Moses the man of God.

[📖 Note:]

Μετὰ = Meta = After

Βαβυλῶνος = Babylon / Babylonian

[✍ Note:]

Σαλαθιήλ  
Greek Salathiel,  
Hebrew Shealtiel.

◀▶ Matthew 1:13

[✍ Note:]

Zerubbabel was the governor of Judaea under whom the rebuilding of the Jewish Temple at Jerusalem took place.

WEB

14 Azor became the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud.

ASV

14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

KJV

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

Westcott and Hort Critical Text 1881

14 Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδῶκ, Σαδῶκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ,

Stephanus Textus Receptus 1550

14 Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδῶκ· Σαδῶκ δὲ ἐγέννησεν τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ

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WEB

15 Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob.

ASV

15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

KJV

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

Westcott and Hort Critical Text 1881

15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,

Stephanus Textus Receptus 1550

15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν· Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ

◀▶ Matthew 1:14

[📖 Note:]

Ἀζὼρ = Azor

Σαδῶκ = Sadoc or Zadok

Ἀχίμ = Achim

[🔧 Note:]

English: Azor

Hebrew: אִיצָר, 'helper';

Greek: Ἀζὼρ, Azóres

◀▶ Matthew 1:15

[🔧 Note:]

Fourteen generations and aligns with number 14 that is also the Hebrew number of David.

[📖 Note:]

Ἐλιοῦδ = Eliud

δὲ = then

ἐγέννησεν = fathered

τὸν = the

Ἐλεάζαρ = Eleazar

Ματθάν = Matthan

δὲ = then

ἐγέννησεν = fathered

τὸν = the

Ἰακώβ = Jacob

WEB

16 Jacob became the father of Joseph, the husband of Mary, from whom was born **Jesus**, who is called Christ.

ASV

16 and Jacob begat Joseph the husband of Mary, of whom was born **Jesus**, who is called Christ.

KJV

16 And Jacob begat Joseph the husband of Mary, of whom was born **Jesus**, who is called Christ.

Westcott and Hort Critical Text 1881

16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Stephanus Textus Receptus 1550

16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός

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WEB

17 So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

ASV

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

KJV

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβιδ γενεαὶ δεκατέσσαρες καὶ ἀπὸ Δαβιδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες

◀▶ Matthew 1:16

see:

[Matthew 13:55]

[📖 Note:]

Ἰακώβ = Jacob

Ἰωσήφ = Joseph

Ἰησοῦς = "**Jesus**" means "Salvation"

Μαρίας = Mary

Χριστός = Christ

◀▶ Matthew 1:17

[🔪 Note:]

The numbers may be linked to Daniel 9:24–27, which states that seventy weeks of years, or 490 years, would pass between the restoration of Jerusalem and the coming of the messiah. Since generations were commonly placed at 35 years, this means exactly 14 generations.

## WEB

18 Now the birth of **Jesus** Christ was like this: After his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit.

## ASV

18 Now the birth of **Jesus** Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.

## KJV

18 Now the birth of **Jesus** Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

### Westcott and Hort Critical Text 1881

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν· μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοῦς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

### Stephanus Textus Receptus 1550

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου

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## WEB

19 Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly.

## ASV

19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily.

## KJV

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

### Westcott and Hort Critical Text 1881

19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν.

### Stephanus Textus Receptus 1550

19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν

## ◀▶ Matthew 1:18

[✠ Isaiah 7:14]

[↪ Luke 1:27-35]

27 to a virgin pledged to be married to a man whose name was Joseph, of David's house. The virgin's name was Mary.

28 Having come in, the angel said to her, "Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!"

[↪ Luke 2:5]

to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

[📖 Note:]

Τοῦ δὲ = Of the then = Now the

γένεσις = Birth, Or, génesis, "creation, beginning, origin" Or generation/genealogy: as in Matthew 1:1

Μαρία = Maria = Mary

Μαρίας (gen sg fem) = Marias = Mary

## ◀▶ Matthew 1:19

[📖 Note:]

δίκαιος = righteous, just, impartial

Ἰωσήφ = Joseph

λάθρα = secretly, privily

ἀπολύσαι = to release (forgive, grant clemency); divorce, send away - to loose; to release from a tie or burden.

WEB

20 But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, don’t be afraid to take to yourself Mary as your wife, for that which is conceived in her is of the Holy Spirit.

ASV

20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

KJV

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Westcott and Hort Critical Text 1881

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοῦ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαυίδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου·

Stephanus Textus Receptus 1550

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοῦ, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαβίδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου

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WEB

21 She shall give birth to a son. You shall name him **Jesus**, for it is he who shall save his people from their sins.”

ASV

21 And she shall bring forth a son; and thou shalt call his name **Jesus**; for it is he that shall save his people from their sins.

KJV

21 And she shall bring forth a son, and thou shalt call his name **Jesus**: for he shall save his people from their sins.

Westcott and Hort Critical Text 1881

21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

Stephanus Textus Receptus 1550

21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν

◀▶ Matthew 1:20

[📝 Note:]

ἄγγελος [messenger] κυρίου [lord]. Angel is Greek for messenger. The name we give angels, thus denotes their function, not their nature. They are spiritual creatures of God, formed to serve Him.

ἄγγελος ▶ ángelos ▶ angel

[📖 Luke 1:35]

35 The angel answered her, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of **God**.

◀▶ Matthew 1:21

[📝 Note:]

ὄνομα αὐτοῦ Ἰησοῦν  
=  
name him **Jesus**

ἀπὸ = from, away

ἁμαρτιῶν = sin

WEB

22 Now all this has happened that it might be fulfilled which was spoken by the **Lord** through the prophet, saying,

ASV

22 Now all this is come to pass, that it might be fulfilled which was spoken by the **Lord** through the prophet, saying,

KJV

22 Now all this was done, that it might be fulfilled which was spoken of the **Lord** by the prophet, saying,

Westcott and Hort Critical Text 1881

22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ **κυρίου** διὰ τοῦ προφήτου λέγοντος,

Stephanus Textus Receptus 1550

22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ **κυρίου** διὰ τοῦ προφήτου λέγοντος,

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WEB

23 “Behold, the virgin shall be with child, and shall give birth to a son. They shall call his name Immanuel,” which is, being interpreted, “**God** with us.”

ASV

23 Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, **God** with us.

KJV

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **God** with us.

Westcott and Hort Critical Text 1881

23 Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ **θεός**.

Stephanus Textus Receptus 1550

23 Ἴδού, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ **θεός**

◀▶ Matthew 1:22

[📖 Note:]

**Κυρίου** = kyrios = **Lord**

τοῦ προφήτου = of the prophet

for reference:

**Θεός** = Theos = **God**

◀▶ Matthew 1:23

[✦ Isaiah 7:14]

Therefore the Lord himself will give you a sign. Behold, the virgin will conceive, and bear a son, and shall call his name Immanuel.

[↔ Luke 1:27]

27 to a virgin pledged to be married to a man whose name was Joseph, of David's house. The virgin's name was Mary.

[📖 Note:]

Ἴδου = idou = Behold, Look!, See!  
παρθένος = parthenos = virgin

WEB

24 Joseph arose from his sleep, and did as the angel of the **Lord** commanded him, and took his wife to himself;

ASV

24 And Joseph arose from his sleep, and did as the angel of the **Lord** commanded him, and took unto him his wife;

KJV

24 Then Joseph being raised from sleep did as the angel of the **Lord** had bidden him, and took unto him his wife:

Westcott and Hort Critical Text 1881

24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος **κυρίου** καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·

Stephanus Textus Receptus 1550

24 διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος **κυρίου** καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ

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WEB

25 and didn't know her sexually until she had given birth to her firstborn son. He named him **Jesus**.

ASV

25 and knew her not till she had brought forth a son: and he called his name **Jesus**.

KJV

25 And knew her not till she had brought forth her firstborn son: and he called his name **Jesus**.

Westcott and Hort Critical Text 1881

25 καὶ οὐκ ἐγίνωσεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ **Ἰησοῦν**.

Stephanus Textus Receptus 1550

25 καὶ οὐκ ἐγίνωσεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ **Ἰησοῦν**

◀▶ Matthew 1:24

[📖 Note:]

ἐγερθεὶς = wake, arose  
Ἰωσήφ = Joseph  
ἀπὸ = from  
ὕπνου = sleep

ἄγγελος κυρίου

=

**Angel/Messenger** of the **Lord**

◀▶ Matthew 1:25

[🔪 Note:]

English **Jesus**, (Jee-zus)  
Greek **Ἰησοῦ** (Yašoos) ::  
Aramaic (Yēšūʿ) ::  
Biblical Hebrew **יֵשׁוּעַ** (Yēšūaʿ),

“know” is another reference to sexual activity.

‘firstborn’ is not in the original Greek text. This was added much later. Majority of modern translations do not include this either. KJV and WEB keep the added word as it is in the Textus Receptus.



## Matthew 2

### WEB

1 Now when **Jesus** was born in Bethlehem of Judea in the days of King Herod, behold, wise men from the east came to Jerusalem, saying,

### ASV

1 Now when **Jesus** was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

### KJV

1 Now when **Jesus** was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

### Westcott and Hort Critical Text 1881

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα

### Stephanus Textus Receptus 1550

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα

### [✦ Micah 5:2]

But you, Bethlehem Ephrathah, being small among the clans of Judah, out of you one will come out to me that is to be ruler in Israel; whose goings out are from of old, from ancient times.

### [🔪 Note:]

Herod the Great (ruled 37-4 B.C.) Super powerful client king answerable to Rome. Father and grandfather to the other ruling Herods that came afterward.

### [📖 Luke 2:4-7]

4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David;  
5 to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.  
6 While they were there, the day had come for her to give birth.  
7 She gave birth to her firstborn son. She wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn.

### [📖 Note:]

Βηθλέεμ = Bethlehem  
Ἰουδαίας = Judaea

Ἡρώδου τοῦ βασιλέως  
=  
Herod the King

ἰδοὺ μάγοι = behold Magi (wisemen)

Ἱεροσόλυμα = Jerusalem

All the shown translations translate Τοῦ δὲ (The[possessive] then) to “now”

WEB

2 “Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him.”

ASV

2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

KJV

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Westcott and Hort Critical Text 1881

2 λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

Stephanus Textus Receptus 1550

2 λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ

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WEB

3 When King Herod heard it, he was troubled, and all Jerusalem with him.

ASV

3 And when Herod the king heard it, he was troubled, and all Jerusalem with him.

KJV

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Westcott and Hort Critical Text 1881

3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,

Stephanus Textus Receptus 1550

3 ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ

◀▶ Matthew 2:2

[✳ Numbers 24:17]

I see him, but not now. I see him, but not near. A star will come out of Jacob. A scepter will rise out of Israel, and shall strike through the corners of Moab, and crush all the sons of Sheth.

[✍ Note:]

The reference to the star makes some speculate that the magi (μάγοι) or “wise men” were astrologers

[📖 Note:]

βασιλεὺς τῶν Ἰουδαίων  
=  
King of the Jews

◀▶ Matthew 2:3

[↪ Luke 2:11]

For there is born to you today, in David’s city, a Savior, who is Christ the Lord.

[📖 Note:]

βασιλεὺς = King  
Ἡρώδης = Herod  
Ἱεροσόλυμα = Jerusalem  
μετ' αὐτοῦ = with him

[✍ Note:]

Critical Text read “King Herod” while Textus Receptus reads “Herod the King”. Interestingly, WEB uses the Critical Text while ASV falls back to the more familiar.

WEB

4 Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born.

ASV

4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

KJV

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Westcott and Hort Critical Text 1881

4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.

Stephanus Textus Receptus 1550

4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται

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WEB

5 They said to him, "In Bethlehem of Judea, for this is written through the prophet,

ASV

5 And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,

KJV

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 2:4

[Malachi 2:7]

For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Yahweh of Armies.

◀▶ Matthew 2:5

[Note:]

Βηθλέεμ = Bethlehem

τῆς = [of] the

Ἰουδαίας = Judaea

τοῦ = of the

Προφήτου = prophet

## WEB

6 'You Bethlehem, land of Judah, are in no way least among the princes of Judah; for out of you shall come a governor who shall shepherd my people, Israel.'"

## ASV

6 And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel.

## KJV

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

## Westcott and Hort Critical Text 1881

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

## Stephanus Textus Receptus 1550

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

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## WEB

7 Then Herod secretly called the wise men, and learned from them exactly what time the star appeared.

## ASV

7 Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

## JKV

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

## Westcott and Hort Critical Text 1881

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

## Stephanus Textus Receptus 1550

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος

## ◀▶ Matthew 2:6

[✦ Micah 5:2-4]

But you, Bethlehem Ephrathah, being small among the clans of Judah, out of you one will come out to me that is to be ruler in Israel; whose goings out are from of old, from ancient times. Therefore he will abandon them until the time that she who is in labor gives birth. Then the rest of his brothers will return to the children of Israel. He shall stand, and shall shepherd in the strength of Yahweh, in the majesty of the name of Yahweh his God: and they will live, for then he will be great to the ends of the earth.

## ◀▶ Matthew 2:7

[🔪 Note:]

μάγους Greek Magi translated to "wise men". The (magoi) are people that are one or more of the following trades: teachers, scientists, physicians, astrologers.

## WEB

8 He sent them to Bethlehem, and said, "Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him."

## ASV

8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

## KJV

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

## Westcott and Hort Critical Text 1881

8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

## Stephanus Textus Receptus 1550

8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε ἀπαγγείλατέ μοι ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ

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## WEB

9 They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them until it came and stood over where the young child was.

## ASV

9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

## KJV

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

## Westcott and Hort Critical Text 1881

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

## Stephanus Textus Receptus 1550

9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ, ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἕστη ἐπάνω οὗ ἦν τὸ παιδίον

## Matthew 2:8

### [Note:]

καὶ = and

πέμψας = send, sent

αὐτοὺς = them (plural)

εἰς = in, into

Βηθλέεμ = Bethlehem

εἶπεν = say, speak, said

παιδίου = little child or infant

προσκυνήσω = I worship

### [Note:]

Bethlehem lies south of the city of Jerusalem, in the fertile limestone hill country of the Holy Land. People have believed that at the place where the Church of the Nativity, Bethlehem, now stands is where **Jesus** was born.

## Matthew 2:9

### [Note:]

Βασιλέως = king or ruler

καὶ = kai =and

ἰδοὺ = idou =behold

ὁ = o =the

ἀστὴρ = aster or astir =star

WEB

10 When they saw the star, they rejoiced with exceedingly great joy.

ASV

10 And when they saw the star, they rejoiced with exceeding great joy.

KJV

10 When they saw the star, they rejoiced with exceeding great joy.

Westcott and Hort Critical Text 1881

10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

Stephanus Textus Receptus 1550

10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα

---

WEB

11 They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.

ASV

11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

KJV

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 2:10

[📖 Note:]

ὃς = when

τὸν = the

ἀστέρα = astra = star

◀▶ Mathew 2:11

[☆ Isaiah 60:6]

A multitude of camels will cover you, the dromedaries of Midian and Ephah. All from Sheba will come. They will bring gold and frankincense, and will proclaim the praises of **Yahweh**.

WEB

12 Being warned in a dream not to return to Herod, they went back to their own country another way.

ASV

12 And being warned of **God** in a dream that they should not return to Herod, they departed into their own country another way.

KJV

12 And being warned of **God** in a dream that they should not return to Herod, they departed into their own country another way.

Westcott and Hort Critical Text 1881

12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

Stephanus Textus Receptus 1550

12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν

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WEB

13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

ASV

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

KJV

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ, ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό

◀▶ Matthew 2:12

[📖 Note:]

καὶ = and  
χρηματισθέντες = warned  
κατ' = down from  
ὄναρ = [a] dream

[✍ Note]

The word '**God**' (Theos) is not in the Greek text. It is being implied that it was of heavenly origin.

◀▶ Matthew 2:13

[📖 Note:]

Ἀναχωρησάντων = I retire, return, depart, or withdraw

γὰρ = for  
Ἡρώδης = Herod  
ζητεῖν = seek  
τὸ = the  
παιδίον = child

ἀπολέσαι = destroy  
αὐτό = him

WEB

14 He arose and took the young child and his mother by night and departed into Egypt,

ASV

14 And he arose and took the young child and his mother by night, and departed into Egypt;

KJV

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον

---

WEB

15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son."

ASV

15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

KJV

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 2:14

[📖 Note:]

μητέρα = a mother

νυκτὸς = the night, night-time

◀▶ Matthew 2:15

[📖 Note:]

Αἴγυπτου is a country occupying northeast Africa, now Egypt.

[✠ Hosea 11:1]

"When Israel was a child, then I loved him, and called my son out of Egypt.



## WEB

16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men.

## ASV

16 Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wrath, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men.

## KJV

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

## Westcott and Hort Critical Text 1881

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

## Stephanus Textus Receptus 1550

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσιν τοῖς ὄριοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων

---

## WEB

17 Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

## ASV

17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

## KJV

17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

## Westcott and Hort Critical Text 1881

17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,

## Stephanus Textus Receptus 1550

17 τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου λέγοντος

## ◀▶ Matthew 2:16

### [📖 Note:]

Τότε = Then

Ἡρώδης = Herod

ἠκρίβωσεν = learn, examine carefully, inquire strictly

ἐθυμώθη λίαν = he got very angry

## ◀▶ Matthew 2:17

### [📖 Note:]

Τότε = Then

ἐπληρώθη = fulfill, complete

τὸ = the

ῥηθὲν = speak, spoken

τότε ἐπληρώθη τὸ ῥηθὲν

=

Then fulfilled the spoken

WEB

18 “A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children; she wouldn’t be comforted, because they are no more.”

ASV

18 A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

KJV

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Westcott and Hort Critical Text 1881

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμος πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσὶν.

Stephanus Textus Receptus 1550

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνος καὶ κλαυθμὸς καὶ ὄδυρμος πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσὶν

---

WEB

19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying,

ASV

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

KJV

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Westcott and Hort Critical Text 1881

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ

Stephanus Textus Receptus 1550

Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ, ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ

◀▶ Matthew 2:18

[✦ Jeremiah 31:15]

Yahweh says: “A voice is heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children. She refuses to be comforted for her children, because they are no more.”

◀▶ Matthew 2:19

[📖 Note:]

Greek actually reads:  
Τελευτήσαντος = Dead  
δὲ = then  
τοῦ = the  
Ἡρώδου = Herod  
ἰδοὺ = behold  
ἄγγελος = angel/messenger  
κυρίου = [of] Lord  
φαίνεται = appeared  
κατ' = in, through, during  
ὄναρ = dream  
τῷ = to  
Ἰωσήφ = Joseph  
ἐν = in, into  
Αἰγύπτῳ = Egypt

WEB

20 "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

ASV

20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

KJV

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

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WEB

21 He arose and took the young child and his mother, and came into the land of Israel.

ASV

21 And he arose and took the young child and his mother, and came into the land of Israel.

KJV

21 And he arose, and took the young child and his mother, and came into the land of Israel.

Westcott and Hort Critical Text 1881

21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ.

Stephanus Textus Receptus 1550

21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ ἦλθεν εἰς γῆν Ἰσραὴλ

◀▶ Matthew 2:20

[📖 Note:]

λέγων, = Saying

Ἐγερθεὶς = Arise

παράλαβε = take, received, remove

τὸ = the

παιδίον = young child

καὶ = and

τὴν = the

μητέρα = mother

αὐτοῦ = of his

◀▶ Matthew 2:21

[📖 Note:]

Ἰσραὴλ = Israel

WEB

22 But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee,

ASV

22 But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned of **God** in a dream, he withdrew into the parts of Galilee,

KJV

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of **God** in a dream, he turned aside into the parts of Galilee:

Westcott and Hort Critical Text 1881

22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

Stephanus Textus Receptus 1550

22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας

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WEB

23 and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets that he will be called a Nazarene.

ASV

23 and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

KJV

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Westcott and Hort Critical Text 1881

23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

Stephanus Textus Receptus 1550

23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται

◀▶ Matthew 2:22

[✎ Note:]

Herod Archelaus (ruled 4 B.C.-A.D. 6) - One of Herod the Great's three ruling sons. Received one-half of his father's territory, the area surrounding and near Jerusalem (Judea and Samaria).

The word God, Theos, is not in the Greek for this verse.

◀▶ Matthew 2:23

[✎ Judges 13:5]

for, behold, you shall conceive and give birth to a son. No razor shall come on his head, for the child shall be a Nazirite to God from the womb. He shall begin to save Israel out of the hand of the Philistines."

[✎ Note:]

The phrase "he will be called a Nazarene" does not occur in the Old Testament prophets.

[↪ John 1:45-46]

45 Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

46 Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

### Matthew 3.

WEB

1 In those days, John the Baptizer came, preaching in the wilderness of Judea, saying,

ASV

1 And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying,

KJV

1 In those days came John the Baptist, preaching in the wilderness of Judaea,

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

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WEB

2 "Repent, for the Kingdom of Heaven is at hand!"

ASV

2 Repent ye; for the kingdom of heaven is at hand.

KJV

2 And saying, Repent ye: for the kingdom of heaven is at hand.

Westcott and Hort Critical Text 1881

2 [καὶ] λέγων, Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

Stephanus Textus Receptus 1550

2 καὶ λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν

[Note:]

ἐν = in

τῇ = the

ἐρήμῳ = wilderness

τῆς = of the

Ἰουδαίας = Judea

◀▶ Matthew 3:2

[☆ Daniel 2:44]

"In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, nor will its sovereignty be left to another people; but it will break in pieces and consume all these kingdoms, and it will stand forever.

WEB

3 For this is he who was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, make the way of the Lord ready! Make his paths straight!"

ASV

3 For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight.

KJV

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Westcott and Hort Critical Text 1881

3 οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Stephanus Textus Receptus 1550

3 οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου λέγοντος Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ

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WEB

4 Now John himself wore clothing made of camel's hair with a leather belt around his waist. His food was locusts and wild honey.

ASV

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

KJV

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Westcott and Hort Critical Text 1881

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

Stephanus Textus Receptus 1550

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον

◀▶ Matthew 3:3

[✠ Isaiah 40:3]

The voice of one who calls out, "Prepare the way of Yahweh in the wilderness! Make a level highway in the desert for our God.

[↪ Luke 1:76]

And you, child, will be called a prophet of the Most High; for you will go before the face of the Lord to prepare his ways,

◀▶ Matthew 3:4

[↪ Mark 1:6]

John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey.

[📖 Note:]

Αὐτὸς = He

δὲ ὁ

=

Now, but the, then the, when the

Ἰωάννης = John

εἶχεν = he had

τὸ = the

ἔνδυμα = garment, clothing

WEB

5 Then people from Jerusalem, all of Judea, and all the region around the Jordan went out to him.

ASV

5 Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan;

KJV

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

---

WEB

6 They were baptized by him in the Jordan, confessing their sins.

ASV

6 and they were baptized of him in the river Jordan, confessing their sins.

KJV

6 And were baptized of him in Jordan, confessing their sins.

Westcott and Hort Critical Text 1881

6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

Stephanus Textus Receptus 1550

καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν

◀▶ Mathew 3:5

[Note:]

τότε = then

ἐξεπορεύετο = went from, went out (travel)

Ἱεροσόλυμα = Jerusalem

Ἰουδαία = Judaea

Ἰορδάνου = Jordan

◀▶ Matthew 3:6

[Note:]

Ἰορδάνῃ = Jordan

ἐξομολογούμενοι = confess

ἁμαρτίας = sins

WEB

7 But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath to come?"

ASV

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

KJV

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Westcott and Hort Critical Text 1881

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

Stephanus Textus Receptus 1550

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

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WEB

8 Therefore produce fruit worthy of repentance!

ASV

8 Bring forth therefore fruit worthy of repentance:

KJV

8 Bring forth therefore fruits meet for repentance:

Westcott and Hort Critical Text 1881

8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·

Stephanus Textus Receptus 1550

8 ποιήσατε οὖν καρπούς ἄξιους τῆς μετανοίας

◀▶ Matthew 3:7

[Note:]

John saw them as the distorters and abusers of the law.

◀▶ Matthew 3:8

[Note:]

ποιήσατε = make, produce  
οὖν = therefore  
καρπὸν = fruit  
μετανοίας = repentance



WEB

9 Don't think to yourselves, 'We have Abraham for our father,' for I tell you that **God** is able to raise up children to Abraham from these stones.

ASV

9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that **God** is able of these stones to raise up children unto Abraham.

KJV

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that **God** is able of these stones to raise up children unto Abraham.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

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WEB

10 Even now the ax lies at the root of the trees. Therefore every tree that doesn't produce good fruit is cut down, and cast into the fire.

ASV

10 And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

KJV

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 3:9

[↵ John 8:33]

They answered him, "We are Abraham's offspring, and have never been in bondage to anyone. How do you say, 'You will be made free'?"

◀▶ Matthew 3:10

see

[Matthew 7:19]

[📖 Note:]

ρίζαν τῶν δένδρων

=

root [of] the tree

## WEB

11 "I indeed baptize you in water for repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you in the Holy Spirit.

## ASV

11 I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire:

## KJV

11 I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

## Westcott and Hort Critical Text 1881

11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

## Stephanus Textus Receptus 1550

11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

---

## WEB

12 His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

## ASV

12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

## KJV

12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

## Westcott and Hort Critical Text 1881

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

## Stephanus Textus Receptus 1550

12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ

◀▶ Matthew 3:11

[Note:]

**in** or **with** water

ἐν = in

ὕδατι = water

**worthy** or **sufficient**

Some manuscripts "baptize you in the Holy Spirit **and fire**"

πυρὶ = **fire**

.

◀▶ Matthew 3:12

see

[Matthew 13:30]

[Note:]

πτύον = spade like tool for raking grain/hay such as a pitch fork, winnowing fork, or fan

WEB

13 Then **Jesus** came from Galilee to the Jordan to John, to be baptized by him.

ASV

13 Then cometh **Jesus** from Galilee to the Jordan unto John, to be baptized of him.

KJV

13 Then cometh **Jesus** from Galilee to Jordan unto John, to be baptized of him.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

13 Τότε παραγίνεται ὁ **Ἰησοῦς** ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ

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WEB

14 But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"

ASV

14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

KJV

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

Westcott and Hort Critical Text 1881

14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;

Stephanus Textus Receptus 1550

14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι καὶ σὺ ἔρχῃ πρὸς με

◀▶ Matthew 3:13

[✎ Note:]

Jordan, refers to The Jordan river.

Galilee is the northernmost region of ancient Palestine, corresponding to modern northern Israel.

◀▶ Matthew 3:14

[📄 Note:]

Ἰωάννης = John

διεκώλυεν = sent away, forbid, hinder

αὐτὸν = him

λέγων = saying

WEB

15 But **Jesus**, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him.

ASV

15 But **Jesus** answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

KJV

15 And **Jesus** answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Westcott and Hort Critical Text 1881

15 ἀποκριθεὶς δὲ ὁ **Ἰησοῦς** εἶπεν πρὸς αὐτόν, Ἔφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφήσιν αὐτόν.

Stephanus Textus Receptus 1550

15 ἀποκριθεὶς δὲ ὁ **Ἰησοῦς** εἶπεν πρὸς αὐτόν, Ἔφες ἄρτι οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην τότε ἀφήσιν αὐτόν

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WEB

16 **Jesus**, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of **God** descending as a dove, and coming on him.

ASV

16 And **Jesus**, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of **God** descending as a dove, and coming upon him;

KJV

16 And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of **God** descending like a dove, and lighting upon him:

Westcott and Hort Critical Text 1881

16 βαπτισθεὶς δὲ ὁ **Ἰησοῦς** εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] **θεοῦ** καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν·

Stephanus Textus Receptus 1550

16 καὶ βαπτισθεὶς ὁ **Ἰησοῦς** ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεώχθησαν αὐτῷ οἱ οὐρανοί καὶ εἶδεν τὸ πνεῦμα τοῦ **θεοῦ** καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ' αὐτόν·

◀▶ Matthew 3:15

[📖 Note:]

πληρῶσαι = fulfill, complete  
πᾶσαν = all, every  
δικαιοσύνην = righteousness

τότε = then

ἀφήμι = allow, permit, release, forgive

ἀφήσιν = allowed, permit, released, forgave

αὐτόν = him

◀▶ Matthew 3:16

[✠ Isaiah 11:2]

Yahweh's Spirit will rest on him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh.

[✠ Isaiah 42:1]

"Behold, my servant, whom I uphold, my chosen, in whom my soul delights: I have put my Spirit on him. He will bring justice to the nations.

[🔪 Note:]

Some of the oldest ancient authorities omit "to him / unto him" and other conjugations.

WEB

17 Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."

ASV

17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

KJV

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 3:17

[✦ Psalms 2:7]

I will tell of the decree: Yahweh said to me, "You are my son. Today I have become your father.

[↵ Mark 1:11]

A voice came out of the sky, "You are my beloved Son, in whom I am well pleased."

[✍ Note:]

About ten percent of the 150 Psalms, are classified as messianic. They are Psalms 2, 8, 16, 22, 34, 37, 40, 89, 91, 102, 110, and 118. In addition, many of the other Psalms, while not strictly messianic in nature, refer to Christ.

[📖 Note:]

καὶ = and

ἰδοὺ = behold

φωνή = voice

ἐκ from

τῶν = of the

οὐρανῶν = heaven

λέγουσα, = saying

Οὗτός = This is

ἐστιν = it

ὁ = the

υἱός = son

μου = my, mine

ὁ = the

ἀγαπητός = beloved

ἐν = in

ᾧ = I am

εὐδόκησα = blessed, pleased

## Matthew 4

WEB

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

ASV

1 Then was **Jesus** led up of the Spirit into the wilderness to be tempted of the devil.

KJV

1 Then was **Jesus** led up of the Spirit into the wilderness to be tempted of the devil.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

---

WEB

2 When he had fasted forty days and forty nights, he was hungry afterward.

ASV

2 And when he had fasted forty days and forty nights, he afterward hungered.

KJV

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

Westcott and Hort Critical Text 1881

2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασεν.

Stephanus Textus Receptus 1550

2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασεν

[Note:]

Τότε = Then

ὁ Ἰησοῦς = the **Jesus** [normative]  
πνεύματος = wind, breath, spirit  
διαβόλου = Slanderer or devil

[Mark 1:12-13]

12 Immediately the Spirit drove him out into the wilderness.

13 He was there in the wilderness forty days, tempted by Satan. He was with the wild animals; and the angels were serving him.

◀▶ Matthew 4:2

[Note:]

νηστεύσας = fast

τεσσαράκοντα = forty

ἡμέρας τεσσαράκοντα = days 40  
νύκτας τεσσαράκοντα = nights 40

ὕστερον = later, afterward  
ἐπείνασεν = he hungered

WEB

3 The tempter came and said to him, "If you are the Son of **God**, command that these stones become bread."

ASV

3 And the tempter came and said unto him, If thou art the Son of **God**, command that these stones become bread.

KJV

3 And when the tempter came to him, he said, If thou be the Son of **God**, command that these stones be made bread.

Westcott and Hort Critical Text 1881

3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ **θεοῦ**, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

Stephanus Textus Receptus 1550

3 Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν Εἰ υἱὸς εἶ τοῦ **θεοῦ** εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται

---

WEB

4 But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of **God's** mouth.'"

ASV

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of **God**.

KJV

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of **God**.

Westcott and Hort Critical Text 1881

4 ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος **θεοῦ**.

Stephanus Textus Receptus 1550

4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος **θεοῦ**

◀▶ Matthew 4:3

[✍ Note:]

Satan was alluding to **Jesus** that, "If you are truly who you say you are, why is your Father not taking care of you? He left you to starve for 40 days!"

By tempting Jesus to do a miracle to fulfill his need for food, tempting Jesus to use His powers rather than trusting God to take care of His needs, tempting Jesus to take things in His own hands to satisfy His appetite.

[📖 Note:]

Εἰ = if

υἱὸς = son [normative]

εἶ = are, yes, true

τοῦ = of the [next noun]

**θεοῦ** = **God** [possessive]

=

**if Son are of the God**

ἄρτοι = Bread or Loaves

◀▶ Matthew 4:4

[Deuteronomy 8:3]

He humbled you, allowed you to be hungry, and fed you with manna, which you didn't know, neither did your fathers know, that he might teach you that man does not live by bread only, but man lives by every word that proceeds out of Yahweh's mouth.

WEB

5 Then the devil took him into the holy city. He set him on the pinnacle of the temple,

ASV

5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

KJV

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ

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WEB

6 and said to him, "If you are the Son of **God**, throw yourself down, for it is written, 'He will command his angels concerning you,' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'"

ASV

6 and saith unto him, If thou art the Son of **God**, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

KJV

6 And saith unto him, If thou be the Son of **God**, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 4:5

[📖 Note:]

Τότε = then

παραλαμβάνει = took, received

αὐτὸν = him

ὁ διάβολος = the devil

ἁγίαν = sacred, holy

πόλιν = city

πτερύγιον = extremity, pinnacle or wing

◀▶ Matthew 4:6

[☆ Psalm 91:11-12]

For he will put his angels in charge of you, to guard you in all your ways.

They will bear you up in their hands, so that you won't dash your foot against a stone.



WEB

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

ASV

7 **Jesus** said unto him, Again it is written, Thou shalt not make trial of the Lord thy **God**.

KJV

7 **Jesus** said unto him, It is written again, Thou shalt not tempt the Lord thy **God**.

Westcott and Hort Critical Text 1881

7 ἔφη αὐτῷ ὁ **Ἰησοῦς**, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν **θεόν** σου.

Stephanus Textus Receptus 1550

7 ἔφη αὐτῷ ὁ **Ἰησοῦς** Πάλιν γέγραπται Οὐκ ἐκπειράσεις κύριον τὸν **θεόν** σου

---

WEB

8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world and their glory.

ASV

8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

KJV

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 4:7

[Deuteronomy 6:16]

You shall not tempt Yahweh your God, as you tempted him in Massah.

[📖 Note:]

Οὐκ = not, don't

ἐκπειράσεις = test, experiment, make trial

κύριον = Lord

τὸν = the [subject form of next noun]

**θεόν** = **God** [subject form]

σου = of yours

[✍ Note:]

“temp **God**” is absolutely the wrong translation of the Greek, but KJV wanted to match word for word with their understanding of the Hebrew in Deut 6:16. Many translations also use test in Deut 6:16 instead of tempt.

◀▶ Matthew 4:8

[📖 Note:]

ὑψηλὸν = high

καὶ = and

τὴν = of the [subject form]

δόξαν = glory [subject]

αὐτῶν = of theirs [subject]

WEB

9 He said to him, "I will give you all of these things, if you will fall down and worship me."

ASV

9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

KJV

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Westcott and Hort Critical Text 1881

9 καὶ εἶπεν αὐτῷ, Ταῦτά σοι πάντα δώσω ἐὰν πεσῶν προσκυνήσης μοι.

Stephanus Textus Receptus 1550

9 καὶ λέγει αὐτῷ Ταῦτα πάντα σοι δώσω ἐὰν πεσῶν προσκυνήσης μοι

---

WEB

10 Then **Jesus** said to him, "Get behind me, Satan! For it is written, 'You shall worship the Lord your **God**, and you shall serve him only.'"

ASV

10 Then saith **Jesus** unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy **God**, and him only shalt thou serve.

KJV

10 Then saith **Jesus** unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy **God**, and him only shalt thou serve.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε Σατανᾶ· γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις

◀▶ Matthew 4:9

[Note:]

καὶ = And

εἶπεν = said, spoke, saith

αὐτῷ = him,

πεσῶν = fall

προσκυνήσης = worship

μοι = me

◀▶ Matthew 4:10

[Deuteronomy 6:13]

You shall fear Yahweh your God; and you shall serve him, and shall swear by his name.

[Note:]

τότε = then

λέγει = said

αὐτῷ = to him

ὁ Ἰησοῦς = the **Jesus** [Nominative]

Κύριον = Lord [subject form]

τὸν = the [subject form]

θεόν = **God** [subject form]

σου = of yours

WEB

11 Then the devil left him, and behold, angels came and served him.

ASV

11 Then the devil leaveth him; and behold, angels came and ministered unto him.

KJV

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Westcott and Hort Critical Text 1881

11 Τότε ἀφήσιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ δηκόνουν αὐτῷ.

Stephanus Textus Receptus 1550

11 Τότε ἀφήσιν αὐτὸν ὁ διάβολος καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ δηκόνουν αὐτῷ

---

WEB

12 Now when **Jesus** heard that John was delivered up, he withdrew into Galilee.

ASV

12 Now when he heard that John was delivered up, he withdrew into Galilee;

KJV

12 Now when **Jesus** had heard that John was cast into prison, he departed into Galilee;

Westcott and Hort Critical Text 1881

12 Ἀκούσας δὲ ὅτι | Ἰωάνης | Ἰωάννη | παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

Stephanus Textus Receptus 1550

12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν

◀▶ Matthew 4:11

[📖 Note:]

Τότε = Then  
ἀφήσιν = leave  
αὐτὸν = him  
ὁ = the  
διάβολο = devil  
καὶ = and  
ἰδοὺ = behold  
ἄγγελοι = angels

◀▶ Matthew 4:12

[📖 Note:]

Παρεδόθη = hand over, deliver, betray

Ἀκούσας = He listen/heard

[🔍 Note:]

Original Greek does not contain words ὁ Ἰησοῦς (Jesus). Likely added to clarify who "He" was.

We are also presented with three different presentations of the name John between the Greek:

Ἰωάνης  
Ἰωάννη  
Ἰωάννης

WEB

13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

ASV

13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:

KJV

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

Westcott and Hort Critical Text 1881

13 καὶ καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλίμ·

Stephanus Textus Receptus 1550

13 καὶ καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλείμ·

---

WEB

14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

ASV

14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

KJV

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

Westcott and Hort Critical Text 1881

14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

Stephanus Textus Receptus 1550

14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος

◀▶ Matthew 4:13

[Note:]

καταλιπὼν = leave  
Ναζαρέτ = Nazareth  
ἵνα = so that/in order to  
καὶ = and  
πληρωθῇ = fulfilled/completed

◀▶ Matthew 4:14

[Note:]

πληρωθῇ = fulfilled, paid

Ἡσαΐου = Isaiah  
τοῦ = the  
προφήτου = prophet  
λέγοντος, = saying

WEB

15 “The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

ASV

15 The land of Zebulun and the land of Naphtali, Toward the sea, beyond the Jordan, Galilee of the Gentiles,

KJV

15 The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν

---

WEB

16 the people who sat in darkness saw a great light; to those who sat in the region and shadow of death, to them light has dawned.”

ASV

16 The people that sat in darkness Saw a great light, And to them that sat in the region and shadow of death, To them did light spring up.

KJV

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Westcott and Hort Critical Text 1881

16 ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

Stephanus Textus Receptus 1550

16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς

◀▶ Matthew 4:15

[✠ Isaiah 9:1]

But there shall be no more gloom for her who was in anguish. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time he has made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

◀▶ Matthew 4:3

[✠ Isaiah 9:2]

The people who walked in darkness have seen a great light. The light has shined on those who lived in the land of the shadow of death.

WEB

17 From that time, **Jesus** began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

ASV

17 From that time began **Jesus** to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

KJV

17 From that time **Jesus** began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

---

WEB

18 Walking by the sea of Galilee, he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.

ASV

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

KJV

18 And **Jesus**, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 4:17

[↵ Mark 1:14-15]

14 Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of God's Kingdom,  
15 and saying, "The time is fulfilled, and God's Kingdom is at hand! Repent, and believe in the Good News."

[📖 Note:]

Ἰησοῦς = Jesus  
κηρύσσειν = preached  
καὶ = and  
λέγειν = said  
Μετανοεῖτε = Repent

◀▶ Matthew 4:18

[Note:]

ἀμφίβληστρον = fishing net/drag net  
Θάλασσαν = sea, lake, water  
Γαλιλαίας = Galilee  
Βάλλοντας = cast, throw, place  
ἀδελφούς = brother  
ἀλιεῖς = fisherman

WEB

19 He said to them, "Come after me, and I will make you fishers for men."

ASV

19 And he saith unto them, Come ye after me, and I will make you fishers of men

KJV

19 And he saith unto them, Follow me, and I will make you fishers of men.

Westcott and Hort Critical Text 1881

19 καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

Stephanus Textus Receptus 1550

19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων

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WEB

20 They immediately left their nets and followed him.

ASV

20 And they straightway left the nets, and followed him.

KJV

20 And they straightway left their nets, and followed him.

Westcott and Hort Critical Text 1881

20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

Stephanus Textus Receptus 1550

20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ

◀▶ Matthew 4:19

[📖 Note:]

καὶ = and

λέγει = said, say, speak

αὐτοῖς = they/them

Δεῦτε = come.

ἀνθρώπων = men, humans

◀▶ Matthew 4:20

[📖 Note:]

"οἱ δὲ" is usually interpreted as "and"

εὐθέως = immediately

ἠκολούθησαν = followed

αὐτῷ = him

WEB

21 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. He called them.

[📝 Note:]

Name can be interpreted as James or Jacob

ASV

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

KJV

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

---

WEB

22 They immediately left the boat and their father, and followed him.

[📝 Note:]

πλοῖον = boat, ship, vessel

καὶ = and

τὸν = their/the

πατέρα = father

ASV

22 And they straightway left the boat and their father, and followed him.

KJV

22 And they immediately left the ship and their father, and followed him.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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



## WEB

23 **Jesus** went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

## ASV

23 And **Jesus** went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

## KJV

23 And **Jesus** went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

## Westcott and Hort Critical Text 1881

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

## Stephanus Textus Receptus 1550

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ

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## WEB

24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

## ASV

24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

## KJV

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

## Westcott and Hort Critical Text 1881

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

## Stephanus Textus Receptus 1550

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

◀▶ Matthew 4:23

[✎ Note:]

'Jesus' not in ancient Greek - Instead of 'Jesus', ancient authorities read 'he'.

[📖 Note:]

εὐαγγέλιον = gospel, good news, or good tidings

◀▶ Matthew 4:24

[✎ Note:]

The general understanding of disease among the Jewish community at the time was that it was in atonement for sin.

WEB

25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea, and from beyond the Jordan followed him.

ASV

25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond the Jordan.

KJV

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

[📖 Note:]

ὄχλοι = crowd (many people)  
πολλοὶ = many or great amount

ὄχλοι πολλοὶ

=

great multitude of people

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

## Matthew 5

WEB

1 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him.

ASV

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

KJV

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

Westcott and Hort Critical Text 1881

1 Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·

Stephanus Textus Receptus 1550

1 Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·

---

WEB

2 He opened his mouth and taught them, saying,

ASV

2 and he opened his mouth and taught them, saying,

KJV

2 And he opened his mouth, and taught them, saying,

Westcott and Hort Critical Text 1881

2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,

Stephanus Textus Receptus 1550

2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

[Note:]

μαθηταὶ = learner, **disciple**, pupil

◀▶ Matthew 5:2

[Note:]

καὶ = and

ἀνοίξας = opened

τὸ = the

στόμα = mouth

αὐτοῦ = of his

ἐδίδασκεν = taught

αὐτοὺς = them

λέγων / λέγω, to speak, to say

WEB

3 "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

ASV

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

KJV

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

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

---

WEB

4 Blessed are those who mourn, for they shall be comforted.

ASV

4 Blessed are they that mourn: for they shall be comforted.

KJV

4 Blessed are they that mourn: for they shall be comforted.

Westcott and Hort Critical Text 1881

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

Stephanus Textus Receptus 1550

4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται

◀▶ Matthew 5:3

[Isaiah 57:15]

For the high and lofty One who inhabits eternity, whose name is Holy, says: "I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

[Isaiah 66:2]

For my hand has made all these things, and so all these things came to be," says Yahweh: "but I will look to this man, even to he who is poor and of a contrite spirit, and who trembles at my word.

◀▶ Matthew 5:4

[Isaiah 61:2]

to proclaim the year of Yahweh's favor and the day of vengeance of our God, to comfort all who mourn,

WEB

5 Blessed are the gentle, for they shall inherit the earth.

ASV

5 Blessed are the meek: for they shall inherit the earth.

KJV

5 Blessed are the meek: for they shall inherit the earth.

Westcott and Hort Critical Text 1881

5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

Stephanus Textus Receptus 1550

5 μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν

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WEB

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

ASV

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

KJV

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται

◀▶ Matthew 5:5

[Psalm 37:11]

But the humble shall inherit the land, and shall delight themselves in the abundance of peace.

◀▶ Matthew 5:6

[↔ Luke 1:53]

He has filled the hungry with good things. He has sent the rich away empty

[📖 Note:]

μακάριοι = blessed/happy

οἱ = the

πεινῶντες = hungry, needy

καὶ = and

διψῶντες = thirsty, desire

WEB

7 Blessed are the merciful, for they shall obtain mercy.

ASV

7 Blessed are the merciful: for they shall obtain mercy.

KJV

7 Blessed are the merciful: for they shall obtain mercy.

Westcott and Hort Critical Text 1881

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

Stephanus Textus Receptus 1550

7 μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθήσονται

---

WEB

8 Blessed are the pure in heart, for they shall see **God**.

ASV

8 Blessed are the pure in heart: for they shall see **God**.

KJV

8 Blessed are the pure in heart: for they shall see **God**.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν **θεὸν** ὄψονται

◀▶ Matthew 5:7

[Psalm 41:1]

Blessed is he who considers the poor.  
Yahweh will deliver him in the day of  
evil.

◀▶ Matthew 5:2

[Psalm 15:2]

He who walks blamelessly and does  
what is right, and speaks truth in his  
heart;

WEB

9 Blessed are the peacemakers, for they shall be called children of **God**.

ASV

9 Blessed are the peacemakers: for they shall be called sons of **God**.

KJV

9 Blessed are the peacemakers: for they shall be called the children of **God**.

Westcott and Hort Critical Text 1881

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ **θεοῦ** κληθήσονται.

Stephanus Textus Receptus 1550

9 μακάριοι οἱ εἰρηνοποιοί ὅτι αὐτοὶ υἱοὶ **θεοῦ** κληθήσονται

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WEB

10 Blessed are those who have been persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

ASV

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

KJV

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

◀▶ Matthew 5:9

[📖 Note:]

μακάριοι = blessed

οἱ = are

εἰρηνοποιοί = peacemakers

ὅτι = for

υἱοὶ = children, sons, offspring

**θεοῦ** = of **God** [possessive form]

κληθήσονται = they are called

◀▶ Matthew 5:10

[📖 Note:]

μακάριοι = blessed

οἱ = are

δεδιωγμένοι = pursued, persecuted

Βασιλεία = Kingdom

τῶν = the [subject form]

οὐρανῶν = heaven [subject form]

WEB

11 “Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake.

ASV

11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

KJV

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Westcott and Hort Critical Text 1881

11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ’ ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ·

Stephanus Textus Receptus 1550

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

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WEB

12 Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

ASV

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

KJV

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Westcott and Hort Critical Text 1881

12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

Stephanus Textus Receptus 1550

12 χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν

◀▶ Matthew 5:11

[↪ Luke 6:22]

Blessed are you when men hate you, and when they exclude and mock you, and throw out your name as evil, for the Son of Man's sake.

◀▶ Matthew 5:12

[📖 Note:]

χαίrete καὶ ἀγαλλιᾶσθε

=

Rejoice and be exceeding glad



WEB

13 “You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.

[📖 Note:]

Ἑμεῖς = you  
ἐστε = are, am, exist  
τὸ = the  
ἅλας = salt  
τῆς = the, of the  
γῆς = earth

ASV

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

KJV

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Westcott and Hort Critical Text 1881

13 Ἑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθησεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

Stephanus Textus Receptus 1550

13 Ἑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀλισθησεται εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων

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WEB

14 You are the light of the world. A city located on a hill can't be hidden.

[📖 Note:]

Ἑμεῖς ἐστε τὸ φῶς  
=  
You are the light

ASV

14 Ye are the light of the world. A city set on a hill cannot be hid.

KJV

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

14 Ἑμεῖς ἐστε τὸ φῶς τοῦ κόσμου οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

WEB

15 Neither do you light a lamp and put it under a measuring basket, but on a stand; and it shines to all who are in the house.

ASV

15 Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

KJV

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ

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WEB

16 Even so, let your light shine before men, that they may see your good works and glorify your Father who is in heaven.

ASV

16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

KJV

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 5:15

[📖 Note]

λύχνον = lamp

μόδιον = a dry measuring basket, nearly two gallons

οἰκία. = house, household

◀▶ Matthew 5:16

[🔧 Note:]

Disciples display the light of Jesus by doing the good works which God intends for them.

[📖 Note:]

καὶ = and

δοξάσωσιν = glorify

τὸν = the [subject noun next]

πατέρα = father

ὑμῶν = of you/yours

τὸν = the

ἐν = in

τοῖς = the [nominative noun next]

οὐρανοῖς = heaven

[✍ Note:]

Jesus further outlined and detailed the law from God's perspective.

[📖 Note:]

Μή = not, don't  
νομίσητε = think

WEB

17 "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill.

ASV

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

KJV

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Westcott and Hort Critical Text 1881

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.

Stephanus Textus Receptus 1550

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

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[✍ Note:]

"smallest letter" literally, iota (ἰῶτα) in Greek "smallest bit of something" and (κεραία) "pen stroke" as/or, "serif"

WEB

18 For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished.

ASV

18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

KJV

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

18 ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα ἕν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται

WEB

19 Therefore, whoever shall break one of these least commandments and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

[Note:]

Be careful what you are teaching others.

ASV

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

KJV

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

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WEB

20 For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

[Note:]

γραμματέων = scribes  
καὶ = and  
Φαρισαίων = Pharisees  
βασιλείαν = kingdom  
οὐρανῶν = sky, heaven

ASV

20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

KJV

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

WEB

21 "You have heard that it was said to the ancient ones, 'You shall not murder;' and 'Whoever murders will be in danger of the judgment.'

ASV

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

KJV

21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Westcott and Hort Critical Text 1881

21 Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

Stephanus Textus Receptus 1550

21 Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει

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WEB

22 But I tell you that everyone who is angry with his brother without a cause will be in danger of the judgment. Whoever says to his brother, 'Raca!' will be in danger of the council. Whoever says, 'You fool!' will be in danger of the fire of Gehenna.

ASV

22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

KJV

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Westcott and Hort Critical Text 1881

22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἶπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

Stephanus Textus Receptus 1550

22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἶπῃ Μωρέ ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός

◀▶ Matthew 5:21

[Exodus. 20:13]

and

[Deuteronomy 5:17]

You shall not murder.

◀▶ Matthew 5:22

[Note:]

τὴν γέενναν τοῦ πυρός.  
the Gehenna [of the] fire.

Many ancient authorities insert without cause.

Raca! is an expression of contempt.

Fool or, Moreh, a Hebrew expression of condemnation.

Greek unto or into.

WEB

23 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you,

ASV

23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

KJV

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Westcott and Hort Critical Text 1881

23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

Stephanus Textus Receptus 1550

23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ

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WEB

24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

ASV

24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

KJV

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 5:23

[Note:]

ἐὰν = if

οὖν = so, therefore

προσφέρῃς = you offer

◀▶ Matthew 5:24

[Note:]

θυσιαστηρίου = altar

δῶρόν = gift

WEB

25 Agree with your adversary quickly while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

ASV

25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary [a]deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

KJV

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Westcott and Hort Critical Text 1881

25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως οὗτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῆι, καὶ ὁ κριτῆς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

Stephanus Textus Receptus 1550

25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως οὗτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῆι καὶ ὁ κριτῆς σε παραδῶ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ.

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WEB

26 Most certainly I tell you, you shall by no means get out of there until you have paid the last penny.

ASV

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

KJV

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

26 ἀμὴν λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην

◀▶ Matthew 5:25

[📖 Note]

καὶ = and

εἰς = in, into, among

φυλακὴν = prison

βληθήσῃ = cast, throw, place

◀▶ Matthew 5:25

[📖 Note:]

κοδράντην = Penny, literally,

kodrantēs. A κοδράντην (kodrantēs)

was a small copper coin worth about

2 lepta (widow's mites) - not enough

to buy very much of anything.

WEB

27 “You have heard that it was said, ‘You shall not commit adultery;’

ASV

27 Ye have heard that it was said, Thou shalt not commit adultery:

KJV

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Westcott and Hort Critical Text 1881

27 Ἠκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις.

Stephanus Textus Receptus 1550

27 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις

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WEB

28 but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart.

ASV

28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

KJV

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ

◀▶ Matthew 5:27

[Exodus 20:14]

“You shall not commit adultery.

Also

[Deuteronomy 5:18 ASV]

Neither shalt thou commit adultery.

..

[Note:]

Textus Receptus adds “τοῖς ἀρχαίοις” – “to the ancients” literally or as the KJV “them of the old time”. Since this is a much later add, most modern Bibles do not include.

◀▶ Matthew 5:25

[Note:]

ἐγὼ = I

δὲ = then, when, but

λέγω = say

2<sup>nd</sup> Person future tense:

μοιχεύσεις = commit adultery

3<sup>rd</sup> Person:

ἐμοίχευσεν = commit adultery



[Note:]

βληθῆ εἰς γέενναν = cast into Gehenna

## WEB

29 If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna.

## ASV

29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

## KJV

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Westcott and Hort Critical Text 1881

29 εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν.

Stephanus Textus Receptus 1550

29 εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν

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## WEB

30 If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

## ASV

30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

## KJV

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Westcott and Hort Critical Text 1881

30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

Stephanus Textus Receptus 1550

30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν

WEB

31 "It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,'

ASV

31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

KJV

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Westcott and Hort Critical Text 1881

31 Ἐρρέθη δέ, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

Stephanus Textus Receptus 1550

31 Ἐρρέθη δέ ὅτι Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον

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WEB

32 but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

ASV

32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

KJV

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

32 ἐγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχᾶσθαι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται

◀▶ Matthew 5:31

[Deuteronomy 24:1]

When a man takes a wife and marries her, then it shall be, if she finds no favor in his eyes because he has found some unseemly thing in her, that he shall write her a certificate of divorce, put it in her hand, and send her out of his house.

◀▶ Matthew 5:32

WEB

33 "Again you have heard that it was said to the ancient ones, 'You shall not make false vows, but shall perform to the Lord your vows,'

ASV

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

KJV

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐκ ἐπιορκήσεις ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου

---

WEB

34 but I tell you, don't swear at all: neither by heaven, for it is the throne of **God**;

ASV

34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of **God**;

KJV

34 But I say unto you, Swear not at all; neither by heaven; for it is **God's** throne:

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 5:33

[Numbers 30:2]

When a man vows a vow to Yahweh, or swears an oath to bind his soul with a bond, he shall not break his word. He shall do according to all that proceeds out of his mouth.

[Deuteronomy 23:21]

When you vow a vow to Yahweh your God, you shall not be slack to pay it, for Yahweh your God will surely require it of you; and it would be sin in you.

[Ecclesiastes 5:4]

When you vow a vow to God, don't defer to pay it; for he has no pleasure in fools. Pay that which you vow.

◀▶ Matthew 5:34

WEB

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

ASV

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

KJV

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Westcott and Hort Critical Text 1881

35 μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·

Stephanus Textus Receptus 1550

35 μήτε ἐν τῇ γῆ ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ μήτε εἰς Ἱεροσόλυμα ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως

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WEB

36 Neither shall you swear by your head, for you can't make one hair white or black.

ASV

36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

KJV

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Westcott and Hort Critical Text 1881

36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.

Stephanus Textus Receptus 1550

36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι

◀▶ Matthew 5:35

[Note:]

μήτε = neither, nor

ἐν = by

τῇ = the

γῆ = earth

Ἱεροσόλυμα = Jerusalem

τοῦ = of the

μεγάλου = great

βασιλέως = king

◀▶ Matthew 5:36

WEB

37 But let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the evil one.

ASV

37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

KJV

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Westcott and Hort Critical Text 1881

37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

Stephanus Textus Receptus 1550

37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν

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WEB

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

ASV

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

KJV

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Westcott and Hort Critical Text 1881

38 Ἠκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

Stephanus Textus Receptus 1550

38 Ἠκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος

◀▶ Matthew 5:37

[Note:]

ἔστω = be, am

δὲ = when, then

ὁ = the

ὑμῶν = speech, communication

your

ναὶ = yea, yes

οὐ = no, not

◀▶ Matthew 5:38

[Exodus 21:24]

eye for eye, tooth for tooth, hand for hand, foot for foot,

[Leviticus 24:20]

fracture for fracture, eye for eye, tooth for tooth. It shall be done to him as he has injured someone.

[Deuteronomy 19:21]

Your eyes shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

WEB

39 But I tell you, don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also.

ASV

39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

KJV

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Westcott and Hort Critical Text 1881

39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην·

Stephanus Textus Receptus 1550

39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιὰν σου σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην·

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WEB

40 If anyone sues you to take away your coat, let him have your cloak also.

ASV

40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

KJV

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 5:39

[↵ Luke 6:29]

To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also.

[Romans 12:17-18]

17 Repay no one evil for evil. Respect what is honorable in the sight of all men.

18 If it is possible, as much as it is up to you, be at peace with all men.

◀▶ Matthew 5:40

[↵ Luke 6:29]

To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also.

[🔪 Note:]

What is interpreted as 'sues' or 'go to law' is σοι κριθῆναι = (σοι) you (κριθῆναι) judged or in other wording judge you

WEB

41 Whoever compels you to go one mile, go with him two.

ASV

41 And whosoever shall compel thee to go one mile, go with him two.

KJV

41 And whosoever shall compel thee to go a mile, go with him twain.

Westcott and Hort Critical Text 1881

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ἕπαγε μετ' αὐτοῦ δύο.

Stephanus Textus Receptus 1550

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν ἕπαγε μετ' αὐτοῦ δύο

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WEB

42 Give to him who asks you, and don't turn away him who desires to borrow from you.

ASV

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

KJV

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Westcott and Hort Critical Text 1881

42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

Stephanus Textus Receptus 1550

42 τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς

◀▶ Matthew 5:41

[ Note:]

καὶ = and

ὅστις = who

σε = is

ἀγγαρεύσει = compel, grasp

μετ' = met = with

αὐτοῦ = him

δύο = duo = two

◀▶ Matthew 5:42

WEB

43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’

ASV

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

KJV

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Westcott and Hort Critical Text 1881

43 Ἦκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

Stephanus Textus Receptus 1550

43 Ἦκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου

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WEB

44 But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,

ASV

44 but I say unto you, Love your enemies, and pray for them that persecute you;

KJV

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Westcott and Hort Critical Text 1881

44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς,

Stephanus Textus Receptus 1550

44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς,

◀▶ Matthew 5:43

[Leviticus 19:18]

“You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh.

[✍ Note:]

‘hate your enemy’ is not in the Bible, but see Qumran Manual of Discipline Ix, 21-26

◀▶ Matthew 5:44

[↩ Luke 6:27-28]

27 “But I tell you who hear: love your enemies, do good to those who hate you,  
28 bless those who curse you, and pray for those who mistreat you.



WEB

45 that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

ASV

45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

KJV

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

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WEB

46 For if you love those who love you, what reward do you have? Don't even the tax collectors do the same?

ASV

46 For if ye love them that love you, what reward have ye? do not even the publicans the same?

KJV

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς τίνα μισθὸν ἔχετε οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν

◀▶ Matthew 5:45

[Job 25:3]

Can his armies be counted? On whom does his light not arise?

[↪ Luke 6: 31-34]

31 "As you would like people to do to you, do exactly so to them.

32 If you love those who love you, what credit is that to you? For even sinners love those who love them.

33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much.

◀▶ Matthew 5:46

[↪ Luke 6: 35]

But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.

[📖 Note:]

τελῶναι = Tax Collector

## WEB

47 If you only greet your friends, what more do you do than others? Don't even the tax collectors do the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

### Westcott and Hort Critical Text 1881

47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνη τὸ αὐτὸ ποιοῦσιν;

### Stephanus Textus Receptus 1550

47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν

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## WEB

48 Therefore you shall be perfect, just as your Father in heaven is perfect.

## ASV

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

## KJV

48 Ye therefore shall be perfect, as your heavenly Father is perfect.

### Westcott and Hort Critical Text 1881

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

### Stephanus Textus Receptus 1550

48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν

## ◀▶ Matthew 5:47

### [Note:]

ἔθνη = Non Jew or Gentiles

Some Greek has ἔθνη and some Greek has τελῶναι (tax collector) instead.

WEB, KJV, and others use τελῶναι

ASV, ESV, and others use ἔθνη

There are reason to believe either is correct.

## ◀▶ Matthew 5:48

### [Ephesians 5:1]

Be therefore imitators of God, as beloved children.

### [Note:]

Loving Your Enemies – Matthew 5:43-48

## Matthew 6

### WEB

1 "Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven.

### ASV

1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

### KJV

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

#### Westcott and Hort Critical Text 1881

1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

#### Stephanus Textus Receptus 1550

1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς

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### WEB

2 Therefore, when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward.

### ASV

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

### KJV

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

#### Westcott and Hort Critical Text 1881

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

#### Stephanus Textus Receptus 1550

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

#### [Note:]

παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

=

from the Father [of] you the in the heaven

#### ◀▶ Matthew 6:2

#### [Note:]

ἐλεημοσύνην = Charity, merciful deeds, alms, compassion; an act of kindness

WEB

3 But when you do merciful deeds, don't let your left hand know what your right hand does,

ASV

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

KJV

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

Westcott and Hort Critical Text 1881

3 σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἢ δεξιὰ σου,

Stephanus Textus Receptus 1550

3 σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἢ δεξιὰ σου

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WEB

4 so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

ASV

4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

KJV

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Westcott and Hort Critical Text 1881

4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

Stephanus Textus Receptus 1550

4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς, ἀποδώσει σοι ἐν τῷ φανερωῷ

◀▶ Matthew 6:3

[📖 Note:]

σοῦ = you

ἀριστερά = Left [hand]

δεξιὰ = right hand

σου = of you

◀▶ Matthew 6:4

[↪ Luke 14:12-14]

12 He also said to the one who had invited him, "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back.

13 But when you make a feast, ask the poor, the maimed, the lame, or the blind;

14 and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous."

## WEB

5 “When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward.

## ASV

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

## KJV

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

### Westcott and Hort Critical Text 1881

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

### Stephanus Textus Receptus 1550

5 Καὶ ὅταν προσεύχη, οὐκ ἔση ὡσπερ οἱ ὑποκριταί ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι ὅπως ἂν φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν

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## WEB

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

## ASV

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

## KJV

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

### Westcott and Hort Critical Text 1881

6 σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

### Stephanus Textus Receptus 1550

6 σὺ δὲ ὅταν προσεύχη εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερωῷ

◀▶ Matthew 6:5

### [📖 Note:]

Καὶ = and

ὅταν = when [you]

Προσεύχησθε = pray

οὐκ = no, not, do not

ἔσεσθε = be, exist

◀▶ Matthew 6:6

### [📖 Mark 11:25]

Whenever you stand praying, forgive, if you have anything against anyone; so that your Father, who is in heaven, may also forgive you your transgressions.

WEB

7 In praying, don't use vain repetitions as the Gentiles do; for they think that they will be heard for their much speaking.

ASV

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

KJV

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Westcott and Hort Critical Text 1881

7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἔθνηκοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

Stephanus Textus Receptus 1550

7 Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνηκοί δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται

WEB


8 Therefore don't be like them, for your Father knows what things you need before you ask him.

ASV

8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

KJV

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

[ Note:]

Some ancient authorities read '**God** your Father'.

Westcott and Hort Critical Text 1881

8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

Stephanus Textus Receptus 1550

8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν

WEB

9 Pray like this: “Our Father in heaven, may your name be kept holy.

ASV

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

KJV

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

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WEB

10 Let your Kingdom come. Let your will be done on earth as it is in heaven.

ASV

10 Thy kingdom come. Thy will be done, as in heaven, so on earth.

KJV

10 Thy kingdom come, Thy will be done in earth, as it is in heaven.

Westcott and Hort Critical Text 1881

10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.

Stephanus Textus Receptus 1550

10 ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·

◀▶ Matthew 6:9

[↵ Luke 11:2]

2 He said to them, “When you pray, say, ‘Our Father in heaven, may your name be kept holy. May your Kingdom come. May your will be done on earth, as it is in heaven.

[✎ Note:]

1) that His name will be honored

◀▶ Matthew 6:10

[✎ Note:]

2) that His kingdom will come

3) that His will should be done

WEB

11 Give us today our daily bread.

ASV

11 Give us this day our daily bread.

KJV

11 Give us this day our daily bread.

Westcott and Hort Critical Text 1881

11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

Stephanus Textus Receptus 1550

11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

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WEB

12 Forgive us our debts, as we also forgive our debtors.

ASV

12 And forgive us our debts, as we also have forgiven our debtors.

KJV

12 And forgive us our debts, as we forgive our debtors.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·

◀▶ Matthew 6:11

[↵ Luke 11:3]

Give us day by day our daily bread.

[📖 Note:]

Τὸν = The

ἄρτον = bread, loaf, food

ἡμῶν = us

τὸν = the

ἐπιούσιον = necessary, daily

δὸς ἡμῖν = give us

σήμερον = today

◀▶ Matthew 6:12

[🔧 Note:]

4) that God will provide what we need,

5) that God will forgive our sins

[↵ Luke 11:4]

Forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation, but deliver us from the evil one.”

[📖 Note:]

Καὶ = kai = And

ἄφες = aphas = forgive

ἡμῖν = hemin = us

τὰ = ta = the

ὀφειλήματα = ophelēmata = debts

ἡμῶν, = hēmōn = of us

Ὡς = hōs = as

καὶ = kai = and

ἡμεῖς = hēmeis = we

ἀφήκαμεν = aphēkamen = forgive

τοῖς = tois = the

ὀφειλέταις = ophelētais = debtors

ἡμῶν· = hēmōn = of us;



WEB

13 Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.'

ASV

13 And bring us not into temptation, but deliver us from the evil one.

KJV

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Westcott and Hort Critical Text 1881

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Stephanus Textus Receptus 1550

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν

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WEB

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

ASV

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

KJV

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

Westcott and Hort Critical Text 1881

14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

Stephanus Textus Receptus 1550

14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

◀▶ Matthew 6:13

[ Note:]

6) that God will deliver us from evil

[ Note:]

'the evil one' OR just πονηροῦ. 'evil'

Many authorities, some ancient, but with variations, add 'For thine is the kingdom, and the power, and the glory, for ever. Amen. The Textus Receptus adopted this.'

◀▶ Matthew 6:14

[ Note:]

If you love people, you will forgive them.

WEB

15 But if you don't forgive men their trespasses, neither will your Father forgive your trespasses.

ASV

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

KJV

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Westcott and Hort Critical Text 1881

15 ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

Stephanus Textus Receptus 1550

15 ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν

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WEB

16 "Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward.

ASV

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

KJV

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

16 Ὅταν δὲ νηστεύητε μὴ γίνεσθε ὡσπερ οἱ ὑποκριταὶ σκυθρωποὶ ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν

[Isaiah 58:3]

'Why have we fasted,' they say, 'and you don't see? Why have we afflicted our soul, and you don't notice?'  
"Behold, in the day of your fast you find pleasure, and oppress all your laborers.

[Note:]

νηστεύητε = fast  
(2<sup>nd</sup> person, present, active)

νηστεύων = fast  
(1<sup>st</sup> person, present, active)

νηστεύοντες = fasting (nominative)

WEB

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

ASV

17 But thou, when thou fastest, anoint thy head, and wash thy face;

KJV

17 But thou, when thou fastest, anoint thine head, and wash thy face;

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

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WEB

18 so that you are not seen by men to be fasting, but by your Father who is in secret; and your Father, who sees in secret, will reward you.

ASV

18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

KJV

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly

Westcott and Hort Critical Text 1881

18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

Stephanus Textus Receptus 1550

18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερωῷ

◀▶ Matthew 6:17

[Ruth 3:3]

Therefore wash yourself, anoint yourself, get dressed, and go down to the threshing floor; but don't make yourself known to the man until he has finished eating and drinking.

◀▶ Matthew 6:18

[Note:]

μὴ = not

φανῆς = seen, appear

τοῖς = the [by, of]

ἀνθρώποις = men, people (plural)

WEB

19 “Don’t lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal;

ASV

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

KJV

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

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WEB

20 but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don’t break through and steal;

[Note:]

θησαυροὺς = stored treasure

διορύσσουσιν = break through or dig through.

κλέπτουσιν = steal (3<sup>rd</sup> person)

ASV

20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

KJV

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

WEB

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

ASV

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

KJV

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

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

21 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν

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WEB

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

ASV

22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

KJV

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Westcott and Hort Critical Text 1881

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ἦ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

Stephanus Textus Receptus 1550

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ἦ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

◀▶ Matthew 6:21

[✎ Note:]

if your treasure is put into the hands of God, your hearts will be with him. God should be your treasure, not earthly things.

◀▶ Matthew 6:22

[📖 Note:]

ὀφθαλμός = eye

WEB

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

ASV

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

KJV

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

23 ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾦ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον

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WEB

24 "No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You can't serve both God and Mammon.

ASV

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

KJV

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Westcott and Hort Critical Text 1881

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.

Stephanus Textus Receptus 1550

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ

◀▶ Matthew 6:23

[📖 Note:]

ἐὰν δὲ ὁ ὀφθαλμὸς = if then the eye

πονηρὸς = evil

◀▶ Matthew 6:24

[📖 Note:]

μαμωνᾶ = riches, money, possession, Mammon.

The word "mammon" is a Syriac word, and signifies money, wealth, riches, substance, and everything that comes under the name of worldly goods.

[📖 Note:]

Διὰ = Therefore, on account of, through, of time, during, in the course

WEB

25 Therefore I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing?

ASV

25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

KJV

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Westcott and Hort Critical Text 1881

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε,] μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

Stephanus Textus Receptus 1550

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

---

[📖 Note:]

τὰ = the  
πετεινὰ = birds  
τοῦ = [of] the  
οὐρανοῦ = sky, heaven

WEB

26 See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they?

ASV

26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

KJV

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

[📐 Note:]

Cubit is literally πῆχυον (cubit) measurement = About 18 inches.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

WEB

27 "Which of you by being anxious, can add one moment to his lifespan?"

ASV

27 And which of you by being anxious can add one cubit unto the measure of his life?

KJV

27 Which of you by taking thought can add one cubit unto his stature?

Westcott and Hort Critical Text 1881

27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πήχυν ἓνα;

Stephanus Textus Receptus 1550

27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πήχυν ἓνα;

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WEB

28 Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin,

ASV

28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

KJV

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾶ, οὐδὲ νήθει·

◀▶ Matthew 6:27

[Note:]

τίς = which

δὲ = then

ἐξ = among [you]

ὑμῶν = can

προσθεῖναι = add

ἐπὶ = on

τὴν = the

ἡλικίαν = age (life span)

αὐτοῦ = his

πήχυν = cubit

ἓνα = one

◀▶ Matthew 6:28

[Note:]

καὶ = and

περὶ = concerning

ἐνδύματος = garment, clothing

τί = why

μεριμνᾶτε = anxious



WEB

29 yet I tell you that even Solomon in all his glory was not dressed like one of these.

ASV

29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

KJV

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Westcott and Hort Critical Text 1881

29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

Stephanus Textus Receptus 1550

29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων

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WEB

30 But if **God** so clothes the grass of the field, which today exists and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith?

ASV

30 But if **God** doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

KJV

30 Wherefore, if **God** so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

◀▶ Matthew 6:29

[Note:]

Λέγω = say, speak, tell  
δὲ = then  
ὑμῖν = [to] you  
ὅτι = that  
οὐδὲ = not even, nor  
Σολομῶν = Solomon

◀▶ Matthew 6:30

[Note:]

εἰ = if  
δὲ = then  
τὸν = the  
χόρτον = grass  
τοῦ = [of] the  
ἀγροῦ = field  
σήμερον = today  
ὄντα = exist  
καὶ = and  
αὔριον = tomorrow

WEB

31 “Therefore don’t be anxious, saying, ‘What will we eat?’, ‘What will we drink?’ or, ‘With what will we be clothed?’

ASV

31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

KJV

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Westcott and Hort Critical Text 1881

31 μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν; ἢ, τί πίωμεν; ἢ, τί περιβαλώμεθα;

Stephanus Textus Receptus 1550

31 μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν; ἢ, τί πίωμεν; ἢ, τί περιβαλώμεθα;

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WEB

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

ASV

32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

KJV

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

Westcott and Hort Critical Text 1881

32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων.

Stephanus Textus Receptus 1550

32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων

◀▶ Matthew 6:31

[Note:]

μὴ = not

οὖν = be

μεριμνήσητε = anxious, worried

λέγοντες = saying

φάγωμεν = eat

πίωμεν = drink

περιβαλώμεθα = clothed;

◀▶ Matthew 6:32

[Note:]

πάντα = all

γὰρ = for

ταῦτα = this

τὰ = the

ἔθνη = Gentiles

ἐπιζητοῦσιν = seek, desire

WEB

33 But seek first **God's** Kingdom and his righteousness; and all these things will be given to you as well.

ASV

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

KJV

33 But seek ye first the kingdom of **God**, and his righteousness; and all these things shall be added unto you.

Westcott and Hort Critical Text 1881

33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ **θεοῦ**] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

Stephanus Textus Receptus 1550

33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ **θεοῦ** καὶ τὴν δικαιοσύνην αὐτοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν

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WEB

34 Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

ASV

34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

KJV

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Westcott and Hort Critical Text 1881

34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἄρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

Stephanus Textus Receptus 1550

34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς· ἄρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς

◀▶ Matthew 6:33

[✍ Note:]

“τοῦ **θεοῦ**” is not in all Greek Manuscripts. “βασιλείαν” as to “Kingdom of the **God**.”

[📖 Note:]

τὴν = the [subject]  
βασιλείαν = kingdom [subject]  
τοῦ = of the [possessive]  
**θεοῦ** = **God** [possessive]  
καὶ = and  
τὴν [subject]  
δικαιοσύνην = righteousness [subject]  
αὐτοῦ = of his [possessive]

◀▶ Matthew 6:34

[📖 Note:]

μὴ = not  
οὖν = then, therefore  
μεριμνήσητε = anxious/distracted

[Philippians 4:6]

In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to **God**.

## Matthew 7

WEB

1 “Don’t judge, so that you won’t be judged.

ASV

1 Judge not, that ye be not judged.

KJV

1 Judge not, that ye be not judged.

Westcott and Hort Critical Text 1881

1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε·

Stephanus Textus Receptus 1550

1 Μὴ κρίνετε ἵνα μὴ κριθῆτε·

---

WEB

2 For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you.

ASV

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

KJV

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε καὶ ἐν ᾧ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν

[Note:]

Judge

κρίνετε (2<sup>nd</sup> person, present, active)

κριθῆτε (2<sup>nd</sup> person, past tense)

◀▶ Matthew 7:2

[Note:]

κρίματι = judgement

κρίνετε = judge

WEB

3 Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye?

ASV

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

KJV

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς

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WEB

4 Or how will you tell your brother, 'Let me remove the speck from your eye,' and behold, the beam is in your own eye?

ASV

4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?

KJV

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου

◀▶ Matthew 7:3

[↵ Luke 6:41]

41 Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye?

[📖 Note:]

βλέπεις = look, see

τὸ = the

κάρφος = wood speck, wood chip

ὀφθαλμῷ = eye

τοῦ [of] the

ἀδελφοῦ = brother

◀▶ Matthew 7:4

[📖 Note:]

ἢ = or

πῶς = how

ἐρεῖς = shall you say

τῷ = to / to the

ἀδελφῷ = brother

σου, = of you

Ἄφες

ἐκβάλω

τὸ

κάρφος

ἐκ = in

τοῦ = of the

ὀφθαλμοῦ = eye

σου, you/your

καὶ = and

ἰδοὺ = behold

ἡ δοκὸς = the beam

ἐν τῷ = in the

ὀφθαλμῷ = eye

σου = [of] you

WEB

5 You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

ASV

5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

KJV

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

5 ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου

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WEB

6 "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

ASV

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

KJV

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

6 Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς

◀▶ Matthew 7:5

[Note:]

ὑποκριτά = hypocrite  
ἔκβαλε = remove, cast out

ἐκ = from  
τοῦ = [of] the  
ὀφθαλμοῦ = eye  
τοῦ = [of] the  
ἀδελφοῦ = brother  
σου = [of] yours, you.

◀▶ Matthew 7:6

[Note:]

Μὴ = not  
δώτε = give  
τὸ = the  
ἅγιον = holy  
τοῖς = [to] the  
κυσίν = dog

WEB

7 "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you.

ASV

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

KJV

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Westcott and Hort Critical Text 1881

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

Stephanus Textus Receptus 1550

7 Αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὐρήσετε κρούετε καὶ ἀνοιγήσεται ὑμῖν·

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WEB

8 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

ASV

8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

KJV

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Westcott and Hort Critical Text 1881

8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται.

Stephanus Textus Receptus 1550

8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται

◀▶ Matthew 7:7

[↵ Mark 11:24]

Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them.

[📖 Note:]

Αἰτεῖτε = Ask  
καὶ = and  
δοθήσεται = given  
ὑμῖν = to you  
ζητεῖτε, = seek, ask for  
καὶ = and  
εὐρήσετε = find  
κρούετε, = knock  
καὶ = and  
ἀνοιγήσεται = open / opens  
ὑμῖν = to you

◀▶ Matthew 7:8

[📖 Note:]

ζητῶν = seek  
εὐρίσκει = find  
  
κρούοντι = knock  
ἀνοιγήσεται = open

WEB

9 Or who is there among you who, if his son asks him for bread, will give him a stone?

ASV

9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone;

KJV

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

Westcott and Hort Critical Text 1881

9 ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ;

Stephanus Textus Receptus 1550

9 ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ;

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WEB

10 Or if he asks for a fish, who will give him a serpent?

ASV

10 or if he shall ask for a fish, will give him a serpent?

KJV

10 Or if he ask a fish, will he give him a serpent?

Westcott and Hort Critical Text 1881

10 ἢ καὶ ἰχθὺν αἰτήσῃ μὴ ὄφιν ἐπιδώσει αὐτῷ;

Stephanus Textus Receptus 1550

10 καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ

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◀▶ Matthew 7:9

[📖 Luke 11:11]

“Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won’t give him a snake instead of a fish, will he?”

◀▶ Matthew 7:10

[📖 Note:]

ἢ = or  
καὶ = and  
ἰχθὺν = fish  
αἰτήσῃ = ask  
μὴ = not  
ὄφιν = serpent  
ἐπιδώσει = give  
αὐτῷ = him

[📖 Note:]

Original Greek starts as “or and” and Textus Receptus starts with “and if”



[📖 Note:]

δώρα = gift  
ἀγαθὰ = good  
διδόναι = give

WEB

11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

ASV

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

KJV

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Westcott and Hort Critical Text 1881

11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δώρα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουῦσιν αὐτόν.

Stephanus Textus Receptus 1550

11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δώρα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσω μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουῦσιν αὐτόν

[📖 Note:]

Known as golden rule.

[↔ Luke 6:31]

“As you would like people to do to you, do exactly so to them.

WEB

12 Therefore, whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.

ASV

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

KJV

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Westcott and Hort Critical Text 1881

12 Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

Stephanus Textus Receptus 1550

12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται

## WEB

13 “Enter in by the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter in by it.

## ASV

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

## KJV

13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.

## Westcott and Hort Critical Text 1881

13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς·

## Stephanus Textus Receptus 1550

13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς·

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## WEB

14 How narrow is the gate and the way is restricted that leads to life! There are few who find it.

## ASV

14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

## KJV

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

## Westcott and Hort Critical Text 1881

14 τί στενή ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

## Stephanus Textus Receptus 1550

14 ὅτι στενή ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν

◀▶ Matthew 7:13

[🔗 Luke 13:24]

“Strive to enter in by the narrow door, for many, I tell you, will seek to enter in and will not be able.

[📝 Note:]

Some ancient authorities omit: ‘is the gate’

◀▶ Matthew 7:14

[📝 Note:]

τί στενή ἡ πύλη

=

For **narrow** [is] the **gate/door**

WEB

15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

ASV

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

KJV

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Westcott and Hort Critical Text 1881

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες.

Stephanus Textus Receptus 1550

15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες

---

WEB

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

ASV

16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

KJV

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Westcott and Hort Critical Text 1881

16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοῦς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;

Stephanus Textus Receptus 1550

16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοῦς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα

◀▶ Matthew 7:15

[📖 Note:]

Προσέχετε = Beware, Careful  
ψευδοπροφητῶν = false prophet,  
προβάτων = sheep  
λύκοι = wolf, jackal  
ἄρπαγες = ravening, snatch(es)(ing)

[✍ Note:]

Textus Receptus is slightly different literally.

"Beware then (δέ) from (ἀπὸ) the false prophets"

[📖 Jeremiah 23:16]

Yahweh of Armies says, "Don't listen to the words of the prophets who prophesy to you. They teach you vanity. They speak a vision of their own heart, and not out of the mouth of Yahweh.

◀▶ Matthew 7:16

[↩ Luke 6:43]

For there is no good tree that produces rotten fruit; nor again a rotten tree that produces good fruit

WEB

17 Even so, every good tree produces good fruit, but the corrupt tree produces evil fruit.

ASV

17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

KJV

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Westcott and Hort Critical Text 1881

17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ.

Stephanus Textus Receptus 1550

17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ

---

WEB

18 A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit.

ASV

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

KJV

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Westcott and Hort Critical Text 1881

18 οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν.

Stephanus Textus Receptus 1550

18 οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν

◀▶ Matthew 7:17

[Note:]

πᾶν = every, all  
δένδρον = tree  
ἀγαθὸν = good  
καρποῦς = fruit, grain  
καλοῦς = worthy, good

◀▶ Matthew 7:18

[Note:]

anyone who claims to speak on behalf of God, when they do not His will - speaks of evil.

[Note:]

οὐ = Not  
δύναται = is able

δένδρον = a tree  
ἀγαθὸν = good

καρποῦς = fruits  
πονηροῦς = bad

ποιεῖν = to produce  
οὐδὲ = nor

δένδρον = a tree  
σαπρὸν = bad

καρποῦς = fruits  
καλοῦς = good  
ποιεῖν = to produce

WEB

19 Every tree that doesn't grow good fruit is cut down and thrown into the fire.

ASV

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

KJV

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται

---

WEB

20 Therefore by their fruits you will know them.

ASV

20 Therefore by their fruits ye shall know them.

KJV

20 Wherefore by their fruits ye shall know them.

Westcott and Hort Critical Text 1881

20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

Stephanus Textus Receptus 1550

20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς

◀▶ Matthew 7:19

[Note:]

πᾶν = every

δένδρον = tree

μὴ = not

ποιοῦν = make

καρπὸν = fruit, grain

καλὸν = good, worthy

ἐκκόπτεται = cut out, cut off

καὶ = and

εἰς = in, into

πῦρ = fire

βάλλεται = cast, throw

◀▶ Matthew 7:20

[Note:]

ἄρα'γε = Therefore, Then surely

ἀπὸ = by

τῶν = the

καρπῶν = fruits

αὐτῶν = of them

ἐπιγνώσεσθε = you will know

αὐτούς = them.

WEB

21 "Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven, but he who does the will of my Father who is in heaven.

ASV

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

KJV

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Westcott and Hort Critical Text 1881

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.

Stephanus Textus Receptus 1550

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς

----

WEB

22 Many will tell me in that day, 'Lord, Lord, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?'

ASV

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

KJV

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε οὐ τῷ σῶ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν

◀▶ Matthew 7:21

[↵ Luke 6:46]

"Why do you call me, 'Lord, Lord,' and don't do the things which I say?"

[📖 Note:]

Οὐ = not

πᾶς = all, every

λέγων = say, said, saith

μοι = me

Κύριε κύριε = Lord lord

◀▶ Matthew 7:22

[Note:]

πολλο = many

WEB

23 Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'

ASV

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

KJV

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

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

---

WEB

24 "Everyone therefore who hears these words of mine and does them, I will liken him to a wise man who built his house on a rock.

ASV

24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

KJV

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Westcott and Hort Critical Text 1881

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ἠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

Stephanus Textus Receptus 1550

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ ὅστις ἠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·

---

◀▶ Matthew 7:23

[Note:]

καὶ = and

τότε = then

ὁμολογήσω = confess, profess

αὐτοῖς = to them

◀▶ Matthew 7:24

[Note:]

αὐτοῦ = his

τὴν = the

οἰκίαν = house

ἐπὶ = on

τὴν = the

πέτραν = rock

WEB

25 The rain came down, the floods came, and the winds blew and beat on that house; and it didn't fall, for it was founded on the rock.

ASV

25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

KJV

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Westcott and Hort Critical Text 1881

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

---

WEB

26 Everyone who hears these words of mine and doesn't do them will be like a foolish man who built his house on the sand.

ASV

26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

KJV

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Westcott and Hort Critical Text 1881

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



WEB

27 The rain came down, the floods came, and the winds blew and beat on that house; and it fell—and its fall was great.”

ASV

27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

KJV

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Westcott and Hort Critical Text 1881

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

---

WEB

28 When **Jesus** had finished saying these things, the multitudes were astonished at his teaching,

ASV

28 And it came to pass, when **Jesus** had finished these words, the multitudes were astonished at his teaching:

KJV

28 And it came to pass, when **Jesus** had ended these sayings, the people were astonished at his doctrine:

Westcott and Hort Critical Text 1881

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ **Ἰησοῦς** τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ.

◀▶ Matthew 7:27

[Note:]

καὶ = and  
ἦλθον = came

ποταμοὶ = (plural)  
rivers, waters, floods

◀▶ Matthew 7:28

see

[Matthew 13:54]

WEB

29 for he taught them with authority, and not like the scribes.

ASV

29 for he taught them as one having authority, and not as their scribes.

KJV

29 For he taught them as one having authority, and not as the scribes.

Westcott and Hort Critical Text 1881

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

◀▶ Matthew 7:29

[↔ John 7:46]

The officers answered, "No man ever spoke like this man!"

[📖 Note:]

ἦν = for

γὰρ = he

διδάσκων = taught

αὐτοὺς = them

ὡς = as

καὶ = and

οὐχ = not, nope

ὡς = as

γραμματεῖς = scribes, writers

αὐτῶν = of them [subject]

## Matthew 8

WEB

1 When he came down from the mountain, great multitudes followed him.

ASV

1 And when he was come down from the mountain, great multitudes followed him.

KJV

1 When he was come down from the mountain, great multitudes followed him.

Westcott and Hort Critical Text 1881

1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

---

WEB

2 Behold, a leper came to him and worshiped him, saying, "Lord, if you want to, you can make me clean."

ASV

2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

KJV

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

Westcott and Hort Critical Text 1881

2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλης δύνασαι με καθαρίσαι.

[📝 Note:]

Down from the Mount of Beatitudes.

[📖 Note:]

Καταβάντος = come down, go down

ὄρους = mountain

ὄχλοι = crowd

πολλοί = many

◀▶ Matthew 8:2

[📖 Mark 1:40-45]

40 A leper came to him, begging him, kneeling down to him, and saying to him, "If you want to, you can make me clean."

41 Being moved with compassion, he stretched out his hand, and touched him, and said to him, "I want to. Be made clean."

42 When he had said this, immediately the leprosy departed from him and he was made clean.

WEB

3 **Jesus** stretched out his hand and touched him, saying, "I want to. Be made clean." Immediately his leprosy was cleansed.

ASV

3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.

KJV

3 And **Jesus** put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Westcott and Hort Critical Text 1881

3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων, Θέλω, καθαρῶσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

---

WEB

4 **Jesus** said to him, "See that you tell nobody; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

ASV

4 And **Jesus** saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

KJV

4 And **Jesus** saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Westcott and Hort Critical Text 1881

4 καὶ λέγει αὐτῷ ὁ **Ἰησοῦς**, Ὅρα μηδενὶ εἴπησ, ἀλλὰ ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

◀▶ Matthew 8:3

[↪ Luke 4:27]

There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian."

◀▶ Matthew 8:4

[📖 Note:]

καὶ λέγει αὐτῷ ὁ **Ἰησοῦς**, =  
And said [to] him the **Jesus**,

Ὅρα μηδενὶ εἴπησ, =  
See [to] nobody [you] speak,

ἀλλὰ ὑπάγε = but depart

WEB

5 When he came into Capernaum, a centurion came to him, asking him for help,

ASV

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

KJV

5 And when **Jesus** was entered into Capernaum, there came unto him a centurion, beseeching him,

Westcott and Hort Critical Text 1881

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν

---

WEB

6 saying, "Lord, my servant lies in the house paralyzed, grievously tormented."

ASV

6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

KJV

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Westcott and Hort Critical Text 1881

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

◀▶ Matthew 8:5

[📝 Note:]

Capernaum (Καφαρναοῦμ) is where **Jesus** lived as he carried out his mission. Most of the the New Testament describe what happened when he was living there.

[📖 Note:]

Εἰσελθόντος = arriving  
δὲ = then/when  
αὐτοῦ = he  
εἰς = into  
Καφαρναοῦμ = Capernaum

◀▶ Matthew 8:6

[📖 Note:]

καὶ λέγων, Κύριε, =  
And saying, Lord,

WEB

7 **Jesus** said to him, "I will come and heal him."

ASV

7 And he saith unto him, I will come and heal him.

KJV

7 And Jesus saith unto him, I will come and heal him.

Westcott and Hort Critical Text 1881

7 καὶ λέγει αὐτῷ, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

---

WEB

8 The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed.

ASV

8 And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

KJV

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

Westcott and Hort Critical Text 1881

8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἶπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

---

◀▶ Matthew 8:7

[Note:]

καὶ λέγει αὐτῷ, =  
And said he,

Greek does not say **Jesus**.

Ἐγὼ = I

ἐλθὼν = come

θεραπεύσω = care for, heal

αὐτόν = him.

◀▶ Matthew 8:8

[Note:]

ἑκατόνταρχος = centurion

9 For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Westcott and Hort Critical Text 1881

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

---

WEB

10 When **Jesus** heard it, he marveled and said to those who followed, "Most certainly I tell you, I haven't found so great a faith, not even in Israel.

ASV

10 And when **Jesus** heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

KJV

10 When **Jesus** heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Westcott and Hort Critical Text 1881

10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον.

---

[Note:]

Many ancient authorities read "With no man in Israel have I found so great faith."

[Note:]

ἀκούσας = hear, listen  
ἐθαύμασεν = wonder, admire, marvel  
πίστιν = faith, belief, trust

WEB

11 I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven,

ASV

11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

KJV

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Westcott and Hort Critical Text 1881

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

---

WEB

12 but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth."

ASV

12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

KJV

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Westcott and Hort Critical Text 1881

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

---

[📖 Note:]

ἀνακλιθήσονται = recline, sit

ἐν τῇ βασιλείᾳ τῶν οὐρανῶν =  
in the kingdom [of] the heaven

[↔ Luke 13:28]

There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's Kingdom, and yourselves being thrown outside.

[📖 Note:]

τῆς = [of] the  
βασιλείας = kingdom  
ἐκβληθήσονται = thrown out  
εἰς τὸ σκότος = into the darkness



WEB

13 **Jesus** said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.

ASV

13 And **Jesus** said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

KJV

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Westcott and Hort Critical Text 1881

13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, Ὑπάγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ.

---

WEB

14 When **Jesus** came into Peter's house, he saw his wife's mother lying sick with a fever.

14 And when **Jesus** was come into Peter's house, he saw his wife's mother lying sick of a fever.

14 And when **Jesus** was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

Westcott and Hort Critical Text 1881

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

---

[Note:]

καὶ = and

εἶπεν = said

ὁ = [the]

Ἰησοῦς = **Jesus**

τῷ = to the

ἑκατοντάρχῃ = centurion

[Note:]

Καὶ = and

ἐλθὼν = came, come, went

ὁ = [the]

Ἰησοῦς = **Jesus**

οἰκίαν = house

πυρέσσουσαν = feverish, sick with fever

WEB

15 He touched her hand, and the fever left her. So she got up and served him.

ASV

15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

KJV

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Westcott and Hort Critical Text 1881

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

---

WEB

16 When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick,

ASV

16 And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick:

KJV

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

Westcott and Hort Critical Text 1881

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

---

[Note:]

ἥψατο = touch, gone, kindle, light, lost  
χειρὸς = hand

[Note:]

Ὁψίας = Evening, sundown  
δαιμονιζομένους = demon-possessed  
ἐθεράπευσεν = care for, heal

WEB

17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, "He took our infirmities and bore our diseases."

ASV

17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

KJV

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Westcott and Hort Critical Text 1881

17 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

---

WEB

18 Now when **Jesus** saw great multitudes around him, he gave the order to depart to the other side.

ASV

18 Now when **Jesus** saw great multitudes about him, he gave commandment to depart unto the other side.

KJV

18 Now when **Jesus** saw great multitudes about him, he gave commandment to depart unto the other side.

Westcott and Hort Critical Text 1881

18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

[✠ Isaiah 53:4]

Surely he has borne our sickness and carried our suffering; yet we considered him plagued, struck by God, and afflicted.

[Note:]

ὄχλον = crowd

WEB 19 A scribe came and said to him, “Teacher, I will follow you wherever you go.”

ASV

19 And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest.

KJV

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

Westcott and Hort Critical Text 1881

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

---

WEB

20 **Jesus** said to him, “The foxes have holes and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.”

ASV

20 And **Jesus** saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.

KJV

20 And **Jesus** saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

Westcott and Hort Critical Text 1881

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

◀▶ Matthew 8:19

[↔ Luke 9:57-58]

57 As they went on the way, a certain man said to him, “I want to follow you wherever you go, Lord.”

58 **Jesus** said to him, “The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head.”

[✍ Note:]

The word used for nest, κατασκηνώσεις, is best translated as lodging-places or dwelling-place

WEB

21 Another of his disciples said to him, "Lord, allow me first to go and bury my father."

ASV

21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father.

KJV

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

Westcott and Hort Critical Text 1881

21 ἕτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

---

WEB

22 But **Jesus** said to him, "Follow me, and leave the dead to bury their own dead."

22 But **Jesus** saith unto him, Follow me; and leave the dead to bury their own dead.

22 But **Jesus** said unto him, Follow me; and let the dead bury their dead.

Westcott and Hort Critical Text 1881

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

◀▶ Matthew 8:21

[↔ Luke 9:59-60]

59 He said to another, "Follow me!"  
But he said, "Lord, allow me first to go and bury my father."

60 But Jesus said to him, "Leave the dead to bury their own dead, but you go and announce **God's** Kingdom."

[🔪 Note:]

Don't neglect the high spiritual calling to attend to the routine tasks of life

WEB

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

ASV

23 And when he was entered into a boat, his disciples followed him.

KJV

23 And when he was entered into a ship, his disciples followed him.

Westcott and Hort Critical Text 1881

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

[Note:]

πλοῖον = boat, ship, vessel

---

WEB

24 Behold, a violent storm came up on the sea, so much that the boat was covered with the waves; but he was asleep.

ASV

24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.

KJV

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

Westcott and Hort Critical Text 1881

24 καὶ ἴδου σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.

---

WEB

25 The disciples came to him and woke him up, saying, "Save us, Lord! We are dying!"

[Note:]

ἀπολλύμεθα = perish

25 And they came to him, and awoke him, saying, Save, Lord; we perish.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

Westcott and Hort Critical Text 1881

25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα.

---

WEB

26 He said to them, "Why are you fearful, O you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Westcott and Hort Critical Text 1881

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

WEB

27 The men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"

27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Westcott and Hort Critical Text 1881

27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

---

WEB

28 When he came to the other side, into the country of the Gergesenes, two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way.

28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

Westcott and Hort Critical Text 1881

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

---

[Mark 5:1-4]

1 They came to the other side of the sea, into the country of the Gadarenes.

2 When he had come out of the boat, immediately a man with an unclean spirit met him out of the tombs.

3 He lived in the tombs. Nobody could bind him any more, not even with chains,

4 because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame him.



WEB

29 Behold, they cried out, saying, "What do we have to do with you, Jesus, Son of **God**? Have you come here to torment us before the time?"

[Note:]

demons are admitting that a time is set for their torment.

29 And behold, they cried out, saying, What have we to do with thee, thou Son of **God**? art thou come hither to torment us before the time?

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Westcott and Hort Critical Text 1881

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

---

WEB

30 Now there was a herd of many pigs feeding far away from them.

[Note:]

ἀγέλη = flock, herd  
χοίρων = swine, pigs

30 Now there was afar off from them a herd of many swine feeding.

30 And there was a good way off from them an herd of many swine feeding.

Westcott and Hort Critical Text 1881

30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

## WEB

31 The demons begged him, saying, "If you cast us out, permit us to go away into the herd of pigs."

31 And the demons besought him, saying, If thou cast us out, send us away into the herd of swine.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

### Westcott and Hort Critical Text 1881

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

---

## WEB

32 He said to them, "Go!" They came out and went into the herd of pigs; and behold, the whole herd of pigs rushed down the cliff into the sea and died in the water.

32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

### Westcott and Hort Critical Text 1881

32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξεληθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὤρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.

### [Note:]

τῶν = [of] the  
χοίρων = choíron = pigs, swine

### [Note:]

Ὑπάγετε = go away, depart

## WEB

33 Those who fed them fled and went away into the city and told everything, including what happened to those who were possessed with demons.

33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

### Westcott and Hort Critical Text 1881

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

--

## WEB

34 Behold, all the city came out to meet **Jesus**. When they saw him, they begged that he would depart from their borders.

34 And behold, all the city came out to meet **Jesus**: and when they saw him, they besought him that he would depart from their borders.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

### Westcott and Hort Critical Text 1881

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

### [Note:]

πόλιν = city

δαιμονιζομένων = demon-possessed

### [Note:]

καὶ ἰδοὺ = and behold

τῶν ὁρίων αὐτῶν

=

the territory [of] theirs

## Matthew 9

WEB

1 He entered into a boat and crossed over, and came into his own city.

1 And he entered into a boat, and crossed over, and came into his own city.

1 And he entered into a ship, and passed over, and came into his own city.

Westcott and Hort Critical Text 1881

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

---

WEB

2 Behold, they brought to him a man who was paralyzed, lying on a bed. **Jesus**, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and **Jesus** seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and **Jesus** seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

Westcott and Hort Critical Text 1881

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

[Matthew 4:13; 11:23]

[↪ Mark 2:3]

Four people came, carrying a paralytic to him.

[↪ Luke 5:18]

Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before **Jesus**.

[↪ Mark 2:5-7]

5 **Jesus**, seeing their faith, said to the paralytic, "Son, your sins are forgiven you."

6 But there were some of the scribes sitting there and reasoning in their hearts,

7 "Why does this man speak blasphemies like that? Who can forgive sins but God alone?"

## WEB

3 Behold, some of the scribes said to themselves, "This man blasphemes."

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

### Westcott and Hort Critical Text 1881

3 καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ.

---

## WEB

4 **Jesus**, knowing their thoughts, said, "Why do you think evil in your hearts?"

4 And **Jesus** knowing their thoughts said, Wherefore think ye evil in your hearts?

4 And **Jesus** knowing their thoughts said, Wherefore think ye evil in your hearts?

### Westcott and Hort Critical Text 1881

4 καὶ ἰδὼν ὁ **Ἰησοῦς** τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἰνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

[↵ Luke 5:20-21]

20 Seeing their faith, he said to him, "Man, your sins are forgiven you."

21 The scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins, but God alone?"

[📖 Note:]

καὶ = and

ἰδὼν = saw

ὁ = the

**Ἰησοῦς** = **Jesus**

τὰς = the

ἐνθυμήσεις = thoughts, memories

αὐτῶν = of theirs

## WEB

5 For which is easier, to say, 'Your sins are forgiven;' or to say, 'Get up, and walk'?

5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

### Westcott and Hort Critical Text 1881

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

---

## WEB

6 But that you may know that the **Son of Man** has authority on earth to forgive sins—" (then he said to the paralytic), "Get up, and take up your mat, and go to your house."

6 But that ye may know that the **Son of man** hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

6 But that ye may know that the **Son of man** hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

### Westcott and Hort Critical Text 1881

6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ **υἱὸς τοῦ ἀνθρώπου** ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρον σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.

### [Mark 2:9]

Which is easier, to tell the paralytic, 'Your sins are forgiven;' or to say, 'Arise, and take up your bed, and walk?'

### [Luke 5:23]

Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?'

### [Note:]

ἵνα = but

δὲ = then, that

εἰδῆτε = know

**υἱὸς τοῦ ἀνθρώπου = son of man**

### [↔ Mark 2:10-11]

10 But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the paralytic—

11 "I tell you, arise, take up your mat, and go to your house."

### [↔ Luke 5:24]

But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, take up your cot, and go to your house."

WEB

7 He arose and departed to his **house**.

[Note:]

οἶκον αὐτοῦ = house [of] his

ASV

7 And he arose, and departed to his **house**.

KJV

7 And he arose, and departed to his **house**.

Westcott and Hort Critical Text 1881

7 καὶ ἐγερθεὶς ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ.

---

WEB

8 But when the multitudes saw it, they marveled and glorified **God**, who had given such authority to men.

[John 7:15]

The Jews therefore marveled, saying, "How does this man know letters, having never been educated?"

ASV

8 But when the multitudes saw it, they were afraid, and glorified **God**, who had given such authority unto men.

KJV

8 But when the multitudes saw it, they marvelled, and glorified **God**, which had given such power unto men.

Westcott and Hort Critical Text 1881

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

WEB

9 As **Jesus** passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him.

ASV

9 And as **Jesus** passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

KJV

9 And as **Jesus** passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Westcott and Hort Critical Text 1881

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολουθε μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

---

WEB

10 As he sat in the house, behold, many tax collectors and sinners came and sat down with **Jesus** and his disciples.

ASV

10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with **Jesus** and his disciples.

KJV

10 And it came to pass, as **Jesus** sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

Westcott and Hort Critical Text 1881

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

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[↪ Luke 5:27]

27 After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!"

[↪ Mark 2:15]

15 He was reclining at the table in his house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him.



WEB

11 When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

ASV

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?

KJV

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

Westcott and Hort Critical Text 1881

11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

---

WEB

12 When **Jesus** heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do.

ASV

12 But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

KJV

12 But when **Jesus** heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Westcott and Hort Critical Text 1881

12 ὁ δὲ ἀκούσας εἶπεν, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες.

[Note:]

ἀκούσας = hear, listen

εἶπεν = say, speak

ἰατροῦ = physician

**Jesus'** name is not in this verse.  
Added by translators later for understanding.

## WEB

13 But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance."

## ASV

13 But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

## KJV

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## Westcott and Hort Critical Text 1881

13 πορευθέντες δὲ μάθετε τί ἐστίν, Ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.

---

## WEB

14 Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't fast?"

## ASV

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

## KJV

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

## Westcott and Hort Critical Text 1881

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν [πολλά], οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

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## [Hosea 6:6]

For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

WEB

15 **Jesus** said to them, "Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

ASV

15 And **Jesus** said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

KJV

15 And **Jesus** said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Westcott and Hort Critical Text 1881

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

---

WEB

16 No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made.

ASV

16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

KJV

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Westcott and Hort Critical Text 1881

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

[Note:]

ἱματίῳ = clothes, garment

παλαιῷ = old

WEB

17 Neither do people put new **wine** into old wine skins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new **wine** into fresh wine skins, and both are preserved.”

[Note:]

οὐδὲ = neither

οἶνον = **wine**

νέον = new, young, fresh, neon

εἰς = in, into

ASV

17 Neither do men put new **wine** into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new **wine** into fresh wine-skins, and both are preserved.

KJV

17 Neither do men put new **wine** into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new **wine** into new bottles, and both are preserved.

Westcott and Hort Critical Text 1881

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

---

WEB

18 While he told these things to them, behold, a ruler came and worshiped him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.”

[Note:]

Ταῦτα = while

αὐτοῦ = he

λαλοῦντος = told, was saying, spoke

ASV

18 While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

KJV

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

Westcott and Hort Critical Text 1881

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

WEB

19 **Jesus** got up and followed him, as did his disciples.

ASV

19 And **Jesus** arose, and followed him, and so did his disciples.

KJV

19 And **Jesus** arose, and followed him, and so did his disciples.

Westcott and Hort Critical Text 1881

19 καὶ ἐγερθεὶς ὁ **Ἰησοῦς** ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

---

WEB

20 Behold, a woman who had a discharge of blood for twelve years came behind him, and touched the fringe of his garment;

ASV

20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment:

KJV

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

Westcott and Hort Critical Text 1881

20 Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.

[Note:]

καὶ = And

ἐγερθεὶς = got up, arose

ὁ = the

Ἰησοῦς = Jesus

ἠκολούθησεν = followed

αὐτῷ =him

καὶ =and

οἱ = the

μαθηταὶ = disciples (plural)

αὐτοῦ = them

[Note:]

She was considered unclean by Jews. Faith is the key to her attempt.

WEB

21 for she said within herself, "If I just touch his garment, I will be made well."

ASV

21 for she said within herself, If I do but touch his garment, I shall be made whole.

KJV

21 For she said within herself, If I may but touch his garment, I shall be whole.

Westcott and Hort Critical Text 1881

21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

---

22 But **Jesus**, turning around and seeing her, said, "Daughter, cheer up! Your faith has made you well." And the woman was made well from that hour.

22 But **Jesus** turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour.

22 But **Jesus** turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Westcott and Hort Critical Text 1881

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

---

◀▶ Matthew 9:21

[Mark 5:28-29]

28 For she said, "If I just touch his clothes, I will be made well."

29 Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

[Luke 8:43-44]

43 A woman who had a flow of blood for twelve years, who had spent all her living on physicians and could not be healed by any

44 came behind him, and touched the fringe of his cloak. Immediately the flow of her blood stopped.

◀▶ Matthew 9:23

WEB

23 When **Jesus** came into the ruler's house and saw the flute players and the crowd in noisy disorder,

ASV

23 And when **Jesus** came into the ruler's house, and saw the flute-players, and the crowd making a tumult,

KJV

23 And when **Jesus** came into the ruler's house, and saw the minstrels and the people making a noise,

Westcott and Hort Critical Text 1881

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβοῦμενον

[Note:]

Καὶ = And

ἐλθὼν = came

ὁ = [the]

Ἰησοῦς = **Jesus**

εἰς = in, into

τοῦ = the

ἄρχοντος = ruler, lord

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◀▶ Matthew 9:24

WEB

24 he said to them, "Make room, because the girl isn't dead, but sleeping." They were ridiculing him.

ASV

24 he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.

KJV

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

Westcott and Hort Critical Text 1881

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

WEB

25 But when the crowd was sent out, he entered in, took her by the hand, and the girl arose.

ASV

25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose.

KJV

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Westcott and Hort Critical Text 1881

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

[Note:]

ὄχλος = crowd

χειρὸς = hand

ἠγέρθη = arose

---

WEB

26 The report of this went out into all that land.

ASV

26 And the fame hereof went forth into all that land.

KJV

26 And the fame hereof went abroad into all that land.

Westcott and Hort Critical Text 1881

26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

[Note:]

καὶ = and

ἐξῆλθεν = go, went out

ἡ = the

φήμη = report of fame, reputation

εἰς = in, into

γῆν = land

---



27 As **Jesus** passed by from there, two blind men followed him, calling out and saying, “Have mercy on us, son of David!”

27 And as **Jesus** passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of **David**.

27 And when **Jesus** departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

#### Westcott and Hort Critical Text 1881

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῶ] δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς Δαυὶδ.

---

28 When he had come into the house, the blind men came to him. **Jesus** said to them, “Do you believe that I am able to do this?” They told him, “Yes, Lord.”

28 And when he was come into the house, the blind men came to him: and **Jesus** saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.

28 And when he was come into the house, the blind men came to him: and **Jesus** saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

#### Westcott and Hort Critical Text 1881

28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῶ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῶ, Ναί, κύριε.

#### [Note:]

αὐτῶ οἱ τυφλοὶ = they the blind

λέγουσιν αὐτῶ = said they

Ναί, κύριε = Yes, Lord

WEB

29 Then he touched their eyes, saying, "According to your faith be it done to you."

ASV

29 Then touched he their eyes, saying, According to your faith be it done unto you.

KJV

29 Then touched he their eyes, saying, According to your faith be it unto you.

Westcott and Hort Critical Text 1881

29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

---

30 Then their eyes were opened. **Jesus** strictly commanded them, saying, "See that no one knows about this."

30 And their eyes were opened. And **Jesus** strictly charged them, saying, See that no man know it.

30 And their eyes were opened; and **Jesus** straitly charged them, saying, See that no man know it.

Westcott and Hort Critical Text 1881

30 καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὅρατε μηδεὶς γινωσκέτω.

---

[Note:]

τότε = then

ἤψατο = touch, kindle, light, gone, lost

τῶν = the

ὀφθαλμῶν = eye

αὐτῶν = [of] theirs

λέγων = said, saying

[Mark 7:36]

He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it.

31 But they went out and spread abroad his fame in all that land.

31 But they went forth, and spread abroad his fame in all that land.

31 But they, when they were departed, spread abroad his fame in all that country.

Westcott and Hort Critical Text 1881

31 οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ.

---

[Note:]

κωφὸν = dumb, deaf

32 As they went out, behold, a mute man who was demon possessed was brought to him.

32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

Westcott and Hort Critical Text 1881

32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον·

33 When the demon was cast out, the mute man spoke. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!"

33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

**Westcott and Hort Critical Text 1881**

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

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34 But the Pharisees said, "By the prince of the demons, he casts out demons."

34 But the Pharisees said, By the prince of the demons casteth he out demons.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

**Westcott and Hort Critical Text 1881**

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

---

**[Note:]**

ἄρχοντι = prince, leader, ruler

τῶν = [of] the

δαιμονίων = daimonion = demons

ἐκβάλλει = cast out, put out

δαιμόνια = daimonia = demons

δαίμονας = daímonas = demon

35 **Jesus** went about all the cities and the villages, teaching in their synagogues and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

35 And **Jesus** went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

35 And **Jesus** went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

#### Westcott and Hort Critical Text 1881

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

---

36 But when he saw the multitudes, he was moved with compassion for them because they were harassed and scattered, like sheep without a shepherd.

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

#### Westcott and Hort Critical Text 1881

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

#### [Mark 6:34]

**Jesus** came out, saw a great multitude, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things.

#### [Note:]

πρόβατα = sheep  
μὴ = not  
ἔχοντα = posses  
ποιμένα = shepherd

37 Then he said to his disciples, "The harvest indeed is plentiful, but the laborers are few.

◀▶ Matthew 9:37

37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

[↵ Luke 10:2]

Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

[📖 Note:]

τότε = then  
λέγει = said  
τοῖς = [to] the  
μαθηταῖς = disciples  
αὐτοῦ = [of] his

◀▶ Matthew 9:38

Westcott and Hort Critical Text 1881

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

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WEB

38 Pray therefore that the Lord of the harvest will send out laborers into his harvest."

ASV

38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

KJV

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

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

## Matthew 10

### WEB

1 He called to himself his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

### ASV

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

### KJV

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

#### Westcott and Hort Critical Text 1881

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

#### Stephanus Textus Receptus 1550

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

---

### WEB

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

### ASV

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

### KJV

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

#### Westcott and Hort Critical Text 1881

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

#### Stephanus Textus Receptus 1550

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

#### [↩ Luke 6:13]

When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles:

#### [📖 Note:]

δώδεκα = twelve  
μαθητὰς = disciples  
αὐτοῦ = of his

#### ◀▶ Matthew 10:2

#### [📖 Note:]

Σίμων = Simon  
Πέτρος = Peter  
Ἀνδρέας = Andrew  
Ἰάκωβος = James or Jacob  
Ἰωάννης = John

WEB

3 Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, who was also called Thaddaeus;

ARV

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddaeus;

KJV

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Westcott and Hort Critical Text 1881

3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος,

Stephanus Textus Receptus 1550

3 Φίλιππος καὶ Βαρθολομαῖος Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος

---

WEB

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

ASV

4 Simon the Cananaean, and Judas Iscariot, who also betrayed him.

KJV

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Westcott and Hort Critical Text 1881

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

Stephanus Textus Receptus 1550

4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν

◀▶ Matthew 10:3

[Note:]

Φίλιππος = Philip

καὶ = and

Βαρθολομαῖος = Bartholomew

Θωμᾶς = Thomas - means 'Twin'

◀▶ Matthew 10:4

[Note:]

Σίμων ὁ Καναναῖος = Simon the Zealot



WEB

5 **Jesus** sent these twelve out and commanded them, saying, "Don't go among the Gentiles, and don't enter into any city of the Samaritans.

ASV

5 These twelve **Jesus** sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

KJV

5 These twelve **Jesus** sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Westcott and Hort Critical Text 1881

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

---

WEB

6 Rather, go to the lost sheep of the house of Israel.

ASV

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

KJV

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

Westcott and Hort Critical Text 1881

6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

---

◀▶ Matthew 10:5

[📖 Note:]

δώδεκα= twelve (12)

Σαμαριτῶν = Samaritans

◀▶ Matthew 10:6

[📖 Note:]

πορεύεσθε = travel, go

πρόβατα = sheep

ἀπολωλότα = lose/lost/perish

οἴκου = house

Ἰσραὴλ = Israel

WEB

7 As you go, preach, saying, 'The Kingdom of Heaven is at hand!'

ASV

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

KJV

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Westcott and Hort Critical Text 1881

7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.

---

WEB

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

ASV

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

KJV

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Westcott and Hort Critical Text 1881

8 ἀσθενούντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

◀▶ Matthew 10:7

[Note:]

Ἦγγικεν = Approach  
βασιλεία = kingdom  
τῶν = [of] the  
οὐρανῶν = heaven

◀▶ Matthew 10:8

[Note:]

νεκροὺς = dead, corpse  
ἐγείρετε = wake, raise

◀▶ Matthew 10:9

WEB

9 Don't take any gold, silver, or brass in your money belts.

ASV

9 Get you no gold, nor silver, nor brass in your purses;

KJV

9 Provide neither gold, nor silver, nor brass in your purses,

Westcott and Hort Critical Text 1881

9 Μὴ κτήσηθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

---

◀▶ Matthew 10:10

WEB

10 Take no bag for your journey, neither two coats, nor sandals, nor staff: for the laborer is worthy of his food.

ASV

10 no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.

KJV

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Westcott and Hort Critical Text 1881

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

---

WEB

11 Into whatever city or village you enter, find out who in it is worthy, and stay there until you go on.

ASV

11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

KJV

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

Westcott and Hort Critical Text 1881

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

---

WEB

12 As you enter into the household, greet it.

ASV

12 And as ye enter into the house, salute it.

KJV

12 And when ye come into an house, salute it.

Westcott and Hort Critical Text 1881

12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν·

◀▶ Matthew 10:11

[↔ Luke 10:8]

Into whatever city you enter, and they receive you, eat the things that are set before you.

[📖 Note:]

εἰς = into  
πόλιν = city  
κώμην = village

◀▶ Matthew 10:12

13 If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you.

◀▶ Matthew 10:13

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

[Note:]

custom for Jews to greet one another with 'Shalom', a blessing of peace.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

#### Westcott and Hort Critical Text 1881

13 καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

---

14 Whoever doesn't receive you or hear your words, as you go out of that house or that city, shake the dust off your feet.

[Mark 6:11]

Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

#### Westcott and Hort Critical Text 1881

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

---

15 Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

**Westcott and Hort Critical Text 1881**

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

---

16 “Behold, I send you out as sheep among wolves. Therefore be wise as serpents and harmless as doves.

[Luke 10:3]

Go your ways. Behold, I send you out as lambs among wolves.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

[Note:]

ἀκέραιοι = harmless, simple

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

**Westcott and Hort Critical Text 1881**

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

17 But beware of men, for they will deliver you up to councils, and in their synagogues they will scourge you.

17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you;

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

**Westcott and Hort Critical Text 1881**

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

---

18 Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations.

18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

**Westcott and Hort Critical Text 1881**

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

---

**[Mark 13:9]**

But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before rulers and kings for my sake, for a testimony to them.

[Note:]

μη μεριμνήσητε  
= don't worry, don't be anxious

λαλήσητε = lalísite = speak, say

19 But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say.

19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

#### Westcott and Hort Critical Text 1881

19 ὅταν δὲ παραδῶσιν ὑμᾶς, **μη μεριμνήσητε** πῶς ἢ τί **λαλήσητε**· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ τί **λαλήσητε**·

---

[Note:]

λαλοῦντες = speak

πνεῦμα = breath, spirit

20 For it is not you who speak, but the Spirit of your Father who speaks in you.

20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

λαλοῦν ἐν ὑμῖν =  
speaks in you

#### Westcott and Hort Critical Text 1881

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



21 “Brother will deliver up brother to death, and the father his child. Children will rise up against parents and cause them to be put to death.

[Note:]

παραδώσει = hand over, deliver  
ἀδελφός = brother  
ἀδελφὸν = brother  
θάνατον = death

21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

#### Westcott and Hort Critical Text 1881

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

---

22 You will be hated by all men for my name’s sake, but he who endures to the end will be saved.

22 And ye shall be hated of all men for my name’s sake: but he that endureth to the end, the same shall be saved.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

#### Westcott and Hort Critical Text 1881

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

---

23 But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel until the Son of Man has come.

23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

#### Westcott and Hort Critical Text 1881

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

---

24 “A disciple is not above his teacher, nor a servant above his lord.

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

24 The disciple is not above his master, nor the servant above his lord.

#### Westcott and Hort Critical Text 1881

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

#### [Note:]

οὐδὲ = nor, not then  
δοῦλος = servant, slave  
ὑπὲρ = above  
τὸν = the  
κύριον = lord  
αὐτοῦ = of his

## WEB

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

## ASV

25 It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!

## KJV

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

## Westcott and Hort Critical Text 1881

25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοῦλ ἐπεκάλεσαν, πῶσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

---

## WEB

26 Therefore don't be afraid of them, for there is nothing covered that will not be revealed, or hidden that will not be known.

## ASV

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

## KJV

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

## Westcott and Hort Critical Text 1881

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

---

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

27 What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

#### Westcott and Hort Critical Text 1881

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

---

#### WEB

28 Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna.

28 And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

#### Westcott and Hort Critical Text 1881

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

#### [Luke 12:4-5]

4 "I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do.

5 But I will warn you whom you should fear. Fear him who after he has killed, has power to cast into Gehenna. Yes, I tell you, fear him

#### [Note:]

καὶ = and

μὴ = not

φοβεῖσθε = fear, terrified

29 “Aren’t two sparrows sold for an assarion coin? Not one of them falls to the ground apart from your Father’s will.

29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Fathe

Westcott and Hort Critical Text 1881

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

---

WEB

30 But the very hairs of your head are all numbered.

ASV

30 but the very hairs of your head are all numbered.

KJV

30 But the very hairs of your head are all numbered.

Westcott and Hort Critical Text 1881

30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.

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[Luke 21:18]

And not a hair of your head will perish.

31 Therefore don't be afraid. You are of more value than many sparrows.

31 Fear not therefore: ye are of more value than many sparrows.

31 Fear ye not therefore, ye are of more value than many sparrows.

31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

---

32 Everyone therefore who confesses me before men, I will also confess him before my Father who is in heaven.

32 Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς·

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[Luke 12.8]

"I tell you, everyone who confesses me before men, the Son of Man will also confess before the angels of God;

33 But whoever denies me before men, I will also deny him before my Father who is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

33 ὅστις δ' ἂν ἀρνήσῃταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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WEB

34 “Don’t think that I came to send peace on the earth. I didn’t come to send peace, but a sword.

34 Think not that I came to send peace on the earth: I came not to send peace, but a sword.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

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

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[↪ Luke 12:48]

but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

35 For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

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

---

36 A man's foes will be those of his own household.

36 and a man's foes shall be they of his own household.

36 And a man's foes shall be they of his own household.

36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

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[Micah 7:6]

For the son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

[Micah 7:6]

6 For the son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.



[Luke 14:26]

“If anyone comes to me, and doesn’t disregard his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can’t be my disciple.

37 He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn’t worthy of me.

37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

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

---

38 He who doesn’t take his cross and follow after me isn’t worthy of me.

[Luke 14:27]

Whoever doesn’t bear his own cross, and come after me, can’t be my disciple.

38 And he that doth not take his cross and follow after me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

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

---

39 He who seeks his life will lose it; and he who loses his life for my sake will find it.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

39 ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

---

40 “He who receives you receives me, and he who receives me receives him who sent me.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

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

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[Luke 9:48]

and said to them, “Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great.”

[Note:]

ὄνομα προφήτου μισθὸν προφήτου  
name prophet reward prophet

41 He who receives a prophet in the name of a prophet will receive a prophet's reward. He who receives a righteous man in the name of a righteous man will receive a righteous man's reward.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

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

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[Mark 9:41]

For whoever will give you a cup of water to drink in my name, because you are Christ's, most certainly I tell you, he will in no way lose his reward.

42 Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you, he will in no way lose his reward."

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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

## Matthew 11

1 When **Jesus** had finished directing his twelve disciples, he departed from there to teach and preach in their cities.

1 And it came to pass when **Jesus** had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

1 And it came to pass, when **Jesus** had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

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

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2 Now when John heard in the prison the works of Christ, he sent two of his disciples

2 Now when John heard in the prison the works of the Christ, he sent by his disciples

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

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[Luke 23:5]

But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."

[Luke 7:18-25]

18 The disciples of John told him about all these things.

19 John, calling to himself two of his disciples, sent them to Jesus, saying, "Are you the one who is coming, or should we look for another?"

20 When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'"

3 and said to him, "Are you he who comes, or should we look for another?"

3 and said unto him, Art thou he that cometh, or look we for another?

3 And said unto him, Art thou he that should come, or do we look for another?

3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;

[John 6:14]

When therefore the people saw the sign which Jesus did, they said, "This is truly the prophet who comes into the world."

4 **Jesus** answered them, "Go and tell John the things which you hear and see:

4 And **Jesus** answered and said unto them, Go and tell John the things which ye hear and see:

4 **Jesus** answered and said unto them, Go and shew John again those things which ye do hear and see:

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε:

[Note:]

Ἰωάννη = John

ἀκούετε = hear

καὶ = and

βλέπετε=see

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5 The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

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

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6 Blessed is he who finds no occasion for stumbling in me.”

6 And blessed is he, whosoever shall find no occasion of stumbling in me.

6 And blessed is he, whosoever shall not be offended in me.

6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί.

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[Note:]

Μακάριός = happy, blessed

σκανδαλισθῆ = stumble, offended, shocked

7 As these went their way, **Jesus** began to say to the multitudes concerning John, “What did you go out into the wilderness to see? A reed shaken by the wind?”

7 And as these went their way, **Jesus** began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

7 And as they departed, **Jesus** began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

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

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8 But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in kings' houses.

8 But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses.

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

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

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[Luke 7:24]

When John's messengers had departed, he began to tell the multitudes about John, “What did you go out into the wilderness to see? A reed shaken by the wind?”

[Note:]

Τούτων = they, these (plural person or thing)

ἀνέμου = wind

[Note:]

τοῖς = the  
οἴκοις = house  
τῶν = of the  
βασιλέων = king

[Luke 20:6]

But if we say, ‘From men,’ all the people will stone us, for they are persuaded that John was a prophet.”

9 But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet.

9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

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

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## WEB

10 For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

10 This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

10 οὗτός ἐστιν περὶ οὗ γέγραπται, Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

## [Luke 1:76]

And you, child, will be called a prophet of the Most High; for you will go before the face of the Lord to prepare his ways,

## [Note:]

Many ancient authorities read "But what went ye out to see? a prophet?"

προφήτην = prophet

καὶ = and

περισσότερον = greater, more than

προφήτου = prophet

## [Malachi 3:1]

"Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes!" says Yahweh of Armies.



11 Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he.

[Note:]

ἀμῆν = most certainly, verily, truly  
λέγω = say, speak, tell, said

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

11 ἀμῆν λέγω ὑμῖν, οὐκ ἐγγίγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.

12 From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

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[Malachi 4:6]

He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”

13 For all the prophets and the law prophesied until John.

13 For all the prophets and the law prophesied until John.

13 For all the prophets and the law prophesied until John.

13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν·

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14 If you are willing to receive it, this is Elijah, who is to come.

14 And if ye are willing to receive it, this is Elijah, that is to come.

14 And if ye will receive it, this is Elias, which was for to come.

14 καὶ εἰ θέλετε δεξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι.

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[Luke 1:17]

He will go before him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to prepare a people prepared for the Lord.”

[Note:]

ὁ = the

ἔχων = have, hold

ᾠτα = ears

ἀκουέτω = listen, hear

15 He who has ears to hear, let him hear.

15 He that hath ears to hear, let him hear.

15 He that hath ears to hear, let him hear.

15 ὁ ἔχων ᾠτα ἀκουέτω.

---

16 “But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions

16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις

17 and say, 'We played the flute for you, and you didn't dance. We mourned for you, and you didn't lament.'

17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

17 λέγουσιν, Ηύλησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

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

18 For John came neither eating nor drinking, and they say, He hath a demon.

18 For John came neither eating nor drinking, and they say, He hath a devil.

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

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[Luke 7:35]

Wisdom is justified by all her children.”

19 The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ But wisdom is justified by her children.”

19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἴδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

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20 Then he began to denounce the cities in which most of his mighty works had been done, because they didn’t repent.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

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

21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [a]mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

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

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22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you.

[Matthew 10:15]

22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

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

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23 You, Capernaum, who are exalted to heaven, you will go down to Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until today.

23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾄδου καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

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24 But I tell you that it will be more tolerable for the land of Sodom on the day of judgment, than for you.”

24 But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

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

25 At that time, **Jesus** answered, "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants.

25 At that season **Jesus** answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

25 At that time **Jesus** answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

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

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26 Yes, Father, for so it was well-pleasing in your sight.

26 yea, Father, for so it was well-pleasing in thy sight.

26 Even so, Father: for so it seemed good in thy sight.

26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

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[Luke 10:21]

in that same hour **Jesus** rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."



27 All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son and he to whom the Son desires to reveal him.

27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι.

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28 “Come to me, all you who labor and are heavily burdened, and I will give you rest.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

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

29 Take my yoke upon you and learn from me, for I am gentle and humble in heart; and you will find rest for your souls.

[Note:]  
ἄρατε τὸν ζυγόν  
Lift the yoke

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

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

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30 For my yoke is easy, and my burden is light.”

30 For my yoke is easy, and my burden is light.

30 For my yoke is easy, and my burden is light.

30 ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

## Matthew 12

1 At that time, **Jesus** went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat.

1 At that season **Jesus** went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat.

1 At that time **Jesus** went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.

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

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2 But the Pharisees, when they saw it, said to him, “Behold, your disciples do what is not lawful to do on the Sabbath.”

2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ, Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

3 But he said to them, "Haven't you read what David did when he was hungry, and those who were with him:

3 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

3 ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ;

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4 how he entered into **God's** house and ate the show bread, which was not lawful for him to eat, nor for those who were with him, but only for the priests?

4 how he entered into the house of **God**, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

4 How he entered into the house of **God**, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

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

---

[Note:]

πῶς = how

εἰσῆλθεν = go in, come in, enter

εἰς = in, into

τὸν = the

οἶκον = house

τοῦ = [of] the

**θεοῦ** = **God**

καὶ = and

τοὺς = they

ἄρτους = bread, loaf

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

5 Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

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

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6 But I tell you that one greater than the temple is here.

6 But I say unto you, that one greater than the temple is here.

6 But I say unto you, That in this place is one greater than the temple.

6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον ἐστὶν ὧδε.

7 But if you had known what this means, 'I desire mercy, and not sacrifice,' you wouldn't have condemned the guiltless.

7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

7 εἰ δὲ ἐγνώκειτε τί ἐστίν, "Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιπίους.

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8 For the Son of Man is Lord of the Sabbath."

8 For the Son of man is lord of the sabbath.

8 For the Son of man is Lord even of the sabbath day.

8 κύριος γὰρ ἐστίν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

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[Hosea 6:6]

For I desire mercy, and not sacrifice;  
and the knowledge of **God** more than  
burnt offerings.

[Note:]

κύριος = Lord

γάρ = for

ἐστίν = [I] am, exist

τοῦ = [of] the

σαββάτου = sabbath

ὁ = the

υἱὸς = son

τοῦ = [of] the

ἀνθρώπου = man

9 He departed from there and went into their synagogue.

9 And he departed thence, and went into their synagogue:

9 And when he was departed thence, he went into their synagogue:

9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν·

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10 And behold, there was a man with a withered hand. They asked him, "Is it lawful to heal on the Sabbath day?" so that they might accuse him.

10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ.

[Mark 3:1-6]

He entered again into the synagogue, and there was a man there who had his hand withered.

2 They watched him, whether he would heal him on the Sabbath day, that they might accuse him.

3 He said to the man who had his hand withered, "Stand up."

4 He said to them, "Is it lawful on the Sabbath day to do good or to do harm? To save a life or to kill?" But they were silent.

[John 9:16]

Some therefore of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" So there was division among them.

11 He said to them, "What man is there among you who has one sheep, and if this one falls into a pit on the Sabbath day, won't he grab on to it and lift it out?"

11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

11 ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασις εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;

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12 Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day."

12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

12 πὸς ὧ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἐξεστὶν τοῖς σάββασις καλῶς ποιεῖν.

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13 Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other.

13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

13 τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινόν σου τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὕγιης ὡς ἡ ἄλλη.

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14 But the Pharisees went out and conspired against him, how they might destroy him.

14 But the Pharisees went out, and took counsel against him, how they might destroy him.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

**[Note:]**

τότε = then  
λέγει = said  
τῷ = to the  
ἀνθρώπῳ = man  
Ἔκτεινόν = stretch out  
σου = your  
τὴν = the  
χεῖρα = hand

**[Mark 3:6]**

The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him.

15 **Jesus**, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all,

[Mark 3:7]

**Jesus** withdrew to the sea with his disciples; and a great multitude followed him from Galilee, from Judea,

15 And **Jesus** perceiving it withdrew from thence: and many followed him; and he healed them all,

15 But when **Jesus** knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ [ὄχλοι] πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,

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16 and commanded them that they should not make him known,

[Matthew 8:4;9:30]

16 and charged them that they should not make him known:

16 And charged them that they should not make him known:

16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·

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17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

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18 “Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my Spirit on him. He will proclaim justice to the nations.

[Isaiah 42:1]

“Behold, my servant, whom I uphold, my chosen, in whom my soul delights: I have put my Spirit on him. He will bring justice to the nations.

18 Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the Gentiles.

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

18 Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

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19 He will not strive, nor shout, neither will anyone hear his voice in the streets.

[Isaiah 42:2]

He will not shout, nor raise his voice, nor cause it to be heard in the street.

19 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

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

20 He won't break a bruised reed. He won't quench a smoking flax, until he leads justice to victory.

[Isaiah 42:3]

He won't break a bruised reed. He won't quench a dimly burning wick. He will faithfully bring justice.

20 A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

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

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[Isaiah 42:4]

He will not fail nor be discouraged,  
until he has set justice in the earth,  
and the islands wait for his law.”

21 In his name, the nations will hope.”

21 And in his name shall the Gentiles hope.

21 And in his name shall the Gentiles trust.

21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

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22 Then one possessed by a demon, blind and mute, was brought to him; and he healed him, so that the blind and mute man both spoke and saw.

[Luke 11:14]

He was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke; and the multitudes marveled.

22 Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

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

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23 All the multitudes were amazed, and said, "Can this be the son of David?"

23 And all the multitudes were amazed, and said, Can this be the son of David?

23 And all the people were amazed, and said, Is not this the son of David?

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

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24 But when the Pharisees heard it, they said, "This man does not cast out demons except by Beelzebub, the prince of the demons."

24 But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons.

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.

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[Note:]

καὶ = and

ἐξίσταντο = amazed, astonished

πάντες = all, every

οἱ = the

ὄχλοι = crowd, large group of people

καὶ = and

ἔλεγον = élegon = they said, spoke

(λέγω = lego = say, speak)

ὁ = the

υἱὸς = son of

Δαυίδ = Daud = David

[Note:]

Φαρισαῖοι = Pharisees

Βεελζεβούλ = Beelzebub

ἄρχοντι = prince, ruler

τῶν = of the

δαιμονίων = demons

[II Kings 1:2-3]

Beelzebub or Beelzebub is also referred to the god of Ekron.

See also:

[Luke 11:14-24]

[Mark 3:20-29]

25 Knowing their thoughts, **Jesus** said to them, “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

[Matthew 9:34]

25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

25 And **Jesus** knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

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

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26 If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

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

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27 If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges.

27 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges.

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

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

28 But if I by the Spirit of **God** cast out demons, then **God's** Kingdom has come upon you.

28 But if I by the Spirit of **God** cast out demons, then is the kingdom of **God** come upon you.

28 But if I cast out devils by the Spirit of **God**, then the kingdom of **God** is come unto you.

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

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[Note:]

εἰσελθεῖν εἰς τὴν οἰκίαν  
enter in the house

29 Or how can one enter into the house of the strong man and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

29 Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

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

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30 “He who is not with me is against me, and he who doesn’t gather with me, scatters.

30 He that is not with me is against me; and he that gathereth not with me scattereth.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

30 ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

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[Mark 3:28-30]

28 "Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme; 29 but whoever may blaspheme against the Holy Spirit never has forgiveness, but is subject to eternal condemnation."  
30 -because they said, "He has an unclean spirit."

31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.

31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

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

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#### WEB

32 Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age, or in that which is to come.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

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

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

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

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

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

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34 You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks.

34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

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

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

35 The good man out of his good treasure bringeth forth good things: and the  
evil man out of his evil treasure bringeth forth evil things.

35 A good man out of the good treasure of the heart bringeth forth good things:  
and an evil man out of the evil treasure bringeth forth evil things.

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

36 I tell you that every idle word that men speak, they will give  
account of it in the day of judgment.

36 And I say unto you, that every idle word that men shall speak, they shall give  
account thereof in the day of judgment.

36 But I say unto you, That every idle word that men shall speak, they shall give  
account thereof in the day of judgment.

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

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

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

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

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38 Then certain of the scribes and Pharisees answered, “Teacher, we want to see a sign from you.”

38 Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

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

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[Mark 8:11]

The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him.

39 But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah the prophet.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet:

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

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

40 For as Jonah was three days and three nights in the belly of the huge fish, so will the Son of Man be three days and three nights in the heart of the earth.

[Note:]  
Ἰωνᾶς ἐν τῇ κοιλίᾳ  
Jonah in the belly

40 for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

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

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41 The men of Nineveh will stand up in the judgment with this generation and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here.

41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [a]a greater than Jonah is here.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

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

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42 The Queen of the South will rise up in the judgment with this generation and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

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

43 “When an unclean spirit has gone out of a man, he passes through waterless places seeking rest, and doesn’t find it.

43 But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει.

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44 Then he says, ‘I will return into my house from which I came;’ and when he has come back, he finds it empty, swept, and put in order.

44 Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

44 τότε λέγει, Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὕρισκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

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[Luke 11:24-26]

24 The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, ‘I will turn back to my house from which I came out.’

[Note:]

καὶ = and

οὐχ = not

εὕρισκει = find

οὐχ (instead of οὐ) if followed by a vowel and “rough breathing” meaning **not** or **no**, (distinct from μή also meaning the same)



45 Then he goes and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation.”

45 Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

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

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46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

46 Ἐτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

[Note:]

Ἐτι = while, even now, still  
αὐτοῦ = he  
λαλοῦντος = speak, talk  
τοῖς = the  
ὄχλοις = crowd  
ἰδοὺ = behold

47 One said to him, “Behold, your mother and your brothers stand outside, seeking to speak to you.”

47 And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

47 [εἶπεν δέ τις αὐτῷ, Ἴδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.]

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48 But he answered him who spoke to him, “Who is my mother? Who are my brothers?”

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

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[Note:]

This verse is not included in some early manuscripts of Matthew's gospel. Some scholars think it might have been mistakenly added by some copyists, or included to harmonize the account with Mark. This verse is included with majority of modern bibles. Although noted, since there is early Greek, it is added to critical text.

[John 20:17]

**Jesus** said to her, “Don’t hold me, for I haven’t yet ascended to my Father; but go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my **God** and your **God**.’”

49 He stretched out his hand toward his disciples, and said, “Behold, my mother and my brothers!

49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren!

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

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50 For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother.”

50 For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

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

[John 15:14]

You are my friends, if you do whatever I command you.

[Note:]

ἀδελφὸς = brother

καὶ = and

ἀδελφὴ = sister

καὶ = and

μήτηρ = mother

ἐστίν =mine

## Matthew 13.

1 On that day **Jesus** went out of the house and sat by the seaside.

1 On that day went **Jesus** out of the house, and sat by the sea side.

1 The same day went **Jesus** out of the house, and sat by the sea side.

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

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2 Great multitudes gathered to him, so that he entered into a boat and sat; and all the multitude stood on the beach.

2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

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

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[Note:]

Ἐν = on, among

τῇ = the, that

ἡμέρᾳ = day

ἐκείνῃ = over there, yonder

ἐξελθὼν = go out, come out

ὁ = the

Ἰησοῦς = Jesus

τῆς = the

οἰκίας = house

.

[Luke 8:4; 5:3]

4 When a great multitude came together, and people from every city were coming to him, he spoke by a parable.

[Luke 8:5]

"The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it.

3 He spoke to them many things in parables, saying, "Behold, a farmer went out to sow.

3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow;

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

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4 As he sowed, some seeds fell by the roadside, and the birds came and devoured them.

4 and as he sowed, some seeds fell by the way side, and the birds came and devoured them:

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

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

[Note:]

σπείρειν = sow, spread, scatter

ὁδόν = road

καὶ = and

ἐλθόντα = come, go

τὰ = the

πετεινὰ = bird

κατέφαγεν = eat all, devoured

αὐτά = them

5 Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth.

[Note:]

Jesus will describe later (Matthew 13:20–21) what these failed seeds represent.

5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

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

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6 When the sun had risen, they were scorched. Because they had no root, they withered away.

6 and when the sun was risen, they were scorched; and because they had no root, they withered away.

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

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

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7 Others fell among thorns. The thorns grew up and choked them.

7 And others fell upon the thorns; and the thorns grew up and choked them:

7 And some fell among thorns; and the thorns sprung up, and choked them:

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

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8 Others fell on good soil and yielded fruit: some one hundred times as much, some sixty, and some thirty.

8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

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9 He who has ears to hear, let him hear.”

9 He that hath ears, let him hear.

9 Who hath ears to hear, let him hear.

9 ὁ ἔχων ὄτια ἀκούετω.

10 The disciples came, and said to him, “Why do you speak to them in parables?”

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

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[Mark 4:10-11]

10 When he was alone, those who were around him with the twelve asked him about the parables.

11 He said to them, "To you is given the mystery of God's Kingdom, but to those who are outside, all things are done in parables,

11 He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them.

11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

[Matthew 25:29]

12 For whoever has, to him will be given, and he will have abundance; but whoever doesn't have, from him will be taken away even that which he has.

12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

13 Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand.

13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·

14 In them the prophecy of Isaiah is fulfilled, which says, 'By hearing you will hear, and will in no way understand; Seeing you will see, and will in no way perceive;

[Isaiah 6:9]

He said, "Go, and tell this people, 'You hear indeed, but don't understand. You see indeed, but don't perceive.'

14 And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἰσαΐου ἡ λέγουσα, Ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε.

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[Isaiah 6:10]

Make the heart of this people fat.  
Make their ears heavy, and shut their eyes;  
lest they see with their eyes,  
hear with their ears, understand with their heart,  
and turn again, and be healed."

15 for this people's heart has grown callous, their ears are dull of hearing, and they have closed their eyes; or else perhaps they might perceive with their eyes, hear with their ears, understand with their heart, and would turn again, and I would heal them.'

15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

[↗ Luke 10:23-24]

23 Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see, 24 for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."

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16 "But blessed are your eyes, for they see; and your ears, for they hear.

16 But blessed are your eyes, for they see; and your ears, for they hear.

16 But blessed are your eyes, for they see: and your ears, for they hear.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὄτια ὑμῶν ὅτι ἀκούουσιν.

[📖 Note:]

ὑμῶν = your  
δὲ = then, when  
μακάριοι = blessed, happy  
οἱ = the  
ὀφθαλμοὶ = eyes  
ὅτι = because, since  
βλέπουσιν = see  
καὶ = and  
τὰ = the  
ὄτια = ears  
ὑμῶν = your  
ὅτι = because, since  
ἀκούουσιν = listen, hear

17 For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

[Note:]

προφήται = prophets

καὶ = and

δίκαιοι = righteous

17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

καὶ = and

οὐκ = not

ἤκουσαν = listen, hear

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

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18 "Hear, then, the parable of the farmer.

[Mark 4:13-20]

13 He said to them, "Don't you understand this parable? How will you understand all of the parables?"

14 The farmer sows the word.

18 Hear then ye the parable of the sower.

18 Hear ye therefore the parable of the sower.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειράντος.

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19 When anyone hears the word of the Kingdom and doesn't understand it, the evil one comes and snatches away that which has been sown in his heart. This is what was sown by the roadside.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

19 παντός ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.

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20 What was sown on the rocky places, this is he who hears the word and immediately with joy receives it;

20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it;

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθύς μετὰ χαρᾶς λαμβάνων αὐτόν·

21 yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles.

21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον εὐθύς σκανδαλίζεται.

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22 What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful.

22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

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23 What was sown on the good ground, this is he who hears the word and understands it, who most certainly bears fruit and produces, some one hundred times as much, some sixty, and some thirty.”

[Note:]

τὴν = the  
καλὴν = good  
γῆν = ground, earth  
σπαρείς = sow

23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα.

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24 He set another parable before them, saying, “The Kingdom of Heaven is like a man who sowed good seed in his field,

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

25 but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away.

25 but while men slept, his enemy came and sowed tares also among the wheat, and went away.

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου καὶ ἀπήλθεν.

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26 But when the blade sprang up and produced grain, then the darnel weeds appeared also.

26 But when the blade sprang up and brought forth fruit, then appeared the tares also.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

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27 The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did these darnel weeds come from?'

27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

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28 "He said to them, 'An enemy has done this.' "The servants asked him, 'Do you want us to go and gather them up?'

28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

28 ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

[Note:]

Ἐχθρὸς = hostile, enemy

ἄνθρωπος = man

or

A man that is an enemy.

δοῦλοι= male servants, bondservants.

29 “But he said, ‘No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them.

29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

29 ὁ δὲ φησιν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.

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30 Let both grow together until the harvest, and in the harvest time I will tell the reapers, “First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.””

30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

30 ἄφετε συναυξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

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31 He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed which a man took, and sowed in his field,

[Note:]

βασιλεία τῶν οὐρανῶν  
Kingdom the Heaven

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

κόκκω = kernel, grain, seed,  
σινάπεως = mustard

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ.

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32 which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs and becomes a tree, so that the birds of the air come and lodge in its branches."

32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

32 ὃ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεταί δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

WEB

33 He spoke another parable to them. "The Kingdom of Heaven is like yeast which a woman took and hid in three measures of meal, until it was all leavened."

[ Note:]

The word in the Greek, σάτα, denotes the Hebrew seah, a measure containing nearly a peck and a half or almost three English gallons

ASV

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

KJV

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Westcott and Hort Critical Text 1881

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

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WEB

34 **Jesus** spoke all these things in parables to the multitudes; and without a parable, he didn't speak to them,

ASV

34 All these things spake **Jesus** in parables unto the multitudes; and without a parable spake he nothing unto them:

KJV

34 All these things spake **Jesus** unto the multitude in parables; and without a parable spake he not unto them:

Westcott and Hort Critical Text 1881

34 Ταῦτα πάντα ἐλάλησεν ὁ **Ἰησοῦς** ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·

WEB

35 that it might be fulfilled which was spoken through the prophet, saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

ASV

35 that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world.

KJV

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Westcott and Hort Critical Text 1881

35 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

---

WEB

36 Then **Jesus** sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field."

ASV

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.

KJV

36 Then **Jesus** sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

Westcott and Hort Critical Text 1881

36 Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

[☆ Psalm 78:1-2]

Hear my teaching, my people. Turn your ears to the words of my mouth. I will open my mouth in a parable.

[✍ Note:]

Many ancient authorities omit **κόσμου**, 'world' or 'of the world'.

WEB

37 He answered them, "He who sows the good seed is the Son of Man,

ASV

37 And he answered and said, He that soweth the good seed is the Son of man;

KJV

37 He answered and said unto them, He that soweth the good seed is the Son of man;

Westcott and Hort Critical Text 1881

37 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

---

WEB

38 the field is the world, the good seeds are the children of the Kingdom, and the darnel weeds are the children of the evil one.

ASV

38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

KJV

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

Westcott and Hort Critical Text 1881

38 ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

---

[Note:]

Κόσμος = world

καλὸν = good, worthy  
σπέρμα = seed

υἱοὶ = children, offspring  
τοῦ = of the  
πονηροῦ = evil, wicked

## WEB

39 The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.

## ASV

39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

## KJV

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

## Westcott and Hort Critical Text 1881

39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰώνος ἐστίν, οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.

---

## WEB

40 As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age.

## ASV

40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

## KJV

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

## Westcott and Hort Critical Text 1881

40 ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

WEB

41 The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling and those who do iniquity,

ASV

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,

KJV

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

Westcott and Hort Critical Text 1881

41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

---

[Matthew 8:12; 13:50]

WEB

42 and will cast them into the furnace of fire. There will be weeping and gnashing of teeth.

ASV

42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

KJV

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Westcott and Hort Critical Text 1881

42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

---



WEB

43 Then the righteous will shine like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

ASV

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

KJV

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Westcott and Hort Critical Text 1881

43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

---

WEB

44 "Again, the Kingdom of Heaven is like treasure hidden in the field, which a man found and hid. In his joy, he goes and sells all that he has and buys that field.

ASV

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

KJV

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Westcott and Hort Critical Text 1881

44 Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρῶν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

[Note:]

heaven's value is worth trading what is worldly.

WEB

45 "Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls,

ASV

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

KJV

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Westcott and Hort Critical Text 1881

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·

---

WEB

46 who having found one pearl of great price, he went and sold all that he had and bought it.

ASV

46 and having found one pearl of great price, he went and sold all that he had, and bought it.

KJV

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Westcott and Hort Critical Text 1881

46 εὐρῶν δὲ ἓνα πολὺτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

## WEB

47 “Again, the Kingdom of Heaven is like a dragnet that was cast into the sea and gathered some fish of every kind,

## ASV

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

## KJV

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

## Westcott and Hort Critical Text 1881

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθεῖση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση·

---

## WEB

48 which, when it was filled, fishermen drew up on the beach. They sat down and gathered the good into containers, but the bad they threw away.

## ASV

48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

## KJV

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

## Westcott and Hort Critical Text 1881

48 ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

WEB

49 So it will be in the end of the world. The angels will come and separate the wicked from among the righteous,

ASV

49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

KJV

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Westcott and Hort Critical Text 1881

49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

WEB

50 and will cast them into the furnace of fire. There will be weeping and gnashing of teeth.”

ASV

50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

KJV

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Westcott and Hort Critical Text 1881

50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

 Note:]

Point of the parables is simply that a separation will occur. God will classify people into one of two categories.

WEB

51 **Jesus** said to them, “Have you understood all these things?”  
They answered him, “Yes, Lord.”

[Note:]

Συνήκατε = understand

Ναί = yes

ASV

51 Have ye understood all these things? They say unto him, Yea.

KJV

51 **Jesus** saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Westcott and Hort Critical Text 1881

51 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί.

WEB

52 He said to them, “Therefore every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things.”

ASV

52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

KJV

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Westcott and Hort Critical Text 1881

52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 When **Jesus** had finished these parables, he departed from there.

53 And it came to pass, when **Jesus** had finished these parables, he departed thence.

53 And it came to pass, that when **Jesus** had finished these parables, he departed thence.

Westcott and Hort Critical Text 1881

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ **Ἰησοῦς** τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

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54 Coming into his own country, he taught them in their synagogue, so that they were astonished and said, "Where did this man get this wisdom and these mighty works?"

54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τοῦτω ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

---

[Note:]

τοῦ τέκτονος υἱός;  
the carpenter son

55 Isn't this the carpenter's son? Isn't his mother called Mary, and his brothers James, Joses, Simon, and Judas?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

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56 Aren't all of his sisters with us? Where then did this man get all of these things?"

56 And his sisters, are they not all with us? Whence then hath this man all these things?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

Westcott and Hort Critical Text 1881

56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

57 They were offended by him. But **Jesus** said to them, “A prophet is not without honor, except in his own country and in his own house.”

57 And they were offended in him. But **Jesus** said unto them, A prophet is not without honor, save in his own country, and in his own house.

57 And they were offended in him. But **Jesus** said unto them, A prophet is not without honour, save in his own country, and in his own house.

Westcott and Hort Critical Text 1881

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ **Ἰησοῦς** εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄπιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

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58 He didn't do many mighty works there because of their unbelief.

58 And he did not many mighty works there because of their unbelief.

58 And he did not many mighty works there because of their unbelief.

Westcott and Hort Critical Text 1881

58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.



## Matthew 14

1 At that time, Herod the tetrarch heard the report concerning **Jesus**,

1 At that season Herod the tetrarch heard the report concerning **Jesus**,

1 At that time Herod the tetrarch heard of the fame of **Jesus**,

### Westcott and Hort Critical Text 1881

1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,

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2 and said to his servants, "This is John the Baptizer. He is risen from the dead. That is why these powers work in him."

2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

### Westcott and Hort Critical Text 1881

2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

---

[ Note:]

Herod Philip the Tetrarch (ruled 4 B.C.-A.D. 34). One of Herod the Great's three ruling sons. Received the remaining quarter of his father's territory (north and east of Galilee—mostly ruled over Syrians, Greeks).

3 For Herod had arrested John, bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

#### Westcott and Hort Critical Text 1881

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

4 For John said to him, "It is not lawful for you to have her."

4 For John said unto him, It is not lawful for thee to have her.

4 For John said unto him, It is not lawful for thee to have her.

#### Westcott and Hort Critical Text 1881

4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ, Οὐκ ἔξεστί σοι ἔχειν αὐτήν.

[Note:]

ἔλεγεν = say, speak, said

γὰρ = for

---

5 When he would have put him to death, he feared the multitude, because they counted him as a prophet.

[↔ Luke 20:6]

But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet."

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

#### Westcott and Hort Critical Text 1881

5 καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

---

6 But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod.

6 But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

#### Westcott and Hort Critical Text 1881

6 γενεσίῳ δὲ γενομένῳ τοῦ Ἡρώδου ὤρχησατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρώδῃ,

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7 Therefore he promised with an oath to give her whatever she should ask.

7 Whereupon he promised with an oath to give her whatsoever she should ask.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

**Westcott and Hort Critical Text 1881**

7 ὅθεν μεθ' ὄρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.

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8 She, being prompted by her mother, said, "Give me here on a platter the head of John the Baptizer."

8 And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

**Westcott and Hort Critical Text 1881**

8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὥδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

9 The king was grieved, but for the sake of his oaths and of those who sat at the table with him, he commanded it to be given,

9 And the king was grieved; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given;

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

**Westcott and Hort Critical Text 1881**

9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

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10 and he sent and beheaded John in the prison.

10 and he sent and beheaded John in the prison.

10 And he sent, and beheaded John in the prison.

**Westcott and Hort Critical Text 1881**

10 καὶ πέμψας ἀπεκεφάλισεν [τὸν] Ἰωάννην ἐν τῇ φυλακῇ.

---

**[Note:]**

καὶ = and

λυπηθεὶς = grieved

ὁ = the

βασιλεὺς = king

διὰ = on account of, for the sake of

τοὺς = the

ὄρκους = oath

According to Jewish historian Josephus, sometime after baptizing Jesus, John the Baptist was killed at the palace fortress of Machaerus.

located near the Dead Sea in modern Jordan. Built by King Herod the Great, the palace was occupied at the time by his son and successor, known as Herod Antipas.

See The Antiquities of the Jews (Book 18:116-19)

WEB

11 His head was brought on a platter and given to the young lady; and she brought it to her mother.

[Note:]

κεφαλή = head  
πίνακι = platter

ASV

11 And his head was brought on a platter, and given to the damsel: and she brought it to her mother.

KJV

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

Westcott and Hort Critical Text 1881

11 καὶ ἤνεχθη ἡ κεφαλή αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.

--

WEB

12 His disciples came, took the body, and buried it. Then they went and told **Jesus**.

[Note:]

μαθηταὶ = disciples (plural)  
μαθητῆς = disciple

πτῶμα = corpse, dead body

ASV

12 And his disciples came, and took up the corpse, and buried him; and they went and told **Jesus**.

KJV

12 And his disciples came, and took up the body, and buried it, and went and told **Jesus**.

Westcott and Hort Critical Text 1881

12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτῶμα καὶ ἔθαψαν αὐτό[ν], καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

WEB

13 Now when **Jesus** heard this, he withdrew from there in a boat to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities.

ASV

13 Now when **Jesus** heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities.

KJV

13 When **Jesus** heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

Westcott and Hort Critical Text 1881

13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

---

WEB

14 **Jesus** went out, and he saw a great multitude. He had compassion on them and healed their sick.

[Note:]

ἐθεράπευσεν = care for, heal  
τοὺς = the  
ἀρρώστους = ill, sick

ASV

14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

KJV

14 And **Jesus** went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Westcott and Hort Critical Text 1881

14 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

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## WEB

15 When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

## ASV

15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

## KJV

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

## Westcott and Hort Critical Text 1881

15 ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρημὸς ἐστὶν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

---

## WEB

16 But **Jesus** said to them, "They don't need to go away. You give them something to eat."

## ASV

16 But **Jesus** said unto them, They have no need to go away; give ye them to eat.

## KJV

16 But **Jesus** said unto them, They need not depart; give ye them to eat.

## Westcott and Hort Critical Text 1881

16 ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.



17 They told him, "We only have here five loaves and two fish."

17 And they say unto him, We have here but five loaves, and two fishes.

17 And they say unto him, We have here but five loaves, and two fishes.

Westcott and Hort Critical Text 1881

17 οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

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18 He said, "Bring them here to me."

18 And he said, Bring them hither to me.

18 He said, Bring them hither to me.

Westcott and Hort Critical Text 1881

18 ὁ δὲ εἶπεν, Φέρετέ μοι ὧδε αὐτούς.

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[Mark 6:38]

38 He said to them, "How many loaves do you have? Go see." When they knew, they said, "Five, and two fish."

.

[↵ Mark 6:39-41]

39 He commanded them that everyone should sit down in groups on the green grass.

40 They sat down in ranks, by hundreds and by fifties

41 He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all.

19 He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples; and the disciples gave to the multitudes.

19 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

#### Westcott and Hort Critical Text 1881

19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

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20 They all ate and were filled. They took up twelve baskets full of that which remained left over from the broken pieces.

20 And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

#### Westcott and Hort Critical Text 1881

20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις

21 Those who ate were about five thousand men, in addition to women and children.

21 And they that did eat were about five thousand men, besides women and children.

21 And they that had eaten were about five thousand men, beside women and children.

**Westcott and Hort Critical Text 1881**

21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

---

22 Immediately **Jesus** made the disciples get into the boat and go ahead of him to the other side, while he sent the multitudes away.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

22 And straightway **Jesus** constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

**Westcott and Hort Critical Text 1881**

22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

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23 After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.

23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

#### Westcott and Hort Critical Text 1881

23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

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24 But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary.

24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

#### Westcott and Hort Critical Text 1881

24 τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπέιχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

#### [Note:]

Some ancient authorities read "was many furlongs distant from the land".

25 In the fourth watch of the night, Jesus came to them, walking on the sea.

[Note:]

περιπατῶν = walk, walking

ἐπὶ = on

τὴν = the

θάλασσαν = sea, lake.

25 And in the fourth watch of the night he came unto them, walking upon the sea.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

Westcott and Hort Critical Text 1881

25 τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.

---

26 When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear.

[Note:]

Λέγοντες = speak, saying

ὅτι = because, since

Φάντασμα = ghost, spirit, phantom

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

Westcott and Hort Critical Text 1881

26 οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

---

27 But immediately **Jesus** spoke to them, saying, “Cheer up! It is I! Don’t be afraid.”

27 But straightway **Jesus** spake unto them, saying, Be of good cheer; it is I; be not afraid.

27 But straightway **Jesus** spake unto them, saying, Be of good cheer; it is I; be not afraid.

Westcott and Hort Critical Text 1881

27 εὐθύς δὲ ἐλάλησεν [ὁ **Ἰησοῦς**] αὐτοῖς λέγων, Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.

---

28 Peter answered him and said, “Lord, if it is you, command me to come to you on the waters.”

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

Westcott and Hort Critical Text 1881

28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα·

29 He said, "Come!" Peter stepped down from the boat and walked on the waters to come to **Jesus**.

29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to **Jesus**.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to **Jesus**.

#### Westcott and Hort Critical Text 1881

29 ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

---

30 But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

[Note:]

Many ancient authorities add "strong".

30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

#### Westcott and Hort Critical Text 1881

30 βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με.

---

31 Immediately **Jesus** stretched out his hand, took hold of him, and said to him, “You of little faith, why did you doubt?”

31 And immediately **Jesus** stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

31 And immediately **Jesus** stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Westcott and Hort Critical Text 1881

31 εὐθέως δὲ ὁ **Ἰησοῦς** ἐκτείνας τὴν χεῖρα ἐπέλαβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας;

---

32 When they got up into the boat, the wind ceased.

32 And when they were gone up into the boat, the wind ceased.

32 And when they were come into the ship, the wind ceased.

Westcott and Hort Critical Text 1881

32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.



33 Those who were in the boat came and worshiped him, saying,  
“You are truly the Son of **God!**”

[Note:]

λέγοντες = saying

Ἀληθῶς = truly, really, certainly

33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of **God**.

θεοῦ = God's

θεός = God

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

υἱὸς = son

εἶ = are, am.

Westcott and Hort Critical Text 1881

33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς **θεοῦ** υἱὸς εἶ.

[Note:]

Gennesaret ( Γεννησαρέτ ) is a small plain bordering on the Western shore of the Sea of Galilee between Capernaum and Magdala

34 When they had crossed over, they came to the land of Gennesaret.

34 And when they had crossed over, they came to the land, unto Gennesaret.

34 And when they were gone over, they came into the land of Gennesaret.

Westcott and Hort Critical Text 1881

34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.

---

35 When the people of that place recognized him, they sent into all that surrounding region and brought to him all who were sick;

35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick;

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

**Westcott and Hort Critical Text 1881**

35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περὶχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

---

36 and they begged him that they might just touch the fringe of his garment. As many as touched it were made whole.

36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

**Westcott and Hort Critical Text 1881**

36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.

## Matthew 15

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

1 Then there come to **Jesus** from Jerusalem Pharisees and scribes, saying,

1 Then came to **Jesus** scribes and Pharisees, which were of Jerusalem, saying,

### Westcott and Hort Critical Text 1881

1 Τότε προσέρχονται τῷ **Ἰησοῦ** ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες,

---

2 “Why do your disciples disobey the tradition of the elders? For they don’t wash their hands when they eat bread.”

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

### Westcott and Hort Critical Text 1881

2 Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπνονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν.

---

3 He answered them, “Why do you also disobey the commandment of **God** because of your tradition?”

3 And he answered and said unto them, Why do ye also transgress the commandment of **God** because of your tradition?

3 But he answered and said unto them, Why do ye also transgress the commandment of **God** by your tradition?

Westcott and Hort Critical Text 1881

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ **θεοῦ** διὰ τὴν παράδοσιν ὑμῶν;

---

4 For **God** commanded, ‘Honor your father and your mother,’ and, ‘He who speaks evil of father or mother, let him be put to death.’

4 For **God** said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death.

4 For **God** commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Westcott and Hort Critical Text 1881

4 ὁ γὰρ **θεὸς** εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

[Exodus. 20:12]

“Honor your father and your mother, that your days may be long in the land which **Yahweh** your **God** gives you.

[Deuteronomy 5:16]

“Honor your father and your mother, as **Yahweh** your **God** commanded you; that your days may be long, and that it may go well with you in the land which **Yahweh** your **God** gives you.

[Note:]

γὰρ (gar) =for  
**θεὸς (Theos) = God**  
εἶπεν = spoke, said

[Exodus. 21:17]

“Anyone who curses his father or his mother shall surely be put to death.

[Leviticus 20:9]

“For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon himself.

5 But you say, 'Whoever may tell his father or his mother, "Whatever help you might otherwise have gotten from me is a gift devoted to **God**,"

5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to **God**;

5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

#### Westcott and Hort Critical Text 1881

5 ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς,

---

6 he shall not honor his father or mother.' You have made the commandment of **God** void because of your tradition.

6 he shall not honor his father. And ye have made void the word of **God** because of your tradition.

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of **God** of none effect by your tradition.

#### Westcott and Hort Critical Text 1881

6 οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ **θεοῦ** διὰ τὴν παράδοσιν ὑμῶν.

---

#### [Note:]

Some ancient authorities add "or his mother".

Some ancient authorities read (εντολή) "commandment or law", others read (λόγον) "word".

τὸν = the

λόγον = word

τοῦ = of the

**θεοῦ** = **God** (belonging to)

7 You hypocrites! Well did Isaiah prophesy of you, saying,

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

7 Ye hypocrites, well did Esaias prophesy of you, saying,

Westcott and Hort Critical Text 1881

7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων,

---

8 'These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me.

8 This people honoreth me with their lips; But their heart is far from me.

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Westcott and Hort Critical Text 1881

8 Ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

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[Isaiah 29:13]

The Lord said, "Because this people draws near with their mouth and honors me with their lips, but they have removed their heart far from me, and their fear of me is a commandment of men which has been taught;

9 And they worship me in vain, teaching as doctrine rules made by men.”

9 But in vain do they worship me, Teaching as their doctrines the precepts of men.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

**Westcott and Hort Critical Text 1881**

9 μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

---

10 He summoned the multitude, and said to them, “Hear, and understand.

10 And he called to him the multitude, and said unto them, Hear, and understand:

10 And he called the multitude, and said unto them, Hear, and understand:

**Westcott and Hort Critical Text 1881**

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε·

[↵ Mark 7:15]

There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.

[📖 Note:]

ἐκ = from

τοῦ = of the

στόματος = mouth, speech

τούτο = this, it

κοινοῖ = unclean, defiled

τὸν = the

ἄνθρωπον = man, human

11 That which enters into the mouth doesn't defile the man; but that which proceeds out of the mouth, this defiles the man."

11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

**Westcott and Hort Critical Text 1881**

11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

---

12 Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard this saying?"

12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying?

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

**Westcott and Hort Critical Text 1881**

12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

---



[↵ John 15:2]

Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit.

13 But he answered, "Every plant which my heavenly Father didn't plant will be uprooted.

13 But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up.

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

#### Westcott and Hort Critical Text 1881

13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

[Note:]

ἀμφότεροι = both  
εἰς = into  
βόθυνον = pit, ditch  
πεσοῦνται = fall

14 Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

#### Westcott and Hort Critical Text 1881

14 ἄφετε αὐτούς· τυφλοί εἰσιν ὀδηγοί [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

---

WEB

15 Peter answered him, "Explain the parable to us."

ASV

15 And Peter answered and said unto him, Declare unto us the parable.

KJV

15 Then answered Peter and said unto him, Declare unto us this parable.

Westcott and Hort Critical Text 1881

15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν [ταύτην].

---

WEB

16 So **Jesus** said, "Do you also still not understand?"

ASV

16 And he said, Are ye also even yet without understanding?

KJV

16 And **Jesus** said, Are ye also yet without understanding?

Westcott and Hort Critical Text 1881

16 ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

[↵ Mark 7:17]

17 When he had entered into a house away from the multitude, his disciples asked him about the parable.

[📖 Note:]

Πέτρος = Peter

Φράσον = explain, interpret

WEB

17 Don't you understand that whatever goes into the mouth passes into the belly and then out of the body?

ASV

17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?

KJV

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Westcott and Hort Critical Text 1881

17 οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

[Note:]

οὐ = no, not

νοεῖτε = perceive, understand

ὅτι = that, since, because

πᾶν = all, every, whole

τὸ = the

εἰσπορευόμενον = enter

εἰς = in, into

τὸ = the

στόμα = mouth

εἰς = in, into

τὴν = the

κοιλίαν = belly, insides of person

χωρεῖ = receive

καὶ = and

εἰς = in, into

ἀφεδρῶνα = drain

ἐκβάλλεται = cast out

---

WEB

18 But the things which proceed out of the mouth come out of the heart, and they defile the man.

ASV

18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man.

KJV

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Westcott and Hort Critical Text 1881

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον.

WEB

19 For out of the heart come evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies.

ASV

19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:

KJV

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Westcott and Hort Critical Text 1881

19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαί, βλασφημίαι.

---

WEB

20 These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."

ASV

20 these are the things which defile the man; but to eat with unwashed hands defileth not the man.

KJV

20 These are the things which defile a man: but to eat with unwashed hands defileth not a man.

Westcott and Hort Critical Text 1881

20 ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

---

[Note:]

Πονηροί = evil, bad, wicked

Φόνοι = murders

μοιχεῖαι = adulteries

πορνεῖαι = fornications, sexual sins

κλοπαί = thefts

ψευδομαρτυρίαί = false testimony

βλασφημίαι = blasphemies, railings

[Note:]

οὐ = not

κοινοῖ = defile

τὸν = the

ἄνθρωπον = man, human

[Note:]

Tyre and Sidon are both are now located in Lebanon, with Tyre 20 mi south of Sidon and only 12 mi north of the Israel-Lebanon border.

21 **Jesus** went out from there and withdrew into the region of Tyre and Sidon.

21 And **Jesus** went out thence, and withdrew into the parts of Tyre and Sidon.

21 Then **Jesus** went thence, and departed into the coasts of Tyre and Sidon.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

---

WEB

22 Behold, a Canaanite woman came out from those borders and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely possessed by a demon!"

ASV

22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.

KJV

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

Westcott and Hort Critical Text 1881

22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελοῦσα ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε, υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

[Note:]

Καὶ = and

ἐξελθὼν = went out

ἐκεῖθεν = from there

ὁ = the

Ἰησοῦς = **Jesus**

ἀνεχώρησεν = withdrew, departed

εἰς = into

τὰ = the

μέρη = region, parts

Τύρου καὶ Σιδῶνος = Tyre and Sidon.

23 But he answered her not a word. His disciples came and begged him, saying, “Send her away; for she cries after us.”

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us

**Westcott and Hort Critical Text 1881**

23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.

---

24 But he answered, “I wasn’t sent to anyone but the lost sheep of the house of Israel.”

24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

**Westcott and Hort Critical Text 1881**

24 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

25 But she came and worshiped him, saying, "Lord, help me."

25 But she came and worshipped him, saying, Lord, help me.

25 Then came she and worshipped him, saying, Lord, help me.

**Westcott and Hort Critical Text 1881**

25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι.

---

26 But he answered, "It is not appropriate to take the children's bread and throw it to the dogs."

26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

**Westcott and Hort Critical Text 1881**

26 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

27 But she said, “Yes, Lord, but even the dogs eat the crumbs which fall from their masters’ table.”

27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters’ table.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.

Westcott and Hort Critical Text 1881

27 ἡ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

---

WEB

28 Then **Jesus** answered her, “Woman, great is your faith! Be it done to you even as you desire.” And her daughter was healed from that hour.

ASV

28 Then **Jesus** answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

KJV

28 Then **Jesus** answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Westcott and Hort Critical Text 1881

28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

---



WEB

29 **Jesus** departed from there and came near to the sea of Galilee; and he went up on the mountain and sat there.

ASV

29 And **Jesus** departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.

KJV

29 And **Jesus** departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

Westcott and Hort Critical Text 1881

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

---

WEB

30 Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them,

ASV

30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:

KJV

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Westcott and Hort Critical Text 1881

30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κυλλοὺς, κωφοὺς, καὶ ἑτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

## WEB

31 so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing—and they glorified the **God** of Israel.

## ASV

31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the **God** of Israel.

## KJV

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the **God** of Israel.

## Westcott and Hort Critical Text 1881

31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν **θεὸν** Ἰσραήλ.

---

## WEB

32 **Jesus** summoned his disciples and said, “I have compassion on the multitude, because they have continued with me now three days and have nothing to eat. I don’t want to send them away fasting, or they might faint on the way.”

## ASV

32 And **Jesus** called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way.

## KJV

32 Then **Jesus** called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

## Westcott and Hort Critical Text 1881

32 Ὁ δὲ **Ἰησοῦς** προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήσταις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

## [Note:]

καὶ = and

ἐδόξασαν = glorify, honor

τὸν = the

**θεὸν** = **God** of

Ἰσραήλ = Israel

WEB

33 The disciples said to him, “Where could we get so many loaves in a deserted place as to satisfy so great a multitude?”

ASV

33 And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude?

KJV

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

Westcott and Hort Critical Text 1881

33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

---

WEB

34 **Jesus** said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.”

ASV

34 And **Jesus** said unto them, How many loaves have ye? And they said, Seven, and a few small fishes.

KJV

34 And **Jesus** saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

Westcott and Hort Critical Text 1881

34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.

---

WEB

35 He commanded the multitude to sit down on the ground;

ASV

35 And he commanded the multitude to sit down on the ground;

KJV

35 And he commanded the multitude to sit down on the ground.

Westcott and Hort Critical Text 1881

35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν

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WEB

36 and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes.

ASV

36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.

KJV

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

Westcott and Hort Critical Text 1881

36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

WEB

37 They all ate and were filled. They took up seven baskets full of the broken pieces that were left over.

ASV

37 And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full.

KJV

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

Westcott and Hort Critical Text 1881

37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν, ἑπτὰ σπυρίδας πλήρεις.

---

WEB

38 Those who ate were four thousand men, in addition to women and children.

ASV

38 And they that did eat were four thousand men, besides women and children.

KJV

38 And they that did eat were four thousand men, beside women and children.

Westcott and Hort Critical Text 1881

38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

## WEB

39 Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

## ASV

39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

## KJV

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

## Westcott and Hort Critical Text 1881

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

## [Note:]

Μαγαδάν = Magadan

Actual name is Magadan, in Greek, English, Aramaic, and Hebrew translations.

KJV and a few other Bibles use Magdala because of the Textus Receptus error.

Magadan on the western shore of the Sea of Galilee north of Magdala

## **Matthew 16.**

WEB

1 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven.

[Note:]

Φαρισαῖοι = Pharisees

καὶ = and

Σαδδουκαῖοι = Sadducees

ASV

1 And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven.

KJV

1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Westcott and Hort Critical Text 1881

1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.

---

WEB

2 But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.'

ASV

2 But he answered and said unto them, When it is evening, ye say, It will be fair weather: for the heaven is red.

KJV

2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

Westcott and Hort Critical Text 1881

2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, [Ὁψίας γενομένης λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός·

## WEB

3 In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times!

## ASV

3 And in the morning, It will be foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times.

## KJV

3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

## Westcott and Hort Critical Text 1881

3 καὶ πρωῒ, Σήμερον χειμῶν, πυρράζει γὰρ στουγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]

---

## WEB

4 An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah." He left them and departed.

## ASV

4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

## KJV

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

## Westcott and Hort Critical Text 1881

4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

## [Note:]

καὶ = and  
πρωῒ = morning  
Σήμερον = today  
χειμῶν = foul weather  
πυρράζει = red  
γὰρ = for  
στουγνάζων = gloomy  
ὁ = the  
οὐρανός = sky, heaven

## [Note:]

Γενεὰ = generation  
πονηρὰ = evil, bad, wicked  
καὶ = and  
μοιχαλὶς = adulterous  
σημεῖον = sign, miracle,  
ἐπιζητεῖ = seek, desire



5 The disciples came to the other side and had forgotten to take bread.

5 And the disciples came to the other side and forgot to take bread.

5 And when his disciples were come to the other side, they had forgotten to take bread.

Westcott and Hort Critical Text 1881

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

---

6 **Jesus** said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.”

6 And **Jesus** said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

6 Then **Jesus** said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Westcott and Hort Critical Text 1881

6 ὁ δὲ **Ἰησοῦς** εἶπεν αὐτοῖς, Ὅρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

---

7 They reasoned among themselves, saying, “We brought no bread.”

7 And they reasoned among themselves, saying, We took no bread.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

Westcott and Hort Critical Text 1881

7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν.

---

8 **Jesus**, perceiving it, said, “Why do you reason among yourselves, you of little faith, because you have brought no bread?”

8 And **Jesus** perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread?

8 Which when **Jesus** perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Westcott and Hort Critical Text 1881

8 γνοὺς δὲ ὁ **Ἰησοῦς** εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;

---

9 Don't you yet perceive or remember the five loaves for the five thousand, and how many baskets you took up,

9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

**Westcott and Hort Critical Text 1881**

9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;

---

10 or the seven loaves for the four thousand, and how many baskets you took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

**Westcott and Hort Critical Text 1881**

10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε;

11 How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees."

11 How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

**Westcott and Hort Critical Text 1881**

11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

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**WEB**

12 Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

12 Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

**Westcott and Hort Critical Text 1881**

12 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

---

WEB

13 Now when **Jesus** came into the parts of Caesarea Philippi, he asked his disciples, saying, “Who do men say that I, the Son of Man, am?”

13 Now when **Jesus** came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

13 When **Jesus** came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Westcott and Hort Critical Text 1881

13 Ἐλθὼν δὲ ὁ **Ἰησοῦς** εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

---

WEB

14 They said, “Some say John the Baptizer, some, Elijah, and others, Jeremiah or one of the prophets.”

14 And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Westcott and Hort Critical Text 1881

14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.

WEB

15 He said to them, "But who do you say that I am?"

15 He saith unto them, But who say ye that I am?

15 He saith unto them, But whom say ye that I am?

Westcott and Hort Critical Text 1881

15 λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

---

WEB

16 Simon Peter answered, "You are the Christ, the Son of the living **God.**"

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living **God.**

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living **God.**

Westcott and Hort Critical Text 1881

16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ **θεοῦ** τοῦ ζῶντος.

---

## WEB

17 **Jesus** answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.

17 And **Jesus** answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

17 And **Jesus** answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

## Westcott and Hort Critical Text 1881

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

---

## WEB

18 I also tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not prevail against it.

18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

## Westcott and Hort Critical Text 1881

18 κἀγὼ δὲ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

## [Note:]

Peter = Πέτρος (small rock)

Rock = πέτρα (large foundation rock)

A play on Greek words.. Peter is Greek for rock.

## [Note:]

κἀγὼ = also

δέ = then

σοι = you

λέγω = I say, I tell

ὅτι = that

σὺ = you

εἶ = are

Πέτρος = Peter

καὶ = and

ἐπὶ = on

ταύτῃ = this

τῇ = the

πέτρα = rock

οἰκοδομήσω = I build

WEB

19 I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven.”

19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Westcott and Hort Critical Text 1881

19 δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

---

WEB

20 Then he commanded the disciples that they should tell no one that he was **Jesus** the Christ.

20 Then charged he the disciples that they should tell no man that he was the Christ.

20 Then charged he his disciples that they should tell no man that he was **Jesus** the Christ.

Westcott and Hort Critical Text 1881

20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

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[Note:]

Ἀπὸ = From  
τότε = then  
ἦρξατο = reign

WEB

21 From that time, **Jesus** began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up.

21 From that time began **Jesus** to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

21 From that time forth began **Jesus** to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Westcott and Hort Critical Text 1881

21 Ἀπὸ τότε ἦρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

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WEB

22 Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This will never be done to you."

22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Westcott and Hort Critical Text 1881

22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἦρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

23 But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of **God**, but on the things of men.”

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of **God**, but the things of men.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of **God**, but those that be of men.

#### Westcott and Hort Critical Text 1881

23 ὁ δὲ στραφείς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ **θεοῦ** ἀλλὰ τὰ τῶν ἀνθρώπων.

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24 Then **Jesus** said to his disciples, “If anyone desires to come after me, let him deny himself, take up his cross, and follow me.

24 Then said **Jesus** unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

24 Then said **Jesus** unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

#### Westcott and Hort Critical Text 1881

24 Τότε ὁ **Ἰησοῦς** εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

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25 For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it.

25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

**Westcott and Hort Critical Text 1881**

25 ὅς γάρ ἐάν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν.

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26 For what will it profit a man if he gains the whole world and forfeits his life? Or what will a man give in exchange for his life?

26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

**Westcott and Hort Critical Text 1881**

26 τί γάρ ὠφελήσεται ἄνθρωπος ἐάν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

27 For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds.

27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

**Westcott and Hort Critical Text 1881**

27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

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28 Most certainly I tell you, there are some standing here who will in no way taste of death until they see the Son of Man coming in his Kingdom.”

28 Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

**Westcott and Hort Critical Text 1881**

28 ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

## Matthew 17

1 After six days, **Jesus** took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves.

1 And after six days **Jesus** taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:

1 And after six days **Jesus** taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

### Westcott and Hort Critical Text 1881

1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ **Ἰησοῦς** τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

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2 He was changed before them. His face shone like the sun, and his garments became as white as the light.

2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

### Westcott and Hort Critical Text 1881

2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

3 Behold, Moses and Elijah appeared to them talking with him.

3 And behold, there appeared unto them Moses and Elijah talking with him.

3 And, behold, there appeared unto them Moses and Elias talking with him.

**Westcott and Hort Critical Text 1881**

3 και ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ' αὐτοῦ.

---

4 Peter answered and said to **Jesus**, “Lord, it is good for us to be here. If you want, let’s make three tents here: one for you, one for Moses, and one for Elijah.”

4 And Peter answered, and said unto **Jesus**, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

4 Then answered Peter, and said unto **Jesus**, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

**Westcott and Hort Critical Text 1881**

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ **Ἰησοῦ**, Κύριε, καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι· εἰ θέλεις, ποιήσω ὥδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν.

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5 While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

#### Westcott and Hort Critical Text 1881

5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

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6 When the disciples heard it, they fell on their faces, and were very afraid.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

#### Westcott and Hort Critical Text 1881

6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

7 **Jesus** came and touched them and said, “Get up, and don’t be afraid.”

7 And **Jesus** came and touched them and said, Arise, and be not afraid.

7 And **Jesus** came and touched them, and said, Arise, and be not afraid.

Westcott and Hort Critical Text 1881

7 καὶ προσῆλθεν ὁ **Ἰησοῦς** καὶ ἀψάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.

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8 Lifting up their eyes, they saw no one, except **Jesus** alone.

8 And lifting up their eyes, they saw no one, save **Jesus** only.

8 And when they had lifted up their eyes, they saw no man, save **Jesus** only.

Westcott and Hort Critical Text 1881

8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν **Ἰησοῦν** μόνον.

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9 As they were coming down from the mountain, **Jesus** commanded them, saying, “Don’t tell anyone what you saw, until the Son of Man has risen from the dead.”

9 And as they were coming down from the mountain, **Jesus** commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

9 And as they came down from the mountain, **Jesus** charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

#### Westcott and Hort Critical Text 1881

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἴπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ.

---

10 His disciples asked him, saying, “Then why do the scribes say that Elijah must come first?”

10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come?

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

#### Westcott and Hort Critical Text 1881

10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;

11 **Jesus** answered them, “Elijah indeed comes first, and will restore all things;

11 And he answered and said, Elijah indeed cometh, and shall restore all things:

11 And **Jesus** answered and said unto them, Elias truly shall first come, and restore all things.

Westcott and Hort Critical Text 1881

11 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·

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12 but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them.”

12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Westcott and Hort Critical Text 1881

12 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπὲρ αὐτῶν.

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13 Then the disciples understood that he spoke to them of John the Baptizer.

13 Then understood the disciples that he spake unto them of John the Baptist.

13 Then the disciples understood that he spake unto them of John the Baptist.

**Westcott and Hort Critical Text 1881**

13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

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14 When they came to the multitude, a man came to him, kneeling down to him and saying,

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying,

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

**Westcott and Hort Critical Text 1881**

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

15 “Lord, have mercy on my son, for he is epileptic and suffers grievously; for he often falls into the fire, and often into the water.

15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water.

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

**Westcott and Hort Critical Text 1881**

15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

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16 So I brought him to your disciples, and they could not cure him.”

16 And I brought him to thy disciples, and they could not cure him.

16 And I brought him to thy disciples, and they could not cure him.

**Westcott and Hort Critical Text 1881**

16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

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[Note:]

ἀποκριθεις = answered

δὲ = then

ὁ = the

**Ἰησοῦς** = **Jesus**

εἶπεν = said, saying

17 **Jesus** answered, “Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me.”

17 And **Jesus** answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

17 Then **Jesus** answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

17 ἀποκριθεις δὲ ὁ **Ἰησοῦς** εἶπεν, ὦ γενεὰ ἀπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

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18 **Jesus** rebuked the demon, and it went out of him, and the boy was cured from that hour.

18 And **Jesus** rebuked him; and the demon went out of him: and the boy was cured from that hour.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

18 καὶ ἐπετίμησεν αὐτῷ ὁ **Ἰησοῦς**, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

19 Then the disciples came to **Jesus** privately, and said, “Why weren’t we able to cast it out?”

19 Then came the disciples to **Jesus** apart, and said, Why could not we cast it out?

19 Then came the disciples to **Jesus** apart, and said, Why could not we cast him out?

19 Τότε προσελθόντες οἱ μαθηταὶ τῷ **Ἰησοῦ** κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

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20 He said to them, “Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.

20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

20 ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσεται ὑμῖν.

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WEB

21 But this kind doesn't go out except by prayer and fasting."

ASV

[Not included in the ASV]

KJV

21 Howbeit this kind goeth not out but by prayer and fasting.

Westcott and Hort Critical Text 1881

[No NA Critical Greek ]

Stephanus Textus Receptus 1550

21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ

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WEB

22 While they were staying in Galilee, **Jesus** said to them, "The Son of Man is about to be delivered up into the hands of men,

ASV

22 And while they abode in Galilee, **Jesus** said unto them, The Son of man shall be delivered up into the hands of men;

KJV

22 And while they abode in Galilee, **Jesus** said unto them, The Son of man shall be betrayed into the hands of men:

Westcott and Hort Critical Text 1881

22 Συστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

[  Note: ]

The earliest Matthew manuscripts do not contain Matthew 17:21. This is believed to be added at a later time. This is the primary reason this verse is not in NA critical Greek text or many other Greek collections or most modern English translations.

[  Note: ]

Some ancient authorities read "were gathering themselves together".

WEB

23 and they will kill him, and the third day he will be raised up.”

They were exceedingly sorry.

ASV

23 and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

KJV

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Westcott and Hort Critical Text 1881

23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

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WEB

24 When they had come to Capernaum, those who collected the didrachma coins came to Peter, and said, “Doesn’t your teacher pay the didrachma?”

ASV

24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel?

KJV

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

Westcott and Hort Critical Text 1881

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ [τὰ] δίδραχμα;

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[Note:]

Greek δίδραχμα = didrachma

δίδραχμον = didrachmon

A didrachmon or a double drachma, is a silver coin equal to the drachma of Alexandria, to two Attic drachmas, to two Roman denarii, and to the half-shekel of the Jews,



25 He said, "Yes." When he came into the house, **Jesus** anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"

25 He saith, Yea. And when he came into the house, **Jesus** spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?

25 He saith, Yes. And when he was come into the house, **Jesus** prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

25 λέγει, Ναί. και ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ **Ἰησοῦς** λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

---

26 Peter said to him, "From strangers." **Jesus** said to him, "Therefore the children are exempt.

26 And when he said, From strangers, **Jesus** said unto him, Therefore the sons are free.

26 Peter saith unto him, Of strangers. **Jesus** saith unto him, Then are the children free.

26 εἰπόντος δέ, Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ **Ἰησοῦς**, Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί.

27 But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you.”

27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλῃ ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὕρησιν στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

[Note:]

στατήρα = stater coin or Jewish shekel.

στατήρ = a stater coin, or an Attic silver coin, equal in value to the Jewish shekel.

## Matthew 18

WEB

1 In that hour the disciples came to **Jesus**, saying, “Who then is greatest in the Kingdom of Heaven?”

ASV

1 In that hour came the disciples unto **Jesus**, saying, Who then is greatest in the kingdom of heaven?

KJV

1 At the same time came the disciples unto **Jesus**, saying, Who is the greatest in the kingdom of heaven?

Westcott and Hort Critical Text 1881

1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

---

2 **Jesus** called a little child to himself, and set him in the middle of them

2 And he called to him a little child, and set him in the midst of them,

2 And **Jesus** called a little child unto him, and set him in the midst of them,

2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

---

3 and said, "Most certainly I tell you, unless you turn and become as little children, you will in no way enter into the Kingdom of Heaven.

3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4 Whoever therefore humbles himself as this little child is the greatest in the Kingdom of Heaven.

4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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5 Whoever receives one such little child in my name receives me,

5 And whoso shall receive one such little child in my name receiveth me:

5 And whoso shall receive one such little child in my name receiveth me.

5 καὶ ὃς ἐὰν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

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6 but whoever causes one of these little ones who believe in me to stumble, it would be better for him if a huge millstone were hung around his neck and that he were sunk in the depths of the sea.

6 but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

6 Ὃς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

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7 “Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes!

7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

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8 If your hand or your foot causes you to stumble, cut it off and cast it from you. It is better for you to enter into life maimed or crippled, rather than having two hands or two feet to be cast into the eternal fire.

8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

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[ Note:]

The Greek word **γέενναν** (Gehenna) is sometimes translated to hell. Gehenna is a historic valley surrounding Jerusalem from the west and southwest. Gehenna became associated with divine punishment in Jewish Apocalypticism as the destination of the wicked

9 If your eye causes you to stumble, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the Gehenna of fire.

9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

#### Westcott and Hort Critical Text 1881

9 καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

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10 See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven.

10 See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

#### Westcott and Hort Critical Text 1881

10 Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

WEB

11 For the Son of Man came to save that which was lost.

ASV

[ASV Notes, but does not include]

KJV

11 For the Son of man is come to save that which was lost.

Westcott and Hort Critical Text 1881

[No NA critical Greek]

Stephanus Textus Receptus 1550

ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός

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WEB

12 “What do you think? If a man has one hundred sheep, and one of them goes astray, doesn’t he leave the ninety-nine, go to the mountains, and seek that which has gone astray?

ASV

12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

KJV

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

Westcott and Hort Critical Text 1881

12 Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἑννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

[Note:]

All of the trusted and **earliest** Matthew manuscripts do not contain Matthew 18:11. It is widely agreed that someone copied Luke 19:10 and inserted it into Matthew 18:11 at a much later time. The copyists probably recognized that Luke 19:10 had recorded the same event and thought it would be helpful to “improve” Matthew 18:11 with the addition.



## WEB

13 If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray.

## ASV

13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

## KJV

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

## Westcott and Hort Critical Text 1881

13 καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενηήκοντα ἑννέα τοῖς μὴ πεπλανημένοις.

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## WEB

14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

## ASV

14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

## KJV

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

## Westcott and Hort Critical Text 1881

14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

15 “If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother.

15 And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

15 Ἐὰν δὲ ἀμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

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16 But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.

16 But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·

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[Note:]

ἐκκλησία

ἐκκλησίας

=

Assembly, church, congregation

17 If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector.

17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

17 ἔὰν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἔὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἔθνικὸς καὶ ὁ τελώνης.

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18 Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven.

18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

18 Ἀμὴν λέγω ὑμῖν, ὅσα ἔὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἔὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

19 Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

#### Westcott and Hort Critical Text 1881

19 Πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἂν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

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#### WEB

20 For where two or three are gathered together in my name, there I am in the middle of them.”

#### ASV

20 For where two or three are gathered together in my name, there am I in the midst of them.

#### KJV

20 For where two or three are gathered together in my name, there am I in the midst of them.

#### Westcott and Hort Critical Text 1881

20 οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

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21 Then Peter came and said to him, “Lord, how often shall my brother sin against me, and I forgive him? Until seven times?”

21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Westcott and Hort Critical Text 1881

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

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22 **Jesus** said to him, “I don’t tell you until seven times, but, until seventy times seven.

22 **Jesus** saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

22 **Jesus** saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Westcott and Hort Critical Text 1881

22 λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.

23 Therefore the Kingdom of Heaven is like a certain king who wanted to settle accounts with his servants.

23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

**Westcott and Hort Critical Text 1881**

23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ.

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**[Note:]**

This talent was probably worth about £200, or \$1000 talents.

24 When he had begun to settle, one was brought to him who owed him ten thousand talents.

24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

**Westcott and Hort Critical Text 1881**

24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.

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25 But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made.

25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

#### Westcott and Hort Critical Text 1881

25 μη ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι.

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26 The servant therefore fell down and knelt before him, saying, 'Lord, have patience with me, and I will repay you all!'

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

#### Westcott and Hort Critical Text 1881

26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

27 The lord of that servant, being moved with compassion, released him and forgave him the debt.

27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

#### Westcott and Hort Critical Text 1881

27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.

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28 “But that servant went out and found one of his fellow servants who owed him one hundred denarii, and he grabbed him and took him by the throat, saying, ‘Pay me what you owe!’

28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

#### Westcott and Hort Critical Text 1881

28 ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὔρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων, Ἀπόδος εἴ τι ὀφείλεις.

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29 “So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will repay you!’

29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

**Westcott and Hort Critical Text 1881**

29 πρῶτον οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ’ ἐμοί, καὶ ἀποδώσω σοι.

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30 He would not, but went and cast him into prison until he should pay back that which was due.

30 And he would not: but went and cast him into prison, till he should pay that which was due.

30 And he would not: but went and cast him into prison, till he should pay the debt.

**Westcott and Hort Critical Text 1881**

30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦ τοῦ ὀφειλόμενον.

31 So when his fellow servants saw what was done, they were exceedingly sorry, and came and told their lord all that was done.

31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

#### Westcott and Hort Critical Text 1881

31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

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32 Then his lord called him in and said to him, 'You wicked servant! I forgave you all that debt because you begged me.

32 Then his lord called him unto him, and saith to him, Thou wicked [a]servant, I forgave thee all that debt, because thou besoughtest me:

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

#### Westcott and Hort Critical Text 1881

32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσάς με·

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33 Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?'

33 shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

33 Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

**Westcott and Hort Critical Text 1881**

33 οὐκ ἔδει καὶ σὲ ἐλέησαι τὸν σύνδουλόν σου, ὡς καὶ γὼ σὲ ἠλέησα;

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34 His lord was angry, and delivered him to the tormentors until he should pay all that was due to him.

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

**Westcott and Hort Critical Text 1881**

34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.

35 So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds.”

35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

#### Westcott and Hort Critical Text 1881

35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν ἔαν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

## Matthew 19

1 When **Jesus** had finished these words, he departed from Galilee and came into the borders of Judea beyond the Jordan.

1 And it came to pass when **Jesus** had finished these words, he departed from Galilee, and came into the borders of Judaea beyond the Jordan;

1 And it came to pass, that when **Jesus** had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

### Westcott and Hort Critical Text 1881

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ **Ἰησοῦς** τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

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2 Great multitudes followed him, and he healed them there.

2 and great multitudes followed him; and he healed them there.

2 And great multitudes followed him; and he healed them there.

### Westcott and Hort Critical Text 1881

2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

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3 Pharisees came to him, testing him and saying, “Is it lawful for a man to divorce his wife for any reason?”

3 And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause?

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

**Westcott and Hort Critical Text 1881**

3 Καὶ προσήλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

4 He answered, “Haven’t you read that he who made them from the beginning made them male and female,

4 And he answered and said, Have ye not read, that he who made them from the beginning made them male and female,

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

**Westcott and Hort Critical Text 1881**

4 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

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[Genesis 2:24]

Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.

5 and said, 'For this cause a man shall leave his father and mother, and shall be joined to his wife; and the two shall become one flesh'?

5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Westcott and Hort Critical Text 1881

5 καὶ εἶπεν, Ἔνεκα τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

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6 So that they are no more two, but one flesh. What therefore **God** has joined together, don't let man tear apart."

6 So that they are no more two, but one flesh. What therefore **God** hath joined together, let not man put asunder.

6 Wherefore they are no more twain, but one flesh. What therefore **God** hath joined together, let not man put asunder.

Westcott and Hort Critical Text 1881

6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

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[Deuteronomy 24:1]

When a man takes a wife and marries her, then it shall be, if she finds no favor in his eyes because he has found some unseemly thing in her, that he shall write her a certificate of divorce, put it in her hand, and send her out of his house.

7 They asked him, “Why then did Moses command us to give her a certificate of divorce and divorce her?”

7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away?

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Westcott and Hort Critical Text 1881

7 λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι [αὐτήν];

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8 He said to them, “Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so.

8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Westcott and Hort Critical Text 1881

8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.

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[Note:]

This is Moses' law (man's law), not God's



9 I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery.”

9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

#### Westcott and Hort Critical Text 1881

9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.

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10 His disciples said to him, “If this is the case of the man with his wife, it is not expedient to marry.”

10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

#### Westcott and Hort Critical Text 1881

10 λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ], Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

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11 But he said to them, “Not all men can receive this saying, but those to whom it is given.

11 But he said unto them, Not all men can receive this saying, but they to whom it is given.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

#### Westcott and Hort Critical Text 1881

11 ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον [τοῦτον], ἀλλ' οἷς δέδοται.

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#### WEB

12 For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven’s sake. He who is able to receive it, let him receive it.”

#### ASV

12 For there are eunuchs, that were so born from their mother’s womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.

#### KJV

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

#### Westcott and Hort Critical Text 1881

12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

13 Then little children were brought to him that he should lay his hands on them and pray; and the disciples rebuked them.

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

**Westcott and Hort Critical Text 1881**

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

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14 But **Jesus** said, "Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these."

14 But **Jesus** said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

14 But **Jesus** said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

**Westcott and Hort Critical Text 1881**

14 ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

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15 He laid his hands on them, and departed from there.

15 And he laid his hands on them, and departed thence.

15 And he laid his hands on them, and departed thence.

Westcott and Hort Critical Text 1881

15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

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WEB

16 Behold, one came to him and said, "Good teacher, what good thing shall I do, that I may have eternal life?"

ASV

16 And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?

KJV

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Westcott and Hort Critical Text 1881

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν, **Διδάσκαλε**, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

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[Note:]

Καὶ = And

ἰδοὺ = behold

εἷς = one

προσελθὼν = came [to]

αὐτῷ = him

**Διδάσκαλε** = teacher, master

Used like ραββί (rabbi) but broader term than just religious teacher.

17 He said to him, “Why do you call me good? No one is good but one, that is, **God**. But if you want to enter into life, keep the commandments.”

17 And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

17 And he said unto him, Why callest thou me good? there is none good but one, that is, **God**: but if thou wilt enter into life, keep the commandments.

17 ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

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18 He said to him, “Which ones?” **Jesus** said, “‘You shall not murder.’ ‘You shall not commit adultery.’ ‘You shall not steal.’ ‘You shall not offer false testimony.’

18 He saith unto him, Which? And **Jesus** said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

18 He saith unto him, Which? **Jesus** said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

18 λέγει αὐτῷ, Ποίας; ὁ δὲ **Ἰησοῦς** εἶπεν, Τὸ Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,

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[Exodus 20:12-16]

12 “Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you.

13 “You shall not murder.

14 “You shall not commit adultery.

15 “You shall not steal.

16 “You shall not give false testimony against your neighbor.

Also [Deuteronomy 5:16-20]

[Leviticus 19:18]

18 “You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh.

19 ‘Honor your father and your mother.’ And, ‘You shall love your neighbor as yourself.’”

19 Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Westcott and Hort Critical Text 1881

19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

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WEB

20 The young man said to him, “All these things I have observed from my youth. What do I still lack?”

20 The young man saith unto him, All these things have I observed: what lack I yet?

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Westcott and Hort Critical Text 1881

20 λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

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21 **Jesus** said to him, “If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.”

21 **Jesus** said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

21 **Jesus** said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

#### Westcott and Hort Critical Text 1881

21 ἔφη αὐτῷ ὁ **Ἰησοῦς**, Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησον σου τὰ ὑπάρχοντα καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

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22 But when the young man heard this, he went away sad, for he was one who had great possessions.

22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

#### Westcott and Hort Critical Text 1881

22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

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23 **Jesus** said to his disciples, “Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty.

23 And **Jesus** said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

23 Then said **Jesus** unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Westcott and Hort Critical Text 1881

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἄμην λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

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WEB

24 Again I tell you, it is easier for a camel to go through a needle's eye than for a rich man to enter into **God's** Kingdom.”

24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of **God**.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of **God**.

Westcott and Hort Critical Text 1881

24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ **θεοῦ**.

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[Note:]

Κάμηλον = camel  
τρυπήματος = hole  
ῥαφίδος = needle

εἰς = in  
τὴν = the  
βασιλείαν = kingdom  
τοῦ = of the  
**θεοῦ** = **God**



25 When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"

25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

Westcott and Hort Critical Text 1881

25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι;

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WEB

26 Looking at them, **Jesus** said, "With men this is impossible, but with **God** all things are possible."

ASV

26 And **Jesus** looking upon them said to them, With men this is impossible; but with **God** all things are possible.

KJV

26 But **Jesus** beheld them, and said unto them, With men this is impossible; but with **God** all things are possible.

Westcott and Hort Critical Text 1881

26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.

27 Then Peter answered, "Behold, we have left everything and followed you. What then will we have?"

27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

#### Westcott and Hort Critical Text 1881

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;

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28 **Jesus** said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.

28 And **Jesus** said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

28 And **Jesus** said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

#### Westcott and Hort Critical Text 1881

28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

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#### [Daniel 7:13-14]

13 "I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him.

14 Dominion was given him, and glory, and a kingdom, that all the peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which will not pass away, and his kingdom one that which will not be destroyed.

#### [Acts 3:21]

21 whom heaven must receive until the times of restoration of all things, which **God** spoke long ago by the mouth of his holy prophets.

29 Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life.

29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

#### Westcott and Hort Critical Text 1881

29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

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30 But many will be last who are first, and first who are last.

30 But many shall be last that are first; and first that are last.

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

#### Westcott and Hort Critical Text 1881

30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

#### [Note:]

Πολλοὶ = many  
δὲ = then  
ἔσονται = will be  
πρῶτοι = first  
ἔσχατοι = last  
καὶ = and  
ἔσχατοι = last  
πρῶτοι = first

#### [Note:]

Turn away the possessions for yourself to give to others and then you will have what is important for you.

## **Matthew 20**

1 “For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard.

1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

### **Westcott and Hort Critical Text 1881**

1 Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὃστις ἐξῆλθεν ἅμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

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2 When he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

2 And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

### **Westcott and Hort Critical Text 1881**

2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

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3 He went out about the third hour, and saw others standing idle in the marketplace.

3 And he went out about the third hour, and saw others standing in the marketplace idle;

3 And he went out about the third hour, and saw others standing idle in the marketplace,

Westcott and Hort Critical Text 1881

3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

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4 He said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way.

4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Westcott and Hort Critical Text 1881

4 καὶ ἐκεῖνοι εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

5 Again he went out about the sixth and the ninth hour, and did likewise.

5 Again he went out about the sixth and the ninth hour, and did likewise.

5 Again he went out about the sixth and ninth hour, and did likewise.

**Westcott and Hort Critical Text 1881**

5 οἱ δὲ ἀπήλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.

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**WEB**

6 About the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here all day idle?'

6 And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

**Westcott and Hort Critical Text 1881**

6 περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

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7 “They said to him, ‘Because no one has hired us.’ “He said to them, ‘You also go into the vineyard, and you will receive whatever is right.’

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

#### Westcott and Hort Critical Text 1881

7 λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

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8 “When evening had come, the lord of the vineyard said to his manager, ‘Call the laborers and pay them their wages, beginning from the last to the first.’

8 And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

#### Westcott and Hort Critical Text 1881

8 ὥψιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

9 “When those who were hired at about the eleventh hour came, they each received a denarius.

[Note:]

δηνάριον = Denarius - ancient Roman silver coin, originally worth ten asses (copper coins).

9 And when they came that were hired about the eleventh hour, they received every man a shilling.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

Westcott and Hort Critical Text 1881

9 καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνά δηνάριον.

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10 When the first came, they supposed that they would receive more; and they likewise each received a denarius.

10 And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

Westcott and Hort Critical Text 1881

10 καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον [τὸ] ἀνά δηνάριον καὶ αὐτοί.

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11 When they received it, they murmured against the master of the household,

11 And when they received it, they murmured against the householder,

11 And when they had received it, they murmured against the goodman of the house,

Westcott and Hort Critical Text 1881

11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότη

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12 saying, 'These last have spent one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat!'

12 saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Westcott and Hort Critical Text 1881

12 λέγοντες, Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

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[Note:]

οὐχί = not

δηναρίου = denarius

συνεφώνησάς = agree with

μοι = me

13 “But he answered one of them, ‘Friend, I am doing you no wrong. Didn’t you agree with me for a denarius?’

13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling?

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Westcott and Hort Critical Text 1881

13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

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WEB

14 Take that which is yours, and go your way. It is my desire to give to this last just as much as to you.

14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

Westcott and Hort Critical Text 1881

14 ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τοῦτω τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

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15 Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?'

15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

#### Westcott and Hort Critical Text 1881

15 [ἢ] οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμὸς σου πονηρὸς ἐστὶν ὅτι ἐγὼ ἀγαθὸς εἰμι;

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16 So the last will be first, and the first last. For many are called, but few are chosen."

16 So the last shall be first, and the first last.

16 So the last shall be first, and the first last: for many be called, but few chosen.

#### Westcott and Hort Critical Text 1881

16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

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#### [Note:]

All are rewarded by **God** based on His grace. He gives much to those He wishes to, not on their worthiness - but on His own generosity. Some of those who are last, least deserving of reward in the kingdom of heaven, may become first in receiving **God's** grace precisely because of their lack of apparent work or effort. Others who gave up much for **Jesus** and **God** may be last in terms of their apparent reward. It is all for **God** to say.

17 As **Jesus** was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them,

17 And as **Jesus** was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,

17 And **Jesus** going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

**Westcott and Hort Critical Text 1881**

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἴδιαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς,

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**WEB**

18 “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death,

18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

**Westcott and Hort Critical Text 1881**

18 Ἴδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,

19 and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up.”

19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

**Westcott and Hort Critical Text 1881**

19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαΐξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

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20 Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him.

20 Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him.

**Westcott and Hort Critical Text 1881**

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.

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21 He said to her, "What do you want?" She said to him, "Command that these, my two sons, may sit, one on your right hand and one on your left hand, in your Kingdom."

21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

#### Westcott and Hort Critical Text 1881

21 ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

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#### WEB

22 But **Jesus** answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to him, "We are able."

#### ASV

22 But **Jesus** answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

#### KJV

22 But **Jesus** answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

#### Westcott and Hort Critical Text 1881

22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

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23 He said to them, “You will indeed drink my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left hand is not mine to give, but it is for whom it has been prepared by my Father.”

23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

#### Westcott and Hort Critical Text 1881

23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἡτοιμάσται ὑπὸ τοῦ πατρὸς μου.

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24 When the ten heard it, they were indignant with the two brothers.

24 And when the ten heard it, they were moved with indignation concerning the two brethren.

24 And when the ten heard it, they were moved with indignation against the two brethren.

#### Westcott and Hort Critical Text 1881

24 Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

25 But **Jesus** summoned them, and said, “You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.

25 But **Jesus** called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

25 But **Jesus** called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

#### Westcott and Hort Critical Text 1881

25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

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26 It shall not be so among you; but whoever desires to become great among you shall be your servant.

#### [Note:]

For διάκονος, waiter or servant are the better translations for the Greek word

26 Not so shall it be among you: but whosoever would become great among you shall be your minister;

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

#### Westcott and Hort Critical Text 1881

26 οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,



27 Whoever desires to be first among you shall be your bondservant,

27 and whosoever would be first among you shall be your servant:

27 And whosoever will be chief among you, let him be your servant:

Westcott and Hort Critical Text 1881

27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·

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WEB

28 even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.”

ASV

28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

KJV

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Westcott and Hort Critical Text 1881

28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

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[Note:]

δοῦλος is translated to male servant or bondservant.

[Note:]

ὥσπερ = even as, as approx

ὁ = the

υἱὸς = son of

τοῦ = of the

ἀνθρώπου = man

ψυχὴν = soul, life

αὐτοῦ = of his

λύτρον = ransom

ἀντὶ = for

πολλῶν = many

29 As they went out from **Jericho**, a great multitude followed him.

29 And as they went out from **Jericho**, a great multitude followed him.

29 And as they departed from **Jericho**, a great multitude followed him.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ **Ἰεριχῶ** ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

[Note:]

Καὶ = and

ἐκπορευομένων =  
went out or journeyed out

αὐτῶν = they

ἀπὸ = from

**Ἰεριχῶ** = **Jericho**

ἠκολούθησεν = followed

αὐτῷ = him

ὄχλος = crowd

πολὺς = many

**Jericho** in the time of **Jesus** was a gateway town. Lying near the southern end of the Jordan Valley, just north of the Dead Sea

30 Behold, two blind men sitting by the road, when they heard that **Jesus** was passing by, cried out, “Lord, have mercy on us, you son of David!”

[Note:]

καὶ = and

ἰδοὺ = idou = behold

δύο = duo = two

τυφλοὶ = blind men

καθήμενοι = sitting

30 And behold, two blind men sitting by the way side, when they heard that **Jesus** was passing by, cried out, saying, Lord, have mercy on us, thou son of David.

30 And, behold, two blind men sitting by the way side, when they heard that **Jesus** passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, [κύριε], υἱὸς Δαυὶδ.

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31 The multitude rebuked them, telling them that they should be quiet, but they cried out even more, “Lord, have mercy on us, you son of David!”

31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

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32 **Jesus** stood still and called them, and asked, “What do you want me to do for you?”

32 And **Jesus** stood still, and called them, and said, What will ye that I should do unto you?

32 And **Jesus** stood still, and called them, and said, What will ye that I shall do unto you?

32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν;

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33 They told him, "Lord, that our eyes may be opened."

33 They say unto him, Lord, that our eyes may be opened.

33 They say unto him, Lord, that our eyes may be opened.

33 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

34 **Jesus**, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

34 And **Jesus**, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

34 So **Jesus** had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

34 σπλαγχνισθεὶς δὲ ὁ **Ἰησοῦς** ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

## Matthew 21

1 When they came near to Jerusalem and came to Bethphage, to the Mount of Olives, then **Jesus** sent two disciples,

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then **Jesus** sent two disciples,

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent **Jesus** two disciples,

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγή εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητάς

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2 saying to them, “Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me.

2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

2 λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

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3 If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them."

3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

3 καὶ ἐάν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.



4 All this was done that it might be fulfilled which was spoken through the prophet, saying,

4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,

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[Isaiah 62:11]

Behold, Yahweh has proclaimed to the end of the earth, "Say to the daughter of Zion, 'Behold, your salvation comes! Behold, his reward is with him, and his recompense before him!'"

The prophet in question is Zechariah (Zechariah 9:9), or a similar verse is

5 “Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a **donkey**.”

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass.

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

5 Εἶπατε τῇ θυγατρὶ Σιών, Ἴδου ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὄνον, καὶ ἐπὶ πῶλον υἷὸν **ὑποζυγίου**.

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6 The disciples went and did just as **Jesus** commanded them,

6 And the disciples went, and did even as **Jesus** appointed them,

6 And the disciples went, and did as **Jesus** commanded them,

6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς

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found in Isaiah (Isaiah 62:11).  
Matthew's reference could be attributed to either.

[Zechariah 9:9]

Rejoice greatly, daughter of Zion!  
Shout, daughter of Jerusalem!  
Behold, your King comes to you! He  
is righteous, and having salvation;  
lowly, and riding on a donkey, even  
on a colt, the foal of a **donkey**.

[Note:]

πῶλον = colt

υἷὸν = son of

**ὑποζυγίου = donkey**

[Note:]

ἤγαγον = lead

τὴν = the

ὄνον = ass, donkey

καὶ =and

τὸν =the

πῶλον = colt

7 and brought the donkey and the colt and laid their clothes on them; and he sat on them.

7 and brought the ass, and the colt, and put on them their garments; and he sat thereon.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπέκαθισεν ἐπάνω αὐτῶν.

8 A very great multitude spread their clothes on the road. Others cut branches from the trees and spread them on the road.

8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ.

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9 The multitudes who went in front of him, and those who followed, kept shouting, "Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

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10 When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?"

10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος;

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11 The multitudes said, "This is the prophet, **Jesus**, from Nazareth of Galilee."

11 And the multitudes said, This is the prophet, **Jesus**, from Nazareth of Galilee.

11 And the multitude said, This is **Jesus** the prophet of Nazareth of Galilee.

11 οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.

12 **Jesus** entered into the temple of **God** and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves.

12 And **Jesus** entered into the temple of **God**, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

12 And **Jesus** went into the temple of **God**, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,

[Note:]

εἰς τὸ ἱερόν = (in) into the temple  
ἐν τῷ ἱερῷ = (in) into the temple

Many ancient Greek authorities omit "of God".

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13 He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a den of robbers!"

13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye have made it a den of robbers.

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

13 καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

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14 The lame and the blind came to him in the temple, and he healed them.

14 And the blind and the lame came to him in the temple; and he healed them.

14 And the blind and the lame came to him in the temple; and he healed them.

14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

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[Isaiah 56:7]

I will bring these to my holy mountain, and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be accepted on my altar; for my house will be called a house of prayer for all peoples."

[Jeremiah 7:11]

Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it," says Yahweh.

15 But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, “Hosanna to the son of David!” they were indignant,

15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἠγανάκτησαν

16 and said to him, “Do you hear what these are saying?” **Jesus** said to them, “Yes. Did you never read, ‘Out of the mouth of children and nursing babies, you have perfected praise’?”

16 and said unto him, Hearest thou what these are saying? And **Jesus** saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

16 And said unto him, Hearest thou what these say? And **Jesus** saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

16 καὶ εἶπαν αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

[Psalm 8:2]

From the lips of babes and infants you have established strength, because of your adversaries, that you might silence the enemy and the avenger.

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17 He left them and went out of the city to Bethany, and camped there.

17 And he left them, and went forth out of the city to Bethany, and lodged there.

17 And he left them, and went out of the city into Bethany; and he lodged there.

17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

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18 Now in the morning, as he returned to the city, he was hungry.

18 Now in the morning as he returned to the city, he hungered.

18 Now in the morning as he returned into the city, he hungered.

18 Πρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

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19 Seeing a fig tree by the road, he came to it and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!" Immediately the fig tree withered away.

19 And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

20 When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;

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[Mark 11:20]

As they passed by in the morning, they saw the fig tree withered away from the roots.

21 **Jesus** answered them, “Most certainly I tell you, if you have faith and don’t doubt, you will not only do what was done to the fig tree, but even if you told this mountain, ‘Be taken up and cast into the sea,’ it would be done.

21 And **Jesus** answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.

21 **Jesus** answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·

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22 All things, whatever you ask in prayer, believing, you will receive.”

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

22 καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

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23 When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, “By what authority do you do these things? Who gave you this authority?”

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

24 **Jesus** answered them, “I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things.

24 And **Jesus** answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things.

24 And **Jesus** answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἂν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

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25 The baptism of John, where was it from? From heaven or from men?" They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?'"

25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him?

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

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26 But if we say, 'From men,' we fear the multitude, for all hold John as a prophet."

26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet.

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

26 ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

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27 They answered **Jesus**, and said, “We don’t know.” He also said to them, “Neither will I tell you by what authority I do these things.

27 And they answered **Jesus**, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

27 And they answered **Jesus**, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

27 καὶ ἀποκριθέντες τῷ **Ἰησοῦ** εἶπαν, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

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28 But what do you think? A man had two sons, and he came to the first, and said, ‘Son, go work today in my vineyard.’

[Note:]  
sons or children  
son or child

28 But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

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29 He answered, 'I will not,' but afterward he changed his mind, and went.

29 And he answered and said, I will not: but afterward he repented himself, and went.

29 He answered and said, I will not: but afterward he repented, and went.

29 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν.

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30 He came to the second, and said the same thing. He answered, 'I'm going, sir,' but he didn't go.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπήλθεν.

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31 Which of the two did the will of his father?" They said to him, "The first." **Jesus** said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into **God's** Kingdom before you.

31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the [a]publicans and the harlots go into the kingdom of God before you.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, Ὁ πρῶτος. λέγει αὐτοῖς ὁ **Ἰησοῦς**, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ **θεοῦ**.

32 For John came to you in the way of righteousness, and you didn't believe him; but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

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33 “Hear another parable. There was a man who was a master of a household who planted a vineyard, set a hedge about it, dug a wine press in it, built a tower, leased it out to farmers, and went into another country.

33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὠρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

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34 When the season for the fruit came near, he sent his servants to the farmers to receive his fruit.

34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

[Note:]

“receive his fruit(s)” Or “the fruits of it”

λαβεῖν = receive

τοὺς = the

καρποὺς = (plural) fruit

αὐτοῦ = of his



35 The farmers took his servants, beat one, killed another, and stoned another.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

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36 Again, he sent other servants more than the first; and they treated them the same way.

36 Again, he sent other servants more than the first: and they did unto them in like manner.

36 Again, he sent other servants more than the first: and they did unto them likewise.

36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

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37 But afterward he sent to them his son, saying, 'They will respect my son.'

37 But afterward he sent unto them his son, saying, They will reverence my son.

37 But last of all he sent unto them his son, saying, They will reverence my son.

37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱόν μου.

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38 But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him and seize his inheritance.'

38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

39 So they took him and threw him out of the vineyard, then killed him.

39 And they took him, and cast him forth out of the vineyard, and killed him.

39 And they caught him, and cast him out of the vineyard, and slew him.

39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

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40 When therefore the lord of the vineyard comes, what will he do to those farmers?"

40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

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41 They told him, “He will miserably destroy those miserable men, and will lease out the vineyard to other farmers who will give him the fruit in its season.”

41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

41 λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς ἐν τοῖς καιροῖς αὐτῶν.

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42 **Jesus** said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected was made the head of the corner. This was from the Lord. It is marvelous in our eyes’?”

[Psalm 118:22-23]

22 The stone which the builders rejected has become the cornerstone.

23 This is Yahweh’s doing. It is marvelous in our eyes.

42 **Jesus** saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes?

42 **Jesus** saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

42 λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 “Therefore I tell you, **God’s** Kingdom will be taken away from you and will be given to a nation producing its fruit.

43 Therefore say I unto you, The kingdom of **God** shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

43 Therefore say I unto you, The kingdom of **God** shall be taken from you, and given to a nation bringing forth the fruits thereof.

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρπούς αὐτῆς.

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44 He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust.”

44 And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

44 [Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.]

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[ Note:]

Some of the ancient authorities omit verse 44, but is included in NA, RT, and MT.

45 When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them.

45 And when the chief priests and the Pharisees heard his parables, they perceived that he spoke of them.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them.

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·

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46 When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

## Matthew 22

1 **Jesus** answered and spoke to them again in parables, saying,

1 And **Jesus** answered and spake again in parables unto them, saying

1 And **Jesus** answered and spake unto them again by parables, and said,

1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων,

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2 “The Kingdom of Heaven is like a certain king, who made a wedding feast for his son,

2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

2 Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

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[Note:]

Ὁμοιώθη = compare

ἡ = the

βασιλεία = kingdom

τῶν = of the

οὐρανῶν = heaven

ἀνθρώπῳ = man/human

βασιλεῖ = king

3 and sent out his servants to call those who were invited to the wedding feast, but they would not come.

3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come.

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.

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4 Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have prepared my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the wedding feast!"'

4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἶπατε τοῖς κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ σπιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.



5 But they made light of it, and went their ways, one to his own farm, another to his merchandise;

5 But they made light of it, and went their ways, one to his own farm, another to his merchandise;

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

5 οἱ δὲ ἀμελήσαντες ἀπήλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

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6 and the rest grabbed his servants, treated them shamefully, and killed them.

6 and the rest laid hold on his servants, and treated them shamefully, and killed them.

6 And the remnant took his servants, and entreated them spitefully, and slew them.

6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

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7 When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

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8 “Then he said to his servants, ‘The wedding is ready, but those who were invited weren’t worthy.

8 Then saith he to his [a]servants, The wedding is ready, but they that were bidden were not worthy.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

8 τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

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9 Go therefore to the intersections of the highways, and as many as you may find, invite to the wedding feast.'

9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους.

10 Those servants went out into the highways and gathered together as many as they found, both bad and good. The wedding was filled with guests.

10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

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11 “But when the king came in to see the guests, he saw there a man who didn’t have on wedding clothing,

11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment:

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

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12 and he said to him, ‘Friend, how did you come in here not wearing wedding clothing?’ He was speechless.

12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless.

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

12 καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη.

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[ Note:]

Multiple times Jesus describes this as weeping and grinding of teeth.

13 Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness. That is where the weeping and grinding of teeth will be.'

13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

14 For many are called, but few chosen.”

14 For many are called, but few chosen.

14 For many are called, but few are chosen.

14 πολλοὶ γὰρ εἰσὶν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

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[Note:]

πολλοὶ = many

γὰρ = for

εἰσὶν = are

κλητοὶ = called

ὀλίγοι = few

δὲ = then

ἐκλεκτοί = chosen

15 Then the Pharisees went and took counsel how they might entrap him in his talk.

15 Then went the Pharisees, and took counsel how they might ensnare him in his talk.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

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16 They sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are honest, and teach the way of **God** in truth, no matter whom you teach; for you aren’t partial to anyone.

16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of **God** in truth, and carest not for any one: for thou regardest not the person of men.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of **God** in truth, neither carest thou for any man: for thou regardest not the person of men.

16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ **θεοῦ** ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

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[Note:]

καὶ = and

τὴν = the

ὁδὸν = way

τοῦ = of the

θεοῦ = God

ἐν = in

ἀληθείᾳ = truth

διδάσκεις teach



17 Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

17 εἰπέ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

18 But **Jesus** perceived their wickedness, and said, "Why do you test me, you hypocrites?"

18 But **Jesus** perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?

18 But **Jesus** perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;

---

19 Show me the tax money.” They brought to him a denarius.

19 Show me the tribute money. And they brought unto him a denarius.

19 Shew me the tribute money. And they brought unto him a penny.

19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

---

20 He asked them, “Whose is this image and inscription?”

20 And he saith unto them, Whose is this image and superscription?

20 And he saith unto them, Whose is this image and superscription?

20 καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

---

21 They said to him, “Caesar’s.” Then he said to them, “Give therefore to Caesar the things that are Caesar’s, and to **God** the things that are **God’s**.”

21 They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things that are Caesar’s; and unto **God** the things that are **God’s**.

21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto **God** the things that are **God's**.

21 λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ **θεοῦ** τῷ θεῷ.

22 When they heard it, they marveled, and left him and went away.

22 And when they heard it, they marvelled, and left him, and went away.

22 When they had heard these words, they marvelled, and left him, and went their way.

22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

---

23 On that day Sadducees (those who say that there is no resurrection) came to him. They asked him,

23 On that day there came to him Sadducees, they that say that there is no resurrection: and they asked him,

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

---

24 saying, "Teacher, Moses said, 'If a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.'

24 saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

---

[Deuteronomy 25:5]

If brothers dwell together, and one of them dies and has no son, the wife of the dead shall not be married outside to a stranger. Her husband's brother shall go in to her, and take her as his wife, and perform the duty of a husband's brother to her.

25 Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother.

25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

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26 In the same way, the second also, and the third, to the seventh.

26 in like manner the second also, and the third, unto the seventh.

26 Likewise the second also, and the third, unto the seventh.

26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.

---

27 After them all, the woman died.

27 And after them all, the woman died.

27 And last of all the woman died also.

27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

---

28 In the resurrection therefore, whose wife will she be of the seven? For they all had her.”

28 In the resurrection therefore whose wife shall she be of the seven? for they all had her.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

---

29 But **Jesus** answered them, “You are mistaken, not knowing the Scriptures, nor the power of **God**.

29 But **Jesus** answered and said unto them, Ye do err, not knowing the scriptures, nor the power of **God**.

29 **Jesus** answered and said unto them, Ye do err, not knowing the scriptures, nor the power of **God**.

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ **θεοῦ**.

30 For in the resurrection they neither marry nor are given in marriage, but are like **God**'s angels in heaven.

30 For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of **God** in heaven.

Westcott and Hort Critical Text 1881s

30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.

Stephanus Textus Receptus 1550

ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ **Θεοῦ** ἐν οὐρανῷ εἰσιν

---

[ Note:]

Many ancient authorities add “of **God**” while other do not. Nestle-Aland Critical Greek Text do no include while Textus Receptus does.

31 But concerning the resurrection of the dead, haven't you read that which was spoken to you by **God**, saying,

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by **God**, saying,

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by **God**, saying,

31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος,

---

32 'I am the **God** of Abraham, and the **God** of Isaac, and the **God** of Jacob'? **God** is not the **God** of the dead, but of the living."

32 I am the **God** of Abraham, and the **God** of Isaac, and the **God** of Jacob? **God** is not the **God** of the dead, but of the living.

32 I am the **God** of Abraham, and the **God** of Isaac, and the **God** of Jacob? **God** is not the **God** of the dead, but of the living.

32 Ἐγώ εἰμι ὁ **θεὸς** Ἀβραάμ καὶ ὁ **θεὸς** Ἰσαὰκ καὶ ὁ **θεὸς** Ἰακώβ; οὐκ ἔστιν [ὁ] **θεὸς** νεκρῶν ἀλλὰ ζώντων.

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[Exodus 3:6]

Moreover he said, "I am the **God** of your father, the **God** of Abraham, the **God** of Isaac, and the **God** of Jacob." Moses hid his face because he was afraid to look at **God**.



33 When the multitudes heard it, they were astonished at his teaching.

33 And when the multitudes heard it, they were astonished at his teaching.

33 And when the multitude heard this, they were astonished at his doctrine.

33 και άκούσαντες οι όχλοι έξεπλήσσοντο έπι τή διδαχή αύτου.

---

34 But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

34 Οι δε Φαρισαϊοι άκούσαντες όπι έφίμωσεν τους Σαδδουκαίους συνήχθησαν έπι τό αύτό.

---

35 One of them, a lawyer, asked him a question, testing him.

35 And one of them, a lawyer, asked him a question, trying him:

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] πειράζων αὐτόν,

---

36 “Teacher, which is the greatest commandment in the law?”

36 Teacher, which is the great commandment in the law?

36 Master, which is the great commandment in the law?

36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

---

[Deuteronomy 6:5]

You shall love Yahweh your God with all your heart, with all your soul, and with all your might.

37 **Jesus** said to him, “You shall love the Lord your **God** with all your heart, with all your soul, and with all your mind.’

37 And he said unto him, Thou shalt love the Lord thy **God** with all thy heart, and with all thy soul, and with all thy mind.

37 Jesus said unto him, Thou shalt love the Lord thy **God** with all thy heart, and with all thy soul, and with all thy mind.

37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν **θεόν** σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

---

38 This is the first and great commandment.

38 This is the great and first commandment.

38 This is the first and great commandment.

38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

39 A second likewise is this, 'You shall love your neighbor as yourself.'

39 And a second like unto it is this, Thou shalt love thy neighbor as thyself.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

39 δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

---

40 The whole law and the prophets depend on these two commandments."

40 On these two commandments the whole law hangeth, and the prophets.

40 On these two commandments hang all the law and the prophets.

40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

---

[Leviticus 19:18 ]

"You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh.

41 Now while the Pharisees were gathered together, **Jesus** asked them a question,

41 Now while the Pharisees were gathered together, **Jesus** asked them a question,

41 While the Pharisees were gathered together, **Jesus** asked them,

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

---

42 saying, "What do you think of the Christ? Whose son is he?"  
They said to him, "Of David."

42 saying, What think ye of the Christ? whose son is he? They say unto him, The son of David.

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ, Τοῦ Δαυὶδ.

---

[Note:]

They answer Jesus' question quickly. The Christ is the son of David. "Son of David" was one of the many names the Jewish people had for the Messiah. They understood from prophecy that the Messiah would be a descendant of David.

[2 Samuel 7:12-17]

12 When your days are fulfilled, and you sleep with your fathers, I will set up your offspring after you, who will proceed out of your body, and I will establish his kingdom.

13 He will build a house for my name, and I will establish the throne of his kingdom forever.

14 I will be his father, and he will be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;

15 but my loving kindness will not depart from him, as I took it from Saul, whom I put away before you.

16 Your house and your kingdom will be made sure forever before you. Your throne will be established forever.""

17 Nathan spoke to David all these words, and according to all this vision.

43 He said to them, "How then does David in the Spirit call him Lord, saying,

43 He saith unto them, How then doth David in the Spirit call him Lord, saying,

43 He saith unto them, How then doth David in spirit call him Lord, saying,

43 λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,

---

44 'The Lord said to my Lord, sit on my right hand, until I make your enemies a footstool for your feet'?

44 The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet?

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

44 Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

---

[Psalm 110:1]

Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet."

[Note:]

εἰ = if

οὖν = then

Δαυιδ̄ = David

καλεῖ = calls

αὐτὸν = him

κύριον = lord

πῶς = how

υἱὸς = son

αὐτοῦ = he

ἐστίν = is

45 “If then David calls him Lord, how is he his son?”

45 If David then calleth him Lord, how is he his son?

45 If David then call him Lord, how is he his son?

45 εἰ οὖν Δαυιδ̄ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;

---

46 No one was able to answer him a word, neither did any man dare ask him any more questions from that day forward.

46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

## Matthew 23

1 Then **Jesus** spoke to the multitudes and to his disciples,

1 Then spake **Jesus** to the multitudes and to his disciples,

1 Then spake **Jesus** to the multitude, and to his disciples,

1 Τότε ὁ **Ἰησοῦς** ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

---

2 saying, "The scribes and the Pharisees sit on Moses' seat.

2 saying, The scribes and the Pharisees sit on Moses' seat:

2 Saying The scribes and the Pharisees sit in Moses' seat:

2 λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

---

[Note:]

Τότε = then

ὁ = the

**Ἰησοῦς** = **Jesus**

ἐλάλησεν = spoke

τοῖς = to the

ὄχλοις = crowd, multitudes

καὶ = and

τοῖς = to the

μαθηταῖς = disciples

αὐτοῦ = [of] his



3 All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do.

3 all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

---

4 For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them.

4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

4 δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.

[Note:]

Many ancient authorities omit and "grievous to be borne".

5 But they do all their works to be seen by men. They make their phylacteries broad and enlarge the fringes of their garments,

5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments,

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,

---

6 and love the place of honor at feasts, the best seats in the synagogues,

6 and love the chief place at feasts, and the chief seats in the synagogues,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

6 φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

---

[Note:]

phylacteries (φυλακτήρια) are small leather boxes containing Hebrew texts on vellum, worn by Jewish men at morning prayer as a reminder to keep the law.

[Note:]

συναγωγαῖς = synagogues

[Note:]

ἀγοραῖς = market-place

Ῥαββί = Rabbi

7 the salutations in the marketplaces, and to be called 'Rabbi, Rabbi' by men.

7 and the salutations in the marketplaces, and to be called of men, Rabbi.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.

---

8 But you are not to be called 'Rabbi', for one is your teacher, the Christ, and all of you are brothers.

8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

8 ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

9 Call no man on the earth your father, for one is your Father, he who is in heaven.

[Note:]

ὁ πατήρ = the father

ὁ οὐράνιος = the heavenly

9 And call no man your father on the earth: for one is your Father, even he who is in heaven.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατήρ ὁ οὐράνιος.

---

10 Neither be called masters, for one is your master, the Christ.

[Note:]

καθηγηταί = leader, master, teacher, guide (Plural)

καθηγητήs = leader, master, teacher, guide (Singular)

10 Neither be ye called masters: for one is your master, even the Christ.

10 Neither be ye called masters: for one is your Master, even Christ.

ὁ Χριστός = the Christ

10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητήs ὑμῶν ἐστιν εἷς ὁ Χριστός.

---

11 But he who is greatest among you will be your servant.

11 But he that is greatest among you shall be your servant.

11 But he that is greatest among you shall be your servant.

11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

---

12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

13 “Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

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14 “But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don’t enter in yourselves, neither do you allow those who are entering in to enter.

[Note:]

Not in original Greek, a later copy over/add from Mark 12:40 and Luke 20:47.

[No ASV entry]

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

[No Greek entry]

---

[Note:]

Gehenna (γεέννης) is often rendered as hell.

15 Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

---

16 “Woe to you, you blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.’

16 Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, Ὅς ἂν ὁμώσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.

17 You blind fools! For which is greater, the gold or the temple that sanctifies the gold?

[Note:]

χρυσός = any object made of gold.

17 Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold?

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν;

---

18 And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated.'

[Note:]

ὀφείλει = obligated, debtor, to owe, be indebted (poor translation by KJV)

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

18 καί, Ὅς ἂν ὁμώσει ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμώσει ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

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[Note:]  
Τυφλοί = blind

19 You blind fools! For which is greater, the gift, or the altar that sanctifies the gift?

19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift?

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

19 τυφλοί, τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

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20 He therefore who swears by the altar, swears by it and by everything on it.

20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon.

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

21 He who swears by the temple, swears by it and by him who has been living in it.

21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

21 καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·

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22 He who swears by heaven, swears by the throne of **God** and by him who sits on it.

22 And he that sweareth by the heaven, sweareth by the throne of **God**, and by him that sitteth thereon.

22 And he that shall swear by heaven, sweareth by the throne of **God**, and by him that sitteth thereon.

22 καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ **θεοῦ** καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

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23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα [δὲ] ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι.

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24 You blind guides, who strain out a gnat, and swallow a camel!

24 Ye blind guides, that strain out the gnat, and swallow the camel!

24 Ye blind guides, which strain at a gnat, and swallow a camel.

24 ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

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26 You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also.

26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

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27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men’s bones and of all uncleanness.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

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28 Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίσεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous,

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

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30 and say, ‘If we had lived in the days of our fathers, we wouldn’t have been partakers with them in the blood of the prophets.’

30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

30 καὶ λέγετε, Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.

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31 Therefore you testify to yourselves that you are children of those who killed the prophets.

31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

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32 Fill up, then, the measure of your fathers.

32 Fill ye up then the measure of your fathers.

32 Fill ye up then the measure of your fathers.

32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

[Note:]

καὶ = and

ὑμεῖς = you

πληρώσατε = fill up

τὸ = the

μέτρον = measure

τῶν = of the

πατέρων = fathers (plural of πατήρ)

ὑμῶν = of yours

33 You serpents, you offspring of vipers, how will you escape the judgment of Gehenna?

[Note:]

ὄφεις = serpents

γεέννης = Gehenna or Hell

33 Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Gehenna is in the valley of Hinnom, south of Jerusalem, once known for the horrid worship of Moloch

33 ὄφεις γεννήματα ἔχιδῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

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34 Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues and persecute from city to city,

34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

34 διὰ τοῦτο ἴδου ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

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35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar.

35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

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36 Most certainly I tell you, all these things will come upon this generation.

36 Verily I say unto you, All these things shall come upon this generation.

36 Verily I say unto you, All these things shall come upon this generation.

36 ἀμὴν λέγω ὑμῖν, ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not!

37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

37 Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

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38 Behold, your house is left to you desolate.

38 Behold, your house is left unto you desolate.

38 Behold, your house is left unto you desolate.

38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

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[Luke 13:34]

“Jerusalem, Jerusalem, you who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused!

[Note:]

Some ancient authorities omit “desolate”.

ἰδοὺ = idou = behold

οἶκος = oikos = house

ἔρημος = erēmos = desolate, uninhabited

39 For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of the Lord!'"

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

[↵ Luke 13:35]

Behold, your house is left to you desolate. I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

[Psalms 118:26]

Blessed is he who comes in Yahweh's name! We have blessed you out of Yahweh's house.

## Matthew 24

1 **Jesus** went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple.

1 And **Jesus** went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.

1 And **Jesus** went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

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2 But he answered them, “You see all of these things, don’t you? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down.”

2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

2 And **Jesus** said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ἧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

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3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? What is the sign of your **coming**, and **of the end of the age?**"

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy **coming**, and **of the end of the world?**

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy **coming**, and **of the end of the world?**

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπέ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς **παρουσίας** καὶ **συντελείας τοῦ αἰῶνος**.

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4 **Jesus** answered them, "Be careful that no one leads you astray.

4 And **Jesus** answered and said unto them, Take heed that no man lead you astray.

4 And **Jesus** answered and said unto them, Take heed that no man deceive you.

4 καὶ ἀποκριθεὶς ὁ **Ἰησοῦς** εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.---

[Note:]

**Coming** or Greek for presence.

**συντελείας τοῦ αἰῶνος**.

**Or, the consummation of the age**

**Or end of the century**

**Or end of [a cycle of] time.**

5 For many will come in my name, saying, 'I am the Christ,' and will lead many astray.

5 For many shall come in my name, saying, I am the Christ; and shall lead many astray.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

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6 You will hear of wars and rumors of wars. See that you aren't troubled, for all this must happen, but the end is not yet.

6 And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.

---

7 For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places.

[Note:]

κατὰ = down from, throughout a space, various, divers  
τόπους = places (plural)

7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

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8 But all these things are the beginning of birth pains.

[Note:]

ώδίνων=  
the spasms or pains, of a woman in travail, a birth pang

8 But all these things are the beginning of travail.

8 All these are the beginning of sorrows.

8 πάντα δὲ ταῦτα ἀρχὴ ὡδίνων.

9 “Then they will deliver you up to oppression and will kill you. You will be hated by all of the nations for my name’s sake.

9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name’s sake.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

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10 Then many will stumble, and will deliver up one another, and will hate one another.

10 And then shall many stumble, and shall deliver up one another, and shall hate one another.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·

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[↵ Mark 13:22]

For there will arise false christs and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones.

11 Many false prophets will arise and will lead many astray.

11 And many false prophets shall arise, and shall lead many astray.

11 And many false prophets shall rise, and shall deceive many.

11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

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12 Because iniquity will be multiplied, the love of many will grow cold.

12 And because iniquity shall be multiplied, the love of the many shall wax cold.

12 And because iniquity shall abound, the love of many shall wax cold.

12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

13 But he who endures to the end will be saved.

13 But he that endureth to the end, the same shall be saved.

13 But he that shall endure unto the end, the same shall be saved.

13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

---

14 This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.

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[Daniel 9:27]

He will make a firm covenant with many for one week. In the middle of the week he will cause the sacrifice and the offering to cease. On the wing of abominations will come one who makes desolate; and even to the full end, and that determined, wrath will be poured out on the desolate."

15 “When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),

15 When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand),

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

15 Ὄταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιήλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω,

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16 then let those who are in Judea flee to the mountains.

16 then let them that are in Judaea flee unto the mountains:

16 Then let them which be in Judaea flee into the mountains:

16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

[Daniel 11:31]

“Forces will stand on his part, and they will profane the sanctuary, even the fortress, and will take away the continual burnt offering. Then they will set up the abomination that makes desolate.

[Daniel 12:11]

“From the time that the continual burnt offering is taken away, and the abomination that makes desolate set up, there will be one thousand two hundred ninety days.

17 Let him who is on the housetop not go down to take out the things that are in his house.

17 let him that is on the housetop not go down to take out the things that are in his house:

17 Let him which is on the housetop not come down to take any thing out of his house:

17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

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18 Let him who is in the field not return back to get his clothes.

18 and let him that is in the field not return back to take his cloak.

18 Neither let him which is in the field return back to take his clothes.

18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

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19 But woe to those who are with child and to nursing mothers in those days!

19 But woe unto them that are with child and to them that give suck in those days!

19 And woe unto them that are with child, and to them that give suck in those days!

19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

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20 Pray that your flight will not be in the winter nor on a Sabbath,

20 And pray ye that your flight be not in the winter, neither on a sabbath:

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω.

21 for then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be.

21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.

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22 Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.

[↩ Mark 13:20]

Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days.

22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

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[↵ Mark 13:21]

Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' don't believe it.

23 "Then if any man tells you, 'Behold, here is the Christ!' or, 'There!' don't believe it.

23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

23 τότε εάν τις υμιν ειπη, ιδου ωδε ο Χριστός, ή, Ώδε, μη πιστεύσητε·

[↵ Mark 13:22]

For there will arise false christs and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones.

24 For false christs and false prophets will arise, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

24 έγερθήσονται γάρ ψευδόχριστοι και ψευδοπροφήται, και δώσουσιν σημεΐα μεγάλα και τέρατα ώστε πλανήσαι, ει δυνατόν, και τους έκλεκτούς·

25 “Behold, I have told you beforehand.

25 Behold, I have told you beforehand.

25 Behold, I have told you before.

25 ἰδοὺ προεἶρηκα ὑμῖν.

---

26 “If therefore they tell you, ‘Behold, he is in the wilderness,’ don’t go out; or ‘Behold, he is in the inner rooms,’ don’t believe it.

26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [a]it not.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

26 ἐὰν οὖν εἴπωσιν ὑμῖν, ἴδου ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἴδου ἐν τοῖς ταμείοις, μὴ πιστεύσητε·

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[↵ Mark 13:23]

But you watch. “Behold, I have told you all things beforehand.

[Note:]

ἰδοὺ = behold

προεἶρηκα = I forewarn

ὑμῖν = you



27 For as the lightning flashes from the east, and is seen even to the west, so will the coming of the Son of Man be.

27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

27 ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

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28 For wherever the carcass is, that is where the vultures gather together.

28 Wheresoever the carcase is, there will the eagles be gathered together.

28 For wheresoever the carcase is, there will the eagles be gathered together.

28 ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

[↵ Luke 17:24]

for as the lightning, when it flashes out of one part under the sky, shines to another part under the sky; so will the Son of Man be in his day.

[✍ Note:]

The proper translation of the word **ἀετοί** here is vultures.

29 “But immediately after the suffering of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken;

29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

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30 and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

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[☆ Isaiah 13:10]

For the stars of the sky and its constellations will not give their light. The sun will be darkened in its going out, and the moon will not cause its light to shine.

[☆ Isaiah 34:4]

All of the army of the sky will be dissolved. The sky will be rolled up like a scroll, and all its armies will fade away, as a leaf fades from off a vine or a fig tree.

[☆ Daniel 7:13-14]

13 “I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him.

14 Dominion was given him, and glory, and a kingdom, that all the peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which will not pass away, and his kingdom one that which will not be destroyed.

31 He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.

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32 “Now from the fig tree learn this parable: When its branch has now become tender and produces its leaves, you know that the summer is near.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

33 Even so you also, when you see all these things, know that he is near, even at the doors.

33 even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

---

34 Most certainly I tell you, this generation will not pass away until all these things are accomplished.

34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

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35 Heaven and earth will pass away, but my words will not pass away.

35 Heaven and earth shall pass away, but my words shall not pass away.

35 Heaven and earth shall pass away, but my words shall not pass away.

35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

---

36 “But no one knows of that day and hour, not even the angels of heaven, but my Father only.

36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

37 As the days of Noah were, so will the coming of the Son of Man be.

[Note:]

ἡμέραι = days

τοῦ = of the

Νῶε = Noe = Noah

37 And as were the days of Noah, so shall be the coming of the Son of man.

37 But as the days of Noah were, so shall also the coming of the Son of man be.

37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

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38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship,

[Note:]

Unlike the previous verse, the KJV spells out Noah name as written in the Greek. Νῶε = Noe

38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκεῖναις] ταῖς πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

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39 and they didn't know until the flood came and took them all away, so will the coming of the Son of Man be.

39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλισμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

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40 Then two men will be in the field: one will be taken and one will be left.

40 Then shall two men be in the field; one is taken, and one is left:

40 Then shall two be in the field; the one shall be taken, and the other left.

40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

**[Note:]**

τότε = tote = then

δύο = duo = two

ἔσονται = exist, be

ἐν = en = in

τῷ = to = the

ἀγρῷ = agro = field

εἷς = eis = one

παραλαμβάνεται = paralambanetai = taken

καὶ = kai = and

εἷς = eis = one

ἀφίεται = left

41 Two women will be grinding at the mill: one will be taken and one will be left.

41 two women shall be grinding at the mill; one is taken, and one is left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

---

42 Watch therefore, for you don't know in what hour your Lord comes.

42 Watch therefore: for ye know not on what day your Lord cometh.

42 Watch therefore: for ye know not what hour your Lord doth come.

42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

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[Note:]

δύο = duo = two

ἀλήθουσαι = grinding (Feminine)

ἐν = en = in

τῷ = to = the

μύλῳ = mylo = mill



43 But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into.

43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

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44 Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.

44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

45 “Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season?”

45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

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46 Blessed is that servant whom his lord finds doing so when he comes.

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα·

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47 Most certainly I tell you that he will set him over all that he has.

47 Verily I say unto you, that he will set him over all that he hath.

47 Verily I say unto you, That he shall make him ruler over all his goods.

47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

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48 But if that evil servant should say in his heart, 'My lord is delaying his coming,'

48 But if that evil servant shall say in his heart, My lord tarrieth;

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

48 ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,

49 and begins to beat his fellow servants, and eat and drink with the drunkards,

49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων,

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50 the lord of that servant will come in a day when he doesn't expect it and in an hour when he doesn't know it,

50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

50 ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

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[↵ Luke 13:28]

There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's Kingdom, and yourselves being thrown outside.

51 and will cut him in pieces and appoint his portion with the hypocrites. That is where the weeping and grinding of teeth will be.

51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

[Note:]

ὁ = the

κλαυθμὸς = weeping

καὶ = and

ὁ = the

βρυγμὸς = grinding

τῶν = of the

ὀδόντων = teeth.

## Matthew 25

1 “Then the Kingdom of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

---

2 Five of them were foolish, and five were wise.

2 And five of them were foolish, and five were wise.

2 And five of them were wise, and five were foolish.

2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

---

[Note:]

The Parable of the ten virgins is only in Matthew.

[Note:]

πέντε = five

δὲ = then, when, but

ἐξ = from, of

αὐτῶν = them

ἦσαν = were, was

μωραὶ = foolish, stupid

καὶ = and

πέντε = five

φρόνιμοι = wise, intelligent, prudent

3 Those who were foolish, when they took their lamps, took no oil with them,

3 For the foolish, when they took their lamps, took no oil with them:

3 They that were foolish took their lamps, and took no oil with them:

3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

---

4 but the wise took oil in their vessels with their lamps.

4 but the wise took oil in their vessels with their lamps.

4 But the wise took oil in their vessels with their lamps.

4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

[Note:]

the "vessel" is the soul, the "oil" is the grace in it

5 Now while the bridegroom delayed, they all slumbered and slept.

5 Now while the bridegroom tarried, they all slumbered and slept.

5 While the bridegroom tarried, they all slumbered and slept.

5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

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6 But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!'

6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ.

---



7 Then all those virgins arose, and trimmed their lamps.

7 Then all those virgins arose, and trimmed their lamps.

7 Then all those virgins arose, and trimmed their lamps.

7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖνοι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

---

8 The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9 But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.'

9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

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10 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.

10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

---

11 Afterward the other virgins also came, saying, 'Lord, Lord, open to us.'

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us

11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον ἡμῖν.

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12 But he answered, 'Most certainly I tell you, I don't know you.'

12 But he answered and said, Verily I say unto you, I know you not.

12 But he answered and said, Verily I say unto you, I know you not.

12 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

[Note:]

οὐκ = not

οἶδα = know

ὑμᾶς = you

13 Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

13 Watch therefore, for ye know not the day nor the hour.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

---

14 "For it is like a man going into another country, who called his own servants and entrusted his goods to them.

14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

14 Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

---

15 To one he gave five talents, to another two, to another one, to each according to his own ability. Then he went on his journey.

15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

15 καὶ ὃ μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως

---

16 Immediately he who received the five talents went and traded with them, and made another five talents.

16 Straightway he that received the five talents went and traded with them, and made other five talents.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

17 In the same way, he also who got the two gained another two.

17 In like manner he also that received the two gained other two.

17 And likewise he that had received two, he also gained other two.

17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

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18 But he who received the one talent went away and dug in the earth and hid his lord's money.

18 But he that received the one went away and digged in the earth, and hid his lord's money.

18 But he that had received one went and digged in the earth, and hid his lord's money.

18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

---

[Note:]

ὡσαύτως = likewise, same way

ὁ = the (Masculine)

τὰ = the (Neutral)

δύο = duo =two

ἐκέρδησεν = gain, win

ἄλλα = other, another, different

Δύο = duo= two

19 “Now after a long time the lord of those servants came, and settled accounts with them.

19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

19 After a long time the lord of those servants cometh, and reckoneth with them.

19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.

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20 He who received the five talents came and brought another five talents, saying, ‘Lord, you delivered to me five talents. Behold, I have gained another five talents in addition to them.’

20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.

21 “His lord said to him, ‘Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.’

21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

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22 “He also who got the two talents came and said, ‘Lord, you delivered to me two talents. Behold, I have gained another two talents in addition to them.’

22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

22 προσελθὼν [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

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23 “His lord said to him, ‘Well done, good and faithful servant. You have been faithful over a few things. I will set you over many things. Enter into the joy of your lord.’

23 His lord said unto him, Well done, good and faithful [a]servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

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24 “He also who had received the one talent came and said, ‘Lord, I knew you that you are a hard man, reaping where you didn’t sow, and gathering where you didn’t scatter.

24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

25 I was afraid, and went away and hid your talent in the earth.  
Behold, you have what is yours.'

25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε ἔχεις τὸ σόν.

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26 "But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter.

26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

--

27 You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest.

27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

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28 Take away therefore the talent from him and give it to him who has the ten talents.

28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

29 For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

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30 Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

30 καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

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[Note:]

καὶ = and

ὁ = the

βρυγμὸς = gnashing

τῶν = of the

ὀδόντων = teetch

31 “But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

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32 Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats.

32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

**[Note:]**

Jesus the Shepherd, will separate sheep (believers) from goats (unbelievers) when He returns. The sheep represent those who have accepted salvation and the goats represent those who have rejected salvation.

33 He will set the sheep on his right hand, but the goats on the left.

[Note:]

πρόβατα = sheep

δεξιῶν = right hand, right

ἐρίφια = goat

εὐωνύμων = left

33 and he shall set the sheep on his right hand, but the goats on the left.

33 And he shall set the sheep on his right hand, but the goats on the left.

33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

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34 Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world;

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·

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35 for I was hungry and you gave me food to eat. I was thirsty and you gave me drink. I was a stranger and you took me in.

35 For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με,

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36 I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.'

36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

36 γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκεψασθέ με, ἐν φυλακῇ ἦμην καὶ ἦλθατε πρὸς με.

37 “Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you a drink?’

37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

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38 When did we see you as a stranger and take you in, or naked and clothe you?

38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

38 πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

---

[Note:]

πότε = when

δέ = then, when

σε = you

εἶδομεν = see



39 When did we see you sick or in prison and come to you?'

39 And when saw we thee sick, or in prison, and came unto thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

39 πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε;

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40 "The King will answer them, 'Most certainly I tell you, because you did it to one of the least of these my brothers, you did it to me.'

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἔμοι ἐποιήσατε.

41 Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels;

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

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42 for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink;

42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

42 ἐπείνασα γὰρ καὶ οὐκ ἔδωκάτέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

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43 I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

43 ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.

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44 "Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι;

45 “Then he will answer them, saying, ‘Most certainly I tell you, because you didn’t do it to one of the least of these, you didn’t do it to me.’

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

45 τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

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46 These will go away into eternal punishment, but the righteous into eternal life.”

46 And these shall go away into eternal punishment: but the righteous into eternal life.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

## Matthew 26

1 When **Jesus** had finished all these words, he said to his disciples,

1 And it came to pass, when **Jesus** had finished all these words, he said unto his disciples,

1 And it came to pass, when **Jesus** had finished all these sayings, he said unto his disciples,

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ **Ἰησοῦς** πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,

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2 “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

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3 Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas.

3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

---

4 They took counsel together that they might take **Jesus** by deceit and kill him.

4 and they took counsel together that they might take **Jesus** by subtlety, and kill him.

4 And consulted that they might take **Jesus** by subtilty, and kill him.

4 καὶ συνεβουλεύσαντο ἵνα τὸν **Ἰησοῦν** δόλω κρατήσωσιν καὶ ἀποκτείνωσιν·

5 But they said, “Not during the feast, lest a riot occur among the people.”

5 But they said, Not during the feast, lest a tumult arise among the people.

5 But they said, Not on the feast day, lest there be an uproar among the people.

5 ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

---

6 Now when **Jesus** was in Bethany, in the house of Simon the leper,

6 Now when **Jesus** was in Bethany, in the house of Simon the leper,

6 Now when **Jesus** was in Bethany, in the house of Simon the leper,

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανία ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

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[Note:]

Τοῦ = Now

δὲ = when, then

Ἰησοῦ = Jesus

γενομένου = come into

ἐν = in

Βηθανία = Bethany

ἐν = in

οἰκία = house

Σίμωνος = Simon

τοῦ = of the

λεπροῦ = leper,

7 a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table.

7 there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

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8 But when his disciples saw this, they were indignant, saying, "Why this waste?"

8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

8 ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;



9 For this ointment might have been sold for much and given to the poor.”

9 For this ointment might have been sold for much, and given to the poor.

9 For this ointment might have been sold for much, and given to the poor.

9 ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

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10 However, knowing this, **Jesus** said to them, “Why do you trouble the woman? She has done a good work for me.

10 But **Jesus** perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

10 When **Jesus** understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·

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11 For you always have the poor with you, but you don't always have me.

11 For ye have the poor always with you; but me ye have not always.

11 For ye have the poor always with you; but me ye have not always.

11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·

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12 For in pouring this ointment on my body, she did it to prepare me for burial.

12 For in that she poured this ointment upon my body, she did it to prepare me for burial.

12 For in that she hath poured this ointment on my body, she did it for my burial.

12 βλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

13 Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her.”

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

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14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

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15 and said, "What are you willing to give me if I deliver him to you?" So they weighed out for him thirty pieces of silver.

15 and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver.

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

15 εἶπεν, Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

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16 From that time he sought opportunity to betray him.

16 And from that time he sought opportunity to deliver him unto them.

16 And from that time he sought opportunity to betray him.

16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.

17 Now on the first day of unleavened bread, the disciples came to **Jesus**, saying to him, “Where do you want us to prepare for you to eat the Passover?”

17 Now on the first day of unleavened bread the disciples came to **Jesus**, saying, Where wilt thou that we make ready for thee to eat the passover?

17 Now the first day of the feast of unleavened bread the disciples came to **Jesus**, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ **Ἰησοῦ** λέγοντες, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

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18 He said, “Go into the city to a certain person, and tell him, ‘The Teacher says, “My time is at hand. I will keep the Passover at your house with my disciples.”’”

18 And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

18 ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

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19 The disciples did as **Jesus** commanded them, and they prepared the Passover.

19 And the disciples did as **Jesus** appointed them; and they made ready the passover.

19 And the disciples did as **Jesus** had appointed them; and they made ready the passover.

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19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ **Ἰησοῦς**, καὶ ἠτοίμασαν τὸ πάσχα.

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20 Now when evening had come, he was reclining at the table with the twelve disciples.

20 Now when even was come, he was sitting at meat with the twelve disciples;

20 Now when the even was come, he sat down with the twelve.

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20 Ὅψιας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

21 As they were eating, he said, “Most certainly I tell you that one of you will betray me.”

21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

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22 They were exceedingly sorrowful, and each began to ask him, “It isn’t me, is it, Lord?”

22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγώ εἰμι, κύριε;

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23 He answered, "He who dipped his hand with me in the dish will betray me.

23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

23 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει.

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24 The Son of Man goes even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.



25 Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?"  
He said to him, "You said it."

25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

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26 As they were eating, **Jesus** took bread, gave thanks for it, and broke it. He gave to the disciples and said, "Take, eat; this is my body."

26 And as they were eating, **Jesus** took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

26 And as they were eating, **Jesus** took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.

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27 He took the cup, gave thanks, and gave to them, saying, "All of you drink it,

27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,

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28 for this is my blood of the new covenant, which is poured out for many for the remission of sins.

28 for this is my blood of the covenant, which is poured out for many unto remission of sins.

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

**Westcott and Hort Critical Text 1881**

28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.

29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom."

29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

**Westcott and Hort Critical Text 1881**

29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

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30 When they had sung a hymn, they went out to the Mount of Olives.

30 And when they had sung a hymn, they went out into the mount of Olives.

30 And when they had sung an hymn, they went out into the mount of Olives.

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30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

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31 Then **Jesus** said to them, “All of you will be made to stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’”

31 Then saith **Jesus** unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

31 Then saith **Jesus** unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς·

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32 But after I am raised up, I will go before you into Galilee.”

32 But after I am raised up, I will go before you into Galilee.

32 But after I am risen again, I will go before you into Galilee.

32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

[Note:]

ἐγερθῆναί = get up, raise up  
με = with

Γαλιλαίαν = Galilee

33 But Peter answered him, “Even if all will be made to stumble because of you, I will never be made to stumble.”

33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

33 ἀποκριθεις δε ο Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

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34 **Jesus** said to him, “Most certainly I tell you that tonight, before the rooster crows, you will deny me three times.”

34 **Jesus** said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

34 **Jesus** said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

34 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με.

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35 Peter said to him, “Even if I must die with you, I will not deny you.” All of the disciples also said likewise.

35 Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

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36 Then **Jesus** came with them to a place called Gethsemane, and said to his disciples, “Sit here, while I go there and pray.”

 **Note:**

Translated as “A place”, χωρίον in Greek, is an enclosed piece of ground.

36 Then cometh **Jesus** with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

36 Then cometh **Jesus** with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ **Ἰησοῦς** εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθῶν ἐκεῖ προσεύξωμαι.

37 He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

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38 Then he said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with me.”

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

38 τότε λέγει αὐτοῖς, Περίλυτός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

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[Note:]

Πέτρον = Peter

καὶ = and

τοὺς = of the

δύο = two

υἱοὺς = sons

Ζεβεδαίου = [of] Zebedee

39 He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."

39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

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39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλην οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

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40 He came to the disciples and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour?"

40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

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40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;



41 Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.

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42 Again, a second time he went away and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done."

42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

42 πάλιν ἐκ δευτέρου ἀπελθὼν προσήυξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίνω, γενηθήτω τὸ θέλημά σου.

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43 He came again and found them sleeping, for their eyes were heavy.

43 And he came again and found them sleeping, for their eyes were heavy.

43 And he came and found them asleep again: for their eyes were heavy.

43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

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44 He left them again, went away, and prayed a third time, saying the same words.

44 And he left them again, and went away, and prayed a third time, saying again the same words.

44 And he left them, and went away again, and prayed the third time, saying the same words.

44 καὶ ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

45 Then he came to his disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

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45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

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46 Arise, let's be going. Behold, he who betrays me is at hand."

46 Arise, let us be going: behold, he is at hand that betrayeth me.

46 Rise, let us be going: behold, he is at hand that doth betray me.

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46 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

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47 While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

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48 Now he who betrayed him had given them a sign, saying, "Whoever I kiss, he is the one. Seize him."

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.

[Note:]

ὁ δὲ = the then = now

παραδιδούς is a Greek word for "betrayal by handing over"

φιλήσω = kiss

49 Immediately he came to **Jesus**, and said, “Greetings, Rabbi!” and kissed him.

[Note:]

Greek, κατεφίλησεν = “kissed him much.” or “kiss affectionately”

49 And straightway he came to **Jesus**, and said, Hail, Rabbi; and kissed him.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

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50 **Jesus** said to him, “Friend, why are you here?” Then they came and laid hands on **Jesus**, and took him.

50 And **Jesus** said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him.

50 And **Jesus** said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταίρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

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[Note:]

Greek word meaning “bond servant”

51 Behold, one of those who were with **Jesus** stretched out his hand and drew his sword, and struck the servant of the high priest, and cut off his ear.

51 And behold, one of them that were with **Jesus** stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.

51 And, behold, one of them which were with **Jesus** stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

51 καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.

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52 Then **Jesus** said to him, “Put your sword back into its place, for all those who take the sword will die by the sword.

52 Then saith **Jesus** unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

52 Then said **Jesus** unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.

53 Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels?

53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;

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54 How then would the Scriptures be fulfilled that it must be so?"

54 How then should the scriptures be fulfilled, that thus it must be?

54 But how then shall the scriptures be fulfilled, that thus it must be?

54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

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55 In that hour **Jesus** said to the multitudes, “Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn’t arrest me.

55 In that hour said **Jesus** to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.

55 In that same hour said **Jesus** to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ **Ἰησοῦς** τοῖς ὄχλοις, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με.

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56 But all this has happened that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled.

56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.



57 Those who had taken **Jesus** led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

57 And they that had taken **Jesus** led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

57 And they that had laid hold on **Jesus** led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

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57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

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WEB

58 But Peter followed him from a distance to the court of the high priest, and entered in and sat with the officers, to see the end.

58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

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58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

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WEB

59 Now the chief priests, the elders, and the whole council sought false testimony against **Jesus**, that they might put him to death,

ASV

59 Now the chief priests and the whole council sought false witness against **Jesus**, that they might put him to death;

KJV

59 Now the chief priests, and elders, and all the council, sought false witness against **Jesus**, to put him to death;

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59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

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WEB

60 and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward

ASV

60 and they found it not, though many false witnesses came. But afterward came two,

KJV

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

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60 καὶ οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων.  
ἕστερον δὲ προσελθόντες δύο

Stephanus Textus Receptus 1550

60 καὶ οὐχ εὔρον καὶ πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εὔρον· ἕστερον δὲ προσελθόντες δύο ψευδομάρτυρες

[ Note:]

At some point the Greek sentence structure and wording was changed, I am assuming for readability or clarity.

WEB

61 and said, "This man said, 'I am able to destroy the temple of **God**, and to build it in three days.'"

ASV

61 and said, This man said, I am able to destroy the temple of **God**, and to build it in three days.

KJV

61 And said, This fellow said, I am able to destroy the temple of **God**, and to build it in three days.

Westcott and Hort Critical Text 1881

61 εἶπαν, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.

---

WEB

62 The high priest stood up and said to him, "Have you no answer? What is this that these testify against you?"

ASV

62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee?

KJV

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

Westcott and Hort Critical Text 1881

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν;

WEB

63 But **Jesus** stayed silent. The high priest answered him, “I adjure you by the living **God** that you tell us whether you are the Christ, the Son of **God**.”

ASV

63 But **Jesus** held his peace. And the high priest said unto him, I adjure thee by the living **God**, that thou tell us whether thou art the Christ, the Son of **God**.

KJV

63 But **Jesus** held his peace, And the high priest answered and said unto him, I adjure thee by the living **God**, that thou tell us whether thou be the Christ, the Son of **God**.

Westcott and Hort Critical Text 1881

63 ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ.

---

WEB

64 **Jesus** said to him, “You have said so. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky.”

ASV

64 **Jesus** saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.

KJV

64 **Jesus** saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Westcott and Hort Critical Text 1881

64 λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

[↔ Mark 14:62]

Jesus said, “I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky.”

[↔ Luke 21:27]

Then they will see the Son of Man coming in a cloud with power and great glory.

[✍ Note:]

Jesus makes this declaration multiple times

65 Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy.

65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

#### Westcott and Hort Critical Text 1881

65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·

--

66 What do you think?" They answered, "He is worthy of death!"

66 what think ye? They answered and said, He is worthy of death.

66 What think ye? They answered and said, He is guilty of death.

#### Westcott and Hort Critical Text 1881

66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἔνοχος θανάτου ἐστίν.

---

[↩ Mark 14:64]

You have heard the blasphemy! What do you think?" They all condemned him to be worthy of death.

[📄 Note:]

Ἔνοχος = liable, guilty, worthy of punishment.

WEB

67 Then they spat in his face and beat him with their fists, and some slapped him,

67 Then did they spit in his face and buffet him: and some smote him [a]with the palms of their hands,

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Westcott and Hort Critical Text 1881

67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν

---

WEB

68 saying, "Prophecy to us, you Christ! Who hit you?"

68 saying, Prophecy unto us, thou Christ: who is he that struck thee?

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Westcott and Hort Critical Text 1881

68 λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παίσας σε;

[↩ Mark 14:65]

Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, "Prophecy!" The officers struck him with the palms of their hands.

[↩ Luke 22:63-65]

63 The men who held **Jesus** mocked him and beat him.

64 Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?"

65 They spoke many other things against him, insulting him.

69 Now Peter was sitting outside in the court, and a maid came to him, saying, “You were also with **Jesus**, the Galilean!”

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with **Jesus** the Galilaeen.

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with **Jesus** of Galilee.

Westcott and Hort Critical Text 1881

69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ **Ἰησοῦ** τοῦ Γαλιλαίου.

---

70 But he denied it before them all, saying, “I don’t know what you are talking about.”

70 But he denied before them all, saying, I know not what thou sayest.

70 But he denied before them all, saying, I know not what thou sayest.

Westcott and Hort Critical Text 1881

70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις.

---

[Note:]

μετὰ = with

**Ἰησοῦ** = **Jesus**

τοῦ = of the

Ναζωραίου = Nazareth

71 When he had gone out onto the porch, someone else saw him and said to those who were there, “This man also was with **Jesus** of Nazareth.”

71 And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with **Jesus** of Nazareth.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with **Jesus** of Nazareth.

Westcott and Hort Critical Text 1881

71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ, Οὗτος ἦν μετὰ **Ἰησοῦ** τοῦ Ναζωραίου.

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72 Again he denied it with an oath, “I don’t know the man.”

72 And again he denied with an oath, I know not the man.

72 And again he denied with an oath, I do not know the man.

Westcott and Hort Critical Text 1881

72 καὶ πάλιν ἠρνήσατο μετὰ ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.



WEB

73 After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."

ASV

73 And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known.

KJV

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Westcott and Hort Critical Text 1881

73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

Stephanus Textus Receptus 1550

73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ

---

WEB

74 Then he began to curse and to swear, "I don't know the man!" Immediately the rooster crowed.

ASV

74 Then began he to curse and to swear, I know not the man. And straightway the cock crew.

KJV

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

Westcott and Hort Critical Text 1881

74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

Stephanus Textus Receptus 1550

74 τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον καὶ εὐθέως ἀλέκτωρ ἐφώνησεν

[ Note:]

the brogue of his speech, the Galilean dialect which he spoke

[↪ John 18:26]

One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

[↪ Mark 14:71]

But he began to curse, and to swear, "I don't know this man of whom you speak!"

[↪ Luke 22:60]

But Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed.

## WEB

75 Peter remembered the word which **Jesus** had said to him, “Before the rooster crows, you will deny me three times.” Then he went out and wept bitterly.

## ASV

75 And Peter remembered the word which **Jesus** had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

## KJV

75 And Peter remembered the word of **Jesus**, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

## Westcott and Hort Critical Text 1881

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἕξω ἔκλαυσεν πικρῶς.

## Stephanus Textus Receptus 1550

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἕξω ἔκλαυσεν πικρῶς

## [↵ Mark 14:72]

The rooster crowed the second time. Peter remembered the word, how that **Jesus** said to him, “Before the rooster crows twice, you will deny me three times.” When he thought about that, he wept.

## [↵ Luke 22:61-62]

61 The Lord turned and looked at Peter. Then Peter remembered the Lord’s word, how he said to him, “Before the rooster crows you will deny me three times.”  
62 He went out, and wept bitterly.

## [↵ John 18:27]

Peter therefore denied it again, and immediately the rooster crowed.

## [📖 Note:]

καὶ = and

ἐμνήσθη = remembered

ὁ Πέτρος = the Peter [Nominative]

τοῦ = of the [possessive]

ῥήματος = words, speech

Ἰησοῦ = **Jesus** [possessive]

## [🔪 Note:]

Textus Receptus smooths the flow. “of the words of the **Jesus**”

## Matthew 27

WEB

1 Now when morning had come, all the chief priests and the elders of the people took counsel against **Jesus** to put him to death.

ASV

1 Now when morning was come, all the chief priests and the elders of the people took counsel against **Jesus** to put him to death:

KJV

1 When the morning was come, all the chief priests and elders of the people took counsel against **Jesus** to put him to death:

Westcott and Hort Critical Text 1881

1 Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι αὐτόν·

Stephanus Textus Receptus 1550

1 Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι αὐτόν·

---

WEB

2 They bound him, led him away, and delivered him up to Pontius Pilate, the governor.

ASV

2 and they bound him, and led him away, and delivered him up to Pilate the governor.

KJV

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Westcott and Hort Critical Text 1881

2 καὶ δῆσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

Stephanus Textus Receptus 1550

2 καὶ δῆσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν αὐτόν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι

[↪ Mark 15:1]

Immediately in the morning the chief priests, with the elders and scribes, and the whole council, held a consultation, bound Jesus, carried him away, and delivered him up to Pilate.

[↪ Luke 66-67]

As soon as it was day, the assembly of the elders of the people were gathered together, both chief priests and scribes, and they led him away into their council, saying, 67 "If you are the Christ, tell us."

[↪ John 18: 28-29]

28 They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover.

29 Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

WEB

3 Then Judas, who betrayed him, when he saw that **Jesus** was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders,

ASV

3 Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,

KJV

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Westcott and Hort Critical Text 1881

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

---

WEB

4 saying, "I have sinned in that I betrayed innocent blood." But they said, "What is that to us? You see to it."

ASV

4 saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it.

KJV

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

Westcott and Hort Critical Text 1881

4 λέγων, Ἥμαρτον παραδοῦς αἷμα ἀθῶον. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψη.

WEB

5 He threw down the pieces of silver in the sanctuary and departed. Then he went away and hanged himself.

ASV

5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

KJV

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Westcott and Hort Critical Text 1881

5 καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγαστο.

---

WEB

6 The chief priests took the pieces of silver and said, "It's not lawful to put them into the treasury, since it is the price of blood."

ASV

6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood.

KJV

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Westcott and Hort Critical Text 1881

6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν **κορβανᾶν**, ἐπεὶ τιμὴ αἱματός ἐστιν.

---

[📖 Note:]

Greek **κορβανᾶν** (corbanas), is sacred treasury or temple treasury.

[↪ Mark 7:11]

But you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban,"' that is to say, given to **God**,

WEB

7 They took counsel, and bought the potter's field with them to bury strangers in.

ASV

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

KJV

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

Westcott and Hort Critical Text 1881

7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἄγρον τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

---

WEB

8 Therefore that field has been called "The Field of Blood" to this day.

ASV

8 Wherefore that field was called, The field of blood, unto this day.

KJV

8 Wherefore that field was called, The field of blood, unto this day.

Westcott and Hort Critical Text 1881

8 διὸ ἐκλήθη ὁ ἄγρος ἐκεῖνος Ἄγρος Αἵματος ἕως τῆς σήμερον.

[Note:]

Ἄγρος Αἵματος = Field Blood

WEB

9 Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price of him upon whom a price had been set, whom some of the children of Israel priced,

ASV

9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price;

KJV

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

Westcott and Hort Critical Text 1881

9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ,

---

WEB

10 and they gave them for the potter's field, as the Lord commanded me."

ASV

10 and they gave them for the potter's field, as the Lord appointed me.

KJV

10 And gave them for the potter's field, as the Lord appointed me.

Westcott and Hort Critical Text 1881

10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

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[Zechariah 11:12-13]

12 I said to them, "If you think it best, give me my wages; and if not, keep them." So they weighed for my wages thirty pieces of silver.

13 Yahweh said to me, "Throw it to the potter, the handsome price that I was valued at by them!" I took the thirty pieces of silver, and threw them to the potter, in Yahweh's house.

WEB

11 Now **Jesus** stood before the governor; and the governor asked him, saying, "Are you the King of the Jews?" **Jesus** said to him, "So you say."

[Note:]

βασιλεὺς τῶν Ἰουδαίων

=

King of the Jews

ASV

11 Now **Jesus** stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And **Jesus** said unto him, Thou sayest.

KJV

11 And **Jesus** stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And **Jesus** said unto him, Thou sayest.

Westcott and Hort Critical Text 1881

11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμῶν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις.

---

WEB

12 When he was accused by the chief priests and elders, he answered nothing.

ASV

12 And when he was accused by the chief priests and elders, he answered nothing.

KJV

12 And when he was accused of the chief priests and elders, he answered nothing.

Westcott and Hort Critical Text 1881

12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.



WEB

13 Then Pilate said to him, "Don't you hear how many things they testify against you?"

ASV

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

KJV

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

Westcott and Hort Critical Text 1881

13 τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

Stephanus Textus Receptus 1550

13 τότε λέγει αὐτῷ ὁ Πιλάτος Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν

---

WEB

14 He gave him no answer, not even one word, so that the governor marveled greatly.

ASV

14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

KJV

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

Westcott and Hort Critical Text 1881

14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

Stephanus Textus Receptus 1550

14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν

[Note:]

τότε = then

λέγει = said

αὐτῷ = to him

ὁ Πιλάτος = the Pilate

Οὐκ = don't, not

[Note:]

καὶ = and

οὐκ = not

ἀπεκρίθη = answer

αὐτῷ = him

πρὸς = with

οὐδὲ = not even

ἓν = one

ῥῆμα = spoken word

WEB

15 Now at the feast the governor was accustomed to release to the multitude one prisoner whom they desired.

ASV

15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

KJV

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

Westcott and Hort Critical Text 1881

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῶ ὄχλῳ δέσμιον ὃν ἤθελον.

Stephanus Textus Receptus 1550

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῶ ὄχλῳ δέσμιον ὃν ἤθελον

---

WEB

16 They had then a notable prisoner called Barabbas.

ASV

16 And they had then a notable prisoner, called Barabbas.

KJV

16 And they had then a notable prisoner, called Barabbas.

Westcott and Hort Critical Text 1881

16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] Βαραββᾶν.

Stephanus Textus Receptus 1550

16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν

[🖋️ Note:]

Passover feast is the feast being mentioned.

[📖 Note:]

Κατὰ δὲ = Now at

ἑορτὴν = feast, public festival

[↔ Mark 14:1]

It was now two days before the feast of the Passover and the unleavened bread, and the chief priests and the scribes sought how they might seize him by deception, and kill him.

[📖 Note:]

λεγόμενον = called

Ἰησοῦν = Jesus

Βαραββᾶν = Barabbas

[🖋️ Note:]

When the Greek was translated to Latin, scribes took out the name Jesus (Ἰησοῦν) in front of Barabbas. Because it was in the original Greek, Critical Greek and some other translations are adding the name back in.

Some ancient Greek has written ἰησουν βαραββαν and others ἰησουν τον βαραββαν.

## WEB

17 When therefore they were gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or **Jesus** who is called Christ?”

## ASV

17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or **Jesus** who is called Christ?

## KJV

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or **Jesus** which is called Christ?

## Westcott and Hort Critical Text 1881

17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ **Ἰησοῦν** τὸν λεγόμενον Χριστόν;

---

## WEB

18 For he knew that because of envy they had delivered him up.

## ASV

18 For he knew that for envy they had delivered him up.

## KJV

18 For he knew that for envy they had delivered him.

## Westcott and Hort Critical Text 1881

18 ἦ̅δει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν.

---

## [Note:]

Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

## Literal Reading:

Jesus the Barabbas or Jesus the called Christ.

## [Note:]

The name Barabbas may be an Aramaic patronymic meaning “son of the father” (bar abba) or “son of the teacher” (bar rabban), indicating a possibility that “Jesus the Barabbas” had a father that was a Jewish leader.

## WEB

19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things today in a dream because of him."

## ASV

19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.

## KJV

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

## Westcott and Hort Critical Text 1881

19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

--

## WEB

20 Now the chief priests and the elders persuaded the multitudes to ask for Barabbas and destroy **Jesus**.

## ASV

20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy **Jesus**.

## KJV

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy **Jesus**.

## Westcott and Hort Critical Text 1881

20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

WEB

21 But the governor answered them, "Which of the two do you want me to release to you?" They said, "Barabbas!"

ASV

21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.

KJV

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Westcott and Hort Critical Text 1881

21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.

---

WEB

22 Pilate said to them, "What then shall I do to **Jesus** who is called Christ?" They all said to him, "Let him be crucified!"

ASV

22 Pilate saith unto them, What then shall I do unto **Jesus** who is called Christ? They all say, Let him be crucified.

KJV

22 Pilate saith unto them, What shall I do then with **Jesus** which is called Christ? They all say unto him, Let him be crucified.

Westcott and Hort Critical Text 1881

22 λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω **Ἰησοῦν** τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω.

---

## WEB

23 But the governor said, "Why? What evil has he done?" But they cried out exceedingly, saying, "Let him be crucified!"

## ASV

23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

## KJV

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

## Westcott and Hort Critical Text 1881

23 ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω.

---

## WEB

24 So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. You see to it."

## ASV

24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it.

## KJV

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

## Westcott and Hort Critical Text 1881

24 ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἄθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

WEB

25 All the people answered, "May his blood be on us and on our children!"

ASV

25 And all the people answered and said, His blood be on us, and on our children.

KJV

25 Then answered all the people, and said, His blood be on us, and on our children.

Westcott and Hort Critical Text 1881

25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

---

WEB

26 Then he released Barabbas to them, but **Jesus** he flogged and delivered to be crucified.

ASV

26 Then released he unto them Barabbas; but **Jesus** he scourged and delivered to be crucified.

KJV

26 Then released he Barabbas unto them: and when he had scourged **Jesus**, he delivered him to be crucified.

Westcott and Hort Critical Text 1881

26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

---

## WEB

27 Then the governor's soldiers took **Jesus** into the Praetorium, and gathered the whole garrison together against him.

## ASV

27 Then the soldiers of the governor took **Jesus** into the Praetorium, and gathered unto him the whole band.

## KJV

27 Then the soldiers of the governor took **Jesus** into the common hall, and gathered unto him the whole band of soldiers.

## Westcott and Hort Critical Text 1881

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν **Ἰησοῦν** εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.

---

## WEB

28 They stripped him and put a scarlet robe on him.

## ASV

28 And they stripped him, and put on him a scarlet robe.

## KJV

28 And they stripped him, and put on him a scarlet robe.

## Westcott and Hort Critical Text 1881

28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,

## [Note:]

πραιτώριον = Praetorium = Palace

## [↵ Mark 15:16]

The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort.

## [Note:]

καὶ = and

ἐκδύσαντες = stripped

αὐτὸν = him

χλαμύδα = robe, short cloak

κοκκίνην = scarlet, crimson

περιέθηκαν = put around

αὐτῷ = him

## [↵ Mark 15:17]

They clothed him with purple, and weaving a crown of thorns, they put it on him.



## WEB

29 They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him and mocked him, saying, "Hail, King of the Jews!"

## ASV

29 And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews!

## KJV

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

## Westcott and Hort Critical Text 1881

29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζαν αὐτῷ λέγοντες, Χαίρε, βασιλεῦ τῶν Ἰουδαίων,

---

## WEB

30 They spat on him, and took the reed and struck him on the head.

## ASV

30 And they spat upon him, and took the reed and smote him on the head.

## KJV

30 And they spit upon him, and took the reed, and smote him on the head.

## Westcott and Hort Critical Text 1881

30 καὶ ἐμπύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

---

## [↵ Mark 15: 18-19]

18 They began to salute him, "Hail, King of the Jews!"  
19 They struck his head with a reed, and spat on him, and bowing their knees, did homage to him.

## [✠ Isaiah 50:6]

I gave my back to those who beat me, and my cheeks to those who plucked off the hair. I didn't hide my face from shame and spitting.

## WEB

31 When they had mocked him, they took the robe off him, and put his clothes on him, and led him away to crucify him.

## ASV

31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

## KJV

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

## Westcott and Hort Critical Text 1881

31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

---

## WEB

32 As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross.

## ASV

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross.

## KJV

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

## Westcott and Hort Critical Text 1881

32 Ἐξερχόμενοι δὲ εὔρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

### [ Note:]

Cyrene is a city near the northernmost point of modern day Lybia, off the coast of the Mediterranean Sea that had a population of Jews.

### [↪ Mark 15:21]

They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross.

WEB

33 When they came to a place called “Golgotha”, that is to say, “The place of a skull,”

ASV

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull,

KJV

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Westcott and Hort Critical Text 1881

33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,

---

WEB

34 they gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink.

ASV

34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

KJV

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

Westcott and Hort Critical Text 1881

34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

---

[✍ Note:]

Golgotha is the hill directly outside the Jerusalem city walls where Jesus was crucified. This place is known as Golgotha, or "Place of the Skull" in Greek, or Calvary in Latin. It is identified in all 3 canonical Gospels. Roman Empress Helena identified the site in 325 AD.

Κρανίου = Cranio = Skull

[↩ Mark 15:22]

They brought him to the place called Golgotha, which is, being interpreted, “The place of a skull.”

[↩ Mark 15:23]

They offered him wine mixed with myrrh to drink, but he didn't take it.

35 When they had crucified him, they divided his clothing among them, casting lots,

[☆ Psalm 22:18]

They divide my garments among them. They cast lots for my clothing.

35 And when they had crucified him, they parted his garments among them, casting lots;

[☞ Luke 23:34]

**Jesus** said, "Father, forgive them, for they don't know what they are doing." Dividing his garments among them, they cast lots.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Westcott and Hort Critical Text 1881

35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

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36 and they sat and watched him there.

36 and they sat and watched him there.

36 And sitting down they watched him there;

Westcott and Hort Critical Text 1881

36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

37 They set up over his head the accusation against him written, "THIS IS **JESUS**, THE KING OF THE JEWS."

37 And they set up over his head his accusation written, This is **Jesus** the King of the Jews.

37 And set up over his head his accusation written, This Is **Jesus** The King Of The Jews.

Westcott and Hort Critical Text 1881

37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν **Ἰησοῦς** ὁ βασιλεὺς τῶν Ἰουδαίων.

---

38 Then there were two robbers crucified with him, one on his right hand and one on the left.

38 Then are there crucified with him two robbers, one on the right hand and one on the left.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

Westcott and Hort Critical Text 1881

38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐυωνύμων.

---

[Note:]

Οὗτός = this

ἐστιν = is

**Ἰησοῦς** = **Jesus**

ὁ = the

βασιλεὺς = king

τῶν = of the

Ἰουδαίων = Jews

[↵ Mark 15:27]

With him they crucified two robbers; one on his right hand, and one on his left.

39 Those who passed by blasphemed him, wagging their heads

39 And they that passed by railed on him, wagging their heads,

39 And they that passed by reviled him, wagging their heads,

Westcott and Hort Critical Text 1881

39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινουῦντες τὰς κεφαλὰς αὐτῶν

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40 and saying, “You who destroy the temple and build it in three days, save yourself! If you are the Son of **God**, come down from the cross!”

40 and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of **God**, come down from the cross.

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of **God**, come down from the cross.

Westcott and Hort Critical Text 1881

40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατὰβηθι ἀπὸ τοῦ σταυροῦ.

[↩ Mark 15:29-30]

29 Those who passed by blasphemed him, wagging their heads, and saying, “Ha! You who destroy the temple, and build it in three days,  
30 save yourself, and come down from the cross!”

41 Likewise the chief priests also mocking with the scribes, the Pharisees, and the elders, said,

41 In like manner also the chief priests mocking him, with the scribes and elders, said,

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

Westcott and Hort Critical Text 1881

41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

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42 “He saved others, but he can’t save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him.

42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

Westcott and Hort Critical Text 1881

42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ αὐτόν.

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43 He trusts in **God**. Let **God** deliver him now, if he wants him; for he said, 'I am the Son of **God**.'"

43 He trusteth on **God**; let him deliver him now, if he desireth him: for he said, I am the Son of **God**.

43 He trusted in **God**; let him deliver him now, if he will have him: for he said, I am the Son of **God**.

Westcott and Hort Critical Text 1881

43 πέποιθεν ἐπὶ τὸν **θεόν**, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι **Θεοῦ** εἰμι υἱός.

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44 The robbers also who were crucified with him cast on him the same reproach.

44 And the robbers also that were crucified with him cast upon him the same reproach.

44 The thieves also, which were crucified with him, cast the same in his teeth.

Westcott and Hort Critical Text 1881

44 τὸ δ' αὐτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.



45 Now from the sixth hour there was darkness over all the land until the ninth hour.

[↵ Mark 15:33]

When the sixth hour had come, there was darkness over the whole land until the ninth hour.

45 Now from the sixth hour there was darkness over all the land until the ninth hour.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

Westcott and Hort Critical Text 1881

45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.

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46 About the ninth hour **Jesus** cried with a loud voice, saying, “Eli, Eli, lama sabachthani?” That is, “My **God**, my **God**, why have you forsaken me?”

[☆ Psalm 22:1]

My **God**, my **God**, why have you forsaken me? Why are you so far from helping me, and from the words of my groaning?

46 And about the ninth hour **Jesus** cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My **God**, my **God**, why hast thou forsaken me?

[↵ Mark 15:34]

At the ninth hour Jesus cried with a loud voice, saying, “Eloi, Eloi, lama sabachthani?” which is, being interpreted, “My **God**, my **God**, why have you forsaken me?”

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My **God**, my **God**, why hast thou forsaken me?

Westcott and Hort Critical Text 1881

46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλη λέγων, Ἡλι ἡλι λεμα σαβαχθανι; τοῦτ' ἔστιν, **Θεέ** μου **θεέ** μου, ἵνατί με ἐγκατέλιπες;

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47 Some of them who stood there, when they heard it, said, "This man is calling Elijah."

[↩ Mark 15:35]

Some of those who stood by, when they heard it, said, "Behold, he is calling Elijah."

47 And some of them that stood there, when they heard it, said, This man calleth Elijah.

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

Westcott and Hort Critical Text 1881

47 ΤΙΝΕΣ ΔΕ ΤῶΝ ΕΚΕῖ ἑστηκότων ἀκούσαντες ἔλεγον ὅτι Ἡλίαν φωνεῖ οὗτος.

---

48 Immediately one of them ran and took a sponge, filled it with vinegar, put it on a reed, and gave him a drink.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

Westcott and Hort Critical Text 1881

48 καὶ εὐθέως δραμῶν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

WEB

49 The rest said, "Let him be. Let's see whether Elijah comes to save him."

ASV

49 And the rest said, Let be; let us see whether Elijah cometh to save him.

KJV

49 The rest said, Let be, let us see whether Elias will come to save him.

Westcott and Hort Critical Text 1881

49 οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν.

Stephanus Textus Receptus 1550

49 οἱ δὲ λοιποὶ ἔλεγον Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν

---

WEB

50 **Jesus** cried again with a loud voice, and yielded up his spirit.

ASV

50 And **Jesus** cried again with a loud voice, and yielded up his spirit.

KJV

50 **Jesus**, when he had cried again with a loud voice, yielded up the ghost.

Westcott and Hort Critical Text 1881

50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῆ μεγάλης ἀφῆκεν τὸ πνεῦμα.

Stephanus Textus Receptus 1550

50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῆ μεγάλης ἀφῆκεν τὸ πνεῦμα

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[🖋️ Note:]

Many ancient authorities, but not all, add: "And another took a spear and pierced his side, and there came out water and blood."

[📖 Mark 15:36]

One ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink, saying, "Let him be. Let's see whether Elijah comes to take him down."

[🖋️ Note:]

Elijah name means "My God is Yahweh/YHWH";  
Greek form: Ἡλίας = Elias

[📖 Note:]

Ἡλίας = Elijah  
σώσων = save/saved  
αὐτόν = him

[📖 Note:]

ὁ δὲ = The then = is normally translated to something like "But", "Now", or "Next"

**Ἰησοῦς = Jesus**

πάλιν = again

κράξας = screamed / cried out

WEB

51 Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split.

ASV

51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent;

KJV

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Westcott and Hort Critical Text 1881

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν,

Stephanus Textus Receptus 1550

51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι ἐσχίσθησαν

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WEB

52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised;

ASV

52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised;

KJV

52 And the graves were opened; and many bodies of the saints which slept arose,

Westcott and Hort Critical Text 1881

52 καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθησαν,

Stephanus Textus Receptus 1550

52 καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθη,

[Note:]

Καὶ = kai = and  
ἰδοὺ = idou = behold  
τὸ = to = the

καταπέτασμα = katapétasma =  
curtain, veil

τοῦ = tou = of the  
ναοῦ = naou = temple

[Note:]

καὶ = and  
τὰ = the  
μνημεῖα = tombs, graves, monuments  
ἀνεώχθησαν = were opened

WEB

53 and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

[Note:]

καὶ = and

ἐνεφανίσθησαν = they appeared

πολλοῖς = many

ASV

53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

KJV

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Westcott and Hort Critical Text 1881

53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

---

54 Now the centurion and those who were with him watching **Jesus**, when they saw the earthquake and the things that were done, were terrified, saying, "Truly this was the Son of **God!**"

54 Now the centurion, and they that were with him watching **Jesus**, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of **God**.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of **God**.

Westcott and Hort Critical Text 1881

54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς **θεοῦ** υἱὸς ἦν οὗτος.

---

55 Many women were there watching from afar, who had followed **Jesus** from Galilee, serving him.

55 And many women were there beholding from afar, who had followed **Jesus** from Galilee, ministering unto him:

55 And many women were there beholding afar off, which followed **Jesus** from Galilee, ministering unto him:

#### Westcott and Hort Critical Text 1881

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ **Ἰησοῦ** ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ.

---

56 Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

#### Westcott and Hort Critical Text 1881

56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

#### [Note:]

James, Ἰακώβου, can also be translated as Jacob.

57 When evening had come, a rich man from Arimathaea named Joseph, who himself was also **Jesus'** disciple, came.

57 And when even was come, there came a rich man from Arimathaea, named Joseph, who also himself was **Jesus'** disciple:

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was **Jesus'** disciple:

Westcott and Hort Critical Text 1881

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ **Ἰησοῦ**.

---

58 This man went to Pilate and asked for **Jesus'** body. Then Pilate commanded the body to be given up.

58 this man went to Pilate, and asked for the body of **Jesus**. Then Pilate commanded it to be given up.

58 He went to Pilate, and begged the body of **Jesus**. Then Pilate commanded the body to be delivered.

Westcott and Hort Critical Text 1881

58 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ **Ἰησοῦ**. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

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59 Joseph took the body and wrapped it in a clean linen cloth

59 And Joseph took the body, and wrapped it in a clean linen cloth,

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

**Westcott and Hort Critical Text 1881**

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ,

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60 and laid it in his own new tomb, which he had cut out in the rock. Then he rolled a large stone against the door of the tomb, and departed.

60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

**Westcott and Hort Critical Text 1881**

60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν.



61 Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

**Westcott and Hort Critical Text 1881**

61 ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

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62 Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate,

62 Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate,

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

**Westcott and Hort Critical Text 1881**

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον

63 saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.'

63 saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again.

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

#### Westcott and Hort Critical Text 1881

63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

64 Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

#### Westcott and Hort Critical Text 1881

64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

65 Pilate said to them, "You have a guard. Go, make it as secure as you can."

65 Pilate said unto them, Ye have a guard: go, make it as sure as ye can.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

Westcott and Hort Critical Text 1881

65 ἔφη αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

---

66 So they went with the guard and made the tomb secure, sealing the stone.

66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Westcott and Hort Critical Text 1881

66 οἱ δὲ πορευθέντες ἠσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

## Matthew 28

WEB

1 Now after the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb.

ASV

1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

KJV

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Westcott and Hort Critical Text 1881

1 Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

Stephanus Textus Receptus 1550

1 Ὅψε δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον

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WEB

2 Behold, there was a great earthquake, for an angel of the Lord descended from the sky and came and rolled away the stone from the door and sat on it.

ASV

2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

KJV

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Westcott and Hort Critical Text 1881

2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

Stephanus Textus Receptus 1550

2 καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ

◀▶ Matthew 28:2

WEB

3 His appearance was like lightning, and his clothing white as snow.

ASV

3 His appearance was as lightning, and his raiment white as snow:

KJV

3 His countenance was like lightning, and his raiment white as snow:

Westcott and Hort Critical Text 1881

3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών.

Stephanus Textus Receptus 1550

3 ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών

---

WEB

4 For fear of him, the guards shook, and became like dead men.

ASV

4 and for fear of him the watchers did quake, and became as dead men.

KJV

4 And for fear of him the keepers did shake, and became as dead men.

Westcott and Hort Critical Text 1881

4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

Stephanus Textus Receptus 1550

4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί

[Note:]

ἀπὸ = from

δὲ = then

τοῦ = of the

φόβου = fear

αὐτοῦ = of him

WEB

5 The angel answered the women, “Don’t be afraid, for I know that you seek **Jesus**, who has been crucified.

ASV

5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek **Jesus**, who hath been crucified.

KJV

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek **Jesus**, which was crucified.

Westcott and Hort Critical Text 1881

5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

Stephanus Textus Receptus 1550

5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

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WEB

6 He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying.

ASV

6 He is not here; for he is risen, even as he said. Come, see the place [a]where the Lord lay.

KJV

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Westcott and Hort Critical Text 1881

6 οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.

Stephanus Textus Receptus 1550

6 οὐκ ἔστιν ὧδε ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος

WEB

7 Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."

ASV

7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

KJV

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Westcott and Hort Critical Text 1881

7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.

---

WEB

8 They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

ASV

8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

KJV

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Westcott and Hort Critical Text 1881

8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

---

WEB

9 As they went to tell his disciples, behold, **Jesus** met them, saying, "Rejoice!" They came and took hold of his feet, and worshiped him.

ASV

9 And behold, **Jesus** met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

KJV

9 And as they went to tell his disciples, behold, **Jesus** met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Westcott and Hort Critical Text 1881

9 καὶ ἰδοὺ **Ἰησοῦς** ὑπήντησεν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

[Note:]

καὶ = and

ἰδοὺ = behold

**Ἰησοῦς** = **Jesus**

ὑπήντησεν = meet

αὐταῖς = them

λέγων = saying

---

WEB

10 Then **Jesus** said to them, "Don't be afraid. Go tell my brothers that they should go into Galilee, and there they will see me."

ASV

10 Then saith **Jesus** unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

KJV

10 Then said **Jesus** unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Westcott and Hort Critical Text 1881

10 τότε λέγει αὐταῖς ὁ **Ἰησοῦς**, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

[Note]

τότε = then

λέγει = said, saith, say

αὐταῖς = [to] them

ὁ = the

**Ἰησοῦς** = **Jesus**

Μὴ = not [be]

φοβεῖσθε = afraid



WEB

11 Now while they were going, behold, some of the guards came into the city and told the chief priests all the things that had happened.

[Note:]

Πορευομένων = travel, journey  
τῆς κουστωδίας = the guard  
πόλιν = city

ASV

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.

KJV

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

Westcott and Hort Critical Text 1881

11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

---

WEB

12 When they were assembled with the elders and had taken counsel, they gave a large amount of silver to the soldiers,

ASV

12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers,

KJV

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Westcott and Hort Critical Text 1881

12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις

WEB

13 saying, "Say that his disciples came by night and stole him away while we slept.

ASV

13 saying, Say ye, His disciples came by night, and stole him away while we slept.

KJV

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

Westcott and Hort Critical Text 1881

13 λέγοντες, Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.

---

WEB

14 If this comes to the governor's ears, we will persuade him and make you free of worry."

ASV

14 And if this come to the governor's ears, we will persuade him, and rid you of care.

KJV

14 And if this come to the governor's ears, we will persuade him, and secure you.

Westcott and Hort Critical Text 1881

14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν [αὐτὸν] καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

WEB

15 So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until today.

ASV

15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

KJV

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Westcott and Hort Critical Text 1881

15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον [ἡμέρας].

Stephanus Textus Receptus 1550

15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον

[📖 Note:]

λαβόντες = received, recipient, taken  
ἀργύρια = money, silver, silver coins

---

WEB

16 But the eleven disciples went into Galilee, to the mountain where **Jesus** had sent them.

ASV

16 But the eleven disciples went into Galilee, unto the mountain where **Jesus** had appointed them.

KJV

16 Then the eleven disciples went away into Galilee, into a mountain where **Jesus** had appointed them.

Westcott and Hort Critical Text 1881

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

Stephanus Textus Receptus 1550

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς

[📖 Note:]

Οἱ δὲ = But the -or- And the  
ἑνδεκα = eleven  
μαθηταὶ = disciples, students

WEB

17 When they saw him, they bowed down to him; but some doubted.

ASV

17 And when they saw him, they worshipped him; but some doubted.

KJV

17 And when they saw him, they worshipped him: but some doubted.

Westcott and Hort Critical Text 1881

17 καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

Stephanus Textus Receptus 1550

17 καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν

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WEB

18 **Jesus** came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth.

ASV

18 And **Jesus** came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

KJV

18 And **Jesus** came and spake unto them, saying, All power is given unto me in heaven and in earth.

Westcott and Hort Critical Text 1881

18 καὶ προσελθὼν ὁ **Ἰησοῦς** ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ [τῆς] γῆς.

Stephanus Textus Receptus 1550

18 καὶ προσελθὼν ὁ **Ἰησοῦς** ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς

◀▶ Matthew 28:17

[Note:]

◀▶ Matthew 28:18

[📖 Note:]

καὶ προσελθὼν = and came near  
ὁ **Ἰησοῦς** = the **Jesus**  
ἐλάλησεν = say, speak, spoke, said  
αὐτοῖς = them (plural)  
λέγων = saying  
Ἐδόθη μοι = given [to] me  
πᾶσα = all  
ἐξουσία = power, authority  
ἐν = in, into  
οὐρανῷ = heaven, sky  
καὶ = and  
ἐπὶ = at, on  
[τῆς] γῆς = [the] earth.

WEB

19 Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

ASV

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

KJV

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Westcott and Hort Critical Text 1881

19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

Stephanus Textus Receptus 1550

19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος

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WEB

20 teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age." Amen.

ASV

20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

KJV

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Westcott and Hort Critical Text 1881

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

Stephanus Textus Receptus 1550

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος Ἀμήν

◀▶ Matthew 28:19

[📖 Note:]

βαπτίζοντες αὐτοὺς

=

baptizing them

τοῦ πατρὸς

=

of the Father

καὶ τοῦ υἱοῦ

=

and of the Son

καὶ τοῦ ἁγίου πνεύματος

=

and of the Holy Spirit

◀▶ Matthew 28:20

[✍ Note:]

"Amen" was a latter addition to the Greek.

[📖 Note:]

διδάσκοντες αὐτοὺς

=

teaching them