<table>
<thead>
<tr>
<th>Luke/Q</th>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:2b-3a</td>
<td>John all the region of the Jordan.</td>
<td>Ιωάννη πάσα περίχωρο τοῦ Ιορδάνου.</td>
</tr>
<tr>
<td>3:7</td>
<td>He said to the [crowds coming to be] bapt[ized]: Snakes' litter! Who warned you to run from the impeding rage?</td>
<td>[εἶπεν] τοῖς ἐχθρομένοις βάπτισθαι• γεγνήσαται ἐχθροί, τίς ὑμᾶς ὑπεδείξεν ὑπὸ τῆς μελλούσης φόργης;</td>
</tr>
<tr>
<td>3:8</td>
<td>So bear fruit worthy of repentance, and do not presume to tell yourselves: We have as «fore» father Abraham! For I tell you: God can produce children for Abraham right out of these rocks!</td>
<td>Ποίησατε οὖν καρπὸν τῆς ετανόης κακείας λέγειν• πατέρα Ἰσαάκ δύναται θεός ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἰσαάκι.</td>
</tr>
<tr>
<td>3:9</td>
<td>And the axe already lies at the root of the trees. So every tree not bearing healthy fruit is to be chopped down and thrown on the fire.</td>
<td>Ἑδο δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δέντρων κεῖται• πάντως δὲντρόν μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.</td>
</tr>
<tr>
<td>3:16b</td>
<td>I baptize you [in] water, but the one to come after me is more powerful than I, whose sandals I am not fit to [take off]. He will baptize you in [holy] Spirit and fire.</td>
<td>ἕγω μὲν ὑμᾶς βαπτίζω, ὁ δὲ ὁπίσω μου ἐρχόμενος ἰσχυρότερος μού ἐστίν, οὔ ὡς εἰμὶ ἰκανός τῷ ὑποδήματι αὐτοῦ ἐν πνεύματι ἁγίῳ καὶ πύρι.</td>
</tr>
<tr>
<td>3:17</td>
<td>His pitchfork «is» in his hand, and he will clear his threshing floor and gather the wheat into his granary, but the chaff he will burn on a fire that can never be put out.</td>
<td>Οὐ τὸ πτύον ἔν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἁλώνα αὐτοῦ καὶ συνάξει τὸν σῖτον εἰς τὴν ἀπόθηκην Ὀινυτοῦ, τὸ δὲ ἁχυρὸν κατακαύσει πυρὶ ἀσβεστῶ.</td>
</tr>
<tr>
<td>3:21b-22</td>
<td>[Jesus … baptized, heaven opened …, and … the Spirit … upon him … Son]</td>
<td>[Ἰησοῦς … βαπτίσθη … νεωχθῆ … ὤ … σῶραν …, καὶ … τὸ πνεῦμα … ἐπ’ αὐτὸν … υἱόν …]</td>
</tr>
<tr>
<td>4:1</td>
<td>And Jesus was led [into] the wilderness by the Spirit</td>
<td>ὥ δὲ Ἰησοῦς [ἀν]ήθη· ἔρημον ὅπω τοῦ πνεύματος</td>
</tr>
</tbody>
</table>
4:9 [The devil] took him along to Jerusalem and put him on the tip of the temple and told him: If you are God's son, throw yourself down.  

4:10 For it is written: He will command his angels about you,  

4:11 and on their hands they will bear you, so that you do not strike your foot against a stone.  

4:12 And Jesus [in reply] told him: It is written: Do not put to the test the Lord your God.  

4:5 And the devil took him along to a [very high] mountain and showed him all the kingdoms of the world and their splendour,  

4:6 and told him: All these I will give you, if you bow down before me.  

4:13 And the devil left him.  

6:20 And [raising his [eyes to] his disciples he said: Blessed are [«you»], poor, for God's reign is for [you].  

6:21 Blessed are [«you»] who hunger, for [you] will eat [your] fill. Blessed are [«you»] who [mourn], for [«you» will be consoled].  

6:22 Blessed are you when they insult and [persecute] you, and [say every kind of] evil [against] you because of the son of humanity.  

6:23 Be glad and [exult], for vast is your reward in heaven. For this is how they [persecuted] the prophets who «were» before you.  

6:27 Love your enemies

6:28 [and] pray for those [persecuting] you,  

6:35c-d so that you may become sons of your Father, for he raises his sun on bad and [good and rains on the just and unjust].
| 6:29 | [The one who slaps] you on the cheek, offer [him] the other as well; and [to the person wanting to take you to court and get] your shirt, [turn over to him] the coat as well. | [ὁστις] σε [βαπτίζει] εἰς τὴν σιαγόνα, στρέψον [αὐτῷ] καὶ τὴν ἄλλην καὶ [τῷ θέλοντί σοι κριθήναι καὶ] τὸν χιτώνα σου [λαβεῖν, ἄφες αὐτῷ] καὶ τὸ ἱμάτιον. |
| 6:30 | [To the one who asks of you, give; and [from the one who borrows], do not [ask] back «what is yours.»] | τῷ αἰτοῦντί σε δός, καὶ [ὁ ἀπὸ τοῦ δανίζοντος] τὸν ἄρθρον τὸν ἄρθρον τῷ ἀπαίτει. |
| 6:31 | And the way you want people to treat you, that is how you treat them. | καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως ποιεῖτε αὐτοῖς. |
| 6:32 | .. If you love those loving you, what reward do you have? Do not even tax collectors do the same? | .. εἰ.. ἀγαπᾷ τὸν ἀγαπῶντας ὑμᾶς, τίνα σισθήσετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; |
| 6:34 | And if you [lend «to those from whom you hope to receive, what <reward do> you <have>?] Do not even [the Gentiles] do the same? | καὶ ἐὰν [δανίσητε] τῷ ἀνθρώπῳ ἐλπίζετε λαβεῖν, τίνα κρίθησετε; οὐχὶ καὶ [οἱ έθνικοὶ] τὸ αὐτὸ ποιοῦσιν; |
| 6:36 | Be full of pity, just as your Father .. is full of pity. | γίνεσθε οἰκτίρμονες ὡς ὁ πατὴρ ὑμῶν οἰκτίρμων ἔστιν. |
| 6:37 | .. Do not pass judgment, «so» you are not judged. [For with what judgment you pass judgment, you will be judged.] | .. μὴ κρίνετε, ... μὴ κρίθητε· [ἐν ὃ γὰρ κρίματι κρίνετε κριθήσεσθε,] |
| 6:38 | [And] with the measurement you use to measure out, it will be measured out to you. | [καὶ] ἐν ὃ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. |
| 6:39 | Can a blind person show the way to a blind person? Will not both fall into a pit? | μητί δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἁμφότεροι εἰς βόθυνον πεσοῦνται. |
| 6:40 | A disciple is not superior to the teacher. [It is enough for the disciple that he become] like his teacher. | οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· [ἀρκετὸν τῷ μαθητῇ ἵνα γένη]ται ὡς ὁ διδάσκαλος αὐτοῦ. |
| 6:41 | And why do you see the speck in your brother’s eye, but the beam in your own eye you overlook? | τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; |
| 6:42 | How «can you» say to your brother: Let me throw out the speck [from] your eye, and just look at the beam in your own eye? Hypocrite, first throw out from your own eye the beam, and then you will see clearly to throw out the speck «in» your brother’s eye. | πῶς ... τῷ ἀδελφῷ σου ἄφες ἐκβάλω τὸ κάρφος [ἐκ] τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἢ δοκός ἐν τῷ ὀφθαλμῷ σου; ὑποκρίτα, ἐκβάλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλέιν τὸ κάρφος ... τὸ ὀφθαλμὸ τοῦ ἀδελφοῦ σου. |
| 6:43 | .. No healthy tree bears rotten fruit, nor [on the other hand] does a decayed tree bear healthy fruit. | οὐκ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ [πάλιν] δένδρον σαπρὸν ποιοῦν καρπὸν καλὸν. |
6:44 For from the fruit the tree is known. Are figs picked from thorns, or grape[s] from thistles?

6:45 The good person from «one's» good treasure casts up good things, and the evil [person] from the evil [treasure] casts up evil things. For from exuberance of heart [one's] mouth speaks.

6:46 .. Why do you call me: Master, Master, and do not do what I say?

6:47 Everyone hearing my words and acting on them is like a person who built [one's] house on bedrock; and the rain poured down and the flash-floods came, [and the winds blew] and pounded that house, and it did not collapse, for it was founded on bedrock.

7:1 [And it came to pass when] he .. ended these sayings, he entered Capernaum.

7:3 There came to him a centurion exhorting him [and saying: My] boy [-<is>] doing badly. And he said to him: Am I, by coming, to heal him?

7:6b-c And in reply the centurion said: Master, I am not worthy for you to come under my roof;

7:7 but say a word, and [let] my boy [be] healed.

7:8 For I too am a person under authority, with soldiers under me, and I say to one: Go, and he goes, and to another: Come, and he comes, and to my slave: Do this, and he does «it».
| 7:9 | But Jesus, on hearing, was amazed, and said to those who followed: I tell you, not even in Israel have I found such faith. | ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· λέγω υμῖν, οὐδὲ ἐν τῷ Ἰσραήλ τοσάτην πιστίν εὗρον. |
| 7:18 | And John, [on hearing about all these things], sending through his disciples, ... ὁ Ἰωάννης [ἀκούσας περὶ πάντων τούτων] πέμψας διὰ τῶν μαθητῶν αὐτοῦ |
| 7:19 | [said] to him: Are you the one to come, or are we to expect someone else? | [εἶπεν] αὐτῷ· σὺ εἰ ὁ ἔρχομον ἢ [ἔτερον] προσδοκῶμεν; |
| 7:22 | And in reply he said to them: Go report to John what you hear and see: The blind regain their sight and the lame walk around, the skin-diseased are cleansed and the deaf hear, and the dead are raised, and the poor are given good news. | καὶ ἀποκριθεὶς εἶπεν αὐτοῖς πορευθέντες· πορευθέντες πορευθέντες καὶ βλέπουσιν καὶ χωλοὶ περιπατοῦσιν, καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἑγείρονται καὶ πτωχοὶ εὐαγγελίζονται: |
| 7:23 | And blessed is whoever is not offended by me. | καὶ μακάριός ἐστιν ὃς οὐκ ἐκανθαλεύῃ ἐν ἐμοί. |
| 7:24 | And when they had left, he began to talk to the crowds about John: What did you go out into the wilderness to look at? A reed shaken by the wind? | τούτων δὲ ἀπελθόντων ἦρξατο λέγειν τοῖς Χλοῖς περὶ Ὀλίνου· τί ἔξηλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; |
| 7:25 | If not, what did you go out to see? A person arrayed in finery? Look, those wearing finery are in kings' houses. | ἀλλὰ τί ἔξηλθατε ἱδεῖν; ἀνθρώπων ἐν μαλακοῖς ἡμφιεσμένον; ἱδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. |
| 7:26 | But «then» what did you go out to see? A prophet? Yes, I tell you, even more than a prophet! | ἀλλὰ τί ἔξηλθατε ἱδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. |
| 7:27 | This is the one about whom it has been written: Look, I am sending my messenger ahead of you, who will prepare your path in front of you. | οὗτός ἐστιν περὶ οὗ γέγραπται· ἵδε [έγι] ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάσει τὴν ὄδον σου ἑμπροσθέν σου. |
| 7:28 | I tell you: There has not arisen among women's offspring «anyone» who surpasses John. Yet the least significant in God's kingdom is more than he. | λέγω υμῖν· οὐκ ἐγίηρατο ἐν γεννητοῖς γυναικῶν μείζον Ἰωάννου· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν. |
| 7:29 | [«For John came to you», ... the tax collectors and ... «responded positively».] | [«ἤλθεν γὰρ Ἰωάννης πρὸς ύμᾶς», ... οἱ ... τελῶναι καὶ ... ἔ...σαν ...] |
| 7:30 | [but «the religious authorities rejected» him.] | [δὲ ... αὐτ... ] |
| 7:31 | .. To what am I to compare this generation and what <is it> like? | τίνι ὡς ομοίωσό τήν γενεάν ταύτην καὶ τίνι ε<στ>ίν ὁμοί<i>α»; |
7:32 It is like children seated in [the] marketplace, who, addressing [the others], say: We fluted for you, but you would not dance; we wailed, but you would not cry. 

7:33 For John came, neither eating nor drinking, and you say: He has a demon!

7:34 The son of humanity came, eating and drinking, and you say: Look! A person who is a glutton and drunkard, a chum of tax collectors and sinners!

7:35 But Wisdom was vindicated by her children.

9:57 And someone said to him: I will follow you wherever you go.

9:58 And Jesus said to him: Foxes have holes, and birds of the sky have nests; but the son of humanity does not have anywhere he can lay his head.

9:59 But another said to him: Master, permit me first to go and bury my father.

9:60 But he said to him: Follow me, and leave the dead to bury their own dead.

10:2 He said to his disciples: The harvest is plentiful, but the workers are few. So ask the Lord of the harvest to dispatch workers into his harvest.

10:3 Be on your way! Look, I send you like sheep in the midst of wolves.

10:4 Carry no [purse], nor knapsack, nor sandals, nor stick, and greet no one on the road.

10:5 Into whatever house you enter, [first] say: Peace [to this house]!

10:6 And if a son of peace be there, let your peace come upon him; but if not, [let] your peace [return upon] you.
[And at that house] remain, «eating and drinking whatever they provide», for the worker is worthy of one’s reward. [Do not move around from house to house.] And whatever town you enter and they take you in, eat what is set before you, and cure the sick there, and say [to them]: The kingdom of God has reached unto you. But into whatever town you enter and they do not take you in, on going out from that town, shake off the dust from your feet. I tell you: For Sodom it shall be more bearable at the judgment than for that town. Yet for Tyre and Sidon it shall be more bearable at the judgment than for you. And you, Capernaum, up to heaven will you be exalted? Into Hades shall you come down! Whoever takes you in takes me in, and whoever takes me in takes in the one who sent me. At «that time» he said: I thank you, Father, Lord of heaven and earth, for you hid these things from sages and the learned, and disclosed them to children. Everything has been entrusted to me by my Father, and no one knows the Son except the Father, nor [does anyone know] the Father except the Son, and to whomever the Son chooses to reveal him.

Blessed are the eyes that see what you see...
For I tell you: Many prophets and kings wanted to see what you see, but never saw it, and to hear what you hear, but never heard it.

λέγω υμῖν ὅτι Σοδόμοις ἀνέκτότερον ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἢ τῇ πόλει ἐκείνῃ.
<table>
<thead>
<tr>
<th>11:2b</th>
<th>[When] you pray, [say]: Father — may your name be kept holy! — let your reign come:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>[ὅταν] προσεύχησθε [λέγετε]: πάτερ, ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·</td>
</tr>
<tr>
<td>11:3</td>
<td>Our day's bread give us today;</td>
</tr>
<tr>
<td></td>
<td>τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον·</td>
</tr>
<tr>
<td>11:4</td>
<td>and cancel our debts for us, as we too have cancelled for those in debt to us; and do not put us to the test!</td>
</tr>
<tr>
<td></td>
<td>καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταισιν ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.</td>
</tr>
<tr>
<td>11:9</td>
<td>I tell you: ask and it will be given to you, search and you will find, knock and it will be opened to you.</td>
</tr>
<tr>
<td></td>
<td>λέγω ὑμῖν, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν.</td>
</tr>
<tr>
<td>11:10</td>
<td>For everyone who asks receives, and the one who searches finds, and to the one who knocks will it be opened.</td>
</tr>
<tr>
<td></td>
<td>πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται.</td>
</tr>
<tr>
<td>11:11</td>
<td>Or again when he asks for a fish, will give him a snake?</td>
</tr>
<tr>
<td></td>
<td>τίς ἦστιν ἄνθρωπος, ὃς κατέστη τὸν ψῆφον, ἦ καὶ ἠκούσαν αἰτήσει, μὴ ὑπηρέτησε αὐτῷ;</td>
</tr>
<tr>
<td>11:12</td>
<td>And he cast out a demon «which made a person» mute. And once the demon was cast out, the mute person spoke. And the crowds were amazed.</td>
</tr>
<tr>
<td></td>
<td>καὶ ἔβαλεν τοῦ δαιμόνιον κωφὸν· καὶ ἀκούσαν οἱ ὀχλοί.</td>
</tr>
<tr>
<td>11:13</td>
<td>But some said: By Beelzebul, the ruler of demons, he casts out demons!</td>
</tr>
<tr>
<td></td>
<td>τίνες δὲ ἐπίστησαν ἐν Βεελζεβοὺλ τῷ ἀρχοντὶ τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.</td>
</tr>
<tr>
<td>11:14</td>
<td>But, knowing their thoughts, he said to them: Every kingdom divided against itself is left barren, and every household divided against itself will not stand.</td>
</tr>
<tr>
<td></td>
<td>εἰ δὲ τὰ διανοηματα αὐτῶν εἰπεν αὐτῶι· πᾶσα βασιλεία μερισθεία [καθ’] ἑαυτή[ς] ἐρημώται καὶ πᾶσα οἰκία μερισθεία καθ’ ἑαυτῆς οὐ σταθήσεται.</td>
</tr>
<tr>
<td>11:15</td>
<td>And if Satan casts out demons, your sons, by whom do they cast «them» out? This is why they will be your judges.</td>
</tr>
<tr>
<td></td>
<td>καὶ εἰ ὁ σατανᾶς ἐφ’ ἑαυτόν ἐμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;</td>
</tr>
<tr>
<td>11:16</td>
<td>And if I by Beelzebul cast out demons, your sons, by whom do they cast «them» out? This is why they will be your judges.</td>
</tr>
<tr>
<td></td>
<td>καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοί υἱῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταί ζονται υἱῶν.</td>
</tr>
<tr>
<td>11:17</td>
<td>But if it is by the finger of God that I cast out demons, then there has come upon you God's reign.</td>
</tr>
<tr>
<td></td>
<td>εἰ δὲ ἐν δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἀρα ἐφθάσεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.</td>
</tr>
</tbody>
</table>

[11:21] «A strong person’s house cannot be looted.»

[11:22] «but if someone still stronger overpowers him, he does get looted.»
| 11:23 | The one not with me is against me, and the one not gathering with me scatters. | ὁ μὴ ὤν μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει. |
| 11:24 | When the defiling spirit has left the person, it wanders through waterless regions looking for a resting-place, and finds none. [Then] it says: I will return to my house from which I came. | Ὁταν τὸ ἀκάθαρτον πνεῦμα ἔξελθη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὐρίσκει. [τότε] λέγει εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἔξηλθον· |
| 11:25 | And on arrival «it» finds it swept and tidied up. | καὶ ἔλθθον εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. |
| 11:26 | Then it goes and brings with it seven other spirits more evil than itself, and, moving in, they settle there. And the last «circumstances» of that person become worse than the first. | τότε πορεύεται καὶ παραλάβει ἅθεα ἀντίναυτα πνεύματα πονηρότερα ἀντίναυτα καὶ ἐισελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἑκείνου χείρον τῶν πρῶτων. |
| 11:16 | [But] some .. were demanding from him a sign. | τινες .. ζήτουν παρ’ αὐτὸν σημείον. |
| 11:29 | But .. [he said] ..: This generation is an evil .. generation; it demands a sign, and a sign will not be given to it — except the sign of Jonah! | ὥστε .. εἴπεν ..· ὅ γενεται αὕτη γενεά πονηρά .. ἔστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάνα. |
| 11:31 | The queen of the South will be raised at the judgment with this generation and condemn it, for she came from the ends of the earth to listen to the wisdom of Solomon, and look, something more than Solomon is here! | βασίλισσα νότου γερθήσεται ἐν τῇ κρίσει ταύτης καὶ κατακρινεῖ αὐτήν, οὕτως ἔστη, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάνα. |
| 11:32 | Ninevite men will arise at the judgment with this generation and condemn it. For they repented at the announcement of Jonah, and look, something more than Jonah is here! | ἄνδρες Νινευίταις ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι ἠλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσα τὴν σοφίαν Σολομώνος, καὶ ἰδοὺ πλείον Σολομώνος ὄδε. |
| 11:33 | No one light<s> a lamp and puts it [in a hidden place], but on the lamp stand, [and it gives light for everyone in the house]. | οὐδεὶς καὶ «εἰ» λύχνον καὶ τίθησιν αὐτὸν [εἰς κρύπτην] ἀλλ’ ἐπὶ τὴν λυχνίαν, [καὶ λάμπει πᾶσιν τοῖς ἑν τῇ οἰκίᾳ]. |
| 11:34 | The lamp of the body is the eye. If your eye is generous, your whole body [is] radiant; but if your eye is jaundiced, your whole body «is» dark. | ὁ λύχνος τοῦ σώματός ἐστίν ὁ ὀφθαλμός. ..ἀν ὁ ὀφθαλμός σου ἀπλοῦς ἢ, ὅλον τὸ σῶμα σου φωτεινόν ἔστιν· ..ἀν δὲ ὁ ὀφθαλμός σου πονηρός ἢ, ὅλον τὸ σῶμα σου σκοτεινόν. |
| 11:35 | So if the light within you is dark, how great «must» the darkness «be»! | εἰ οὖν τὸ φῶς τὸ ἐν σοι σκότος ἔστιν, τὸ σκότος πόσον. |
Woe for you, Pharisees, for you tithe mint and dill and cumin, and [give up] justice and mercy and faithfulness. But these one had to do, without giving up those.


Woe to you, Pharisees, for you purify the outside of the cup and dish, but inside [they are] full of plunder and dissipation.

οὐαὶ ὑμῖν, [<τοῖς> Φαρισαίοις, ὃτι καθαρίζετε τὸ ξώθημα τοῦ ποτηρίου καὶ τὸν παροψίδος, ἐσωθεὶν δὲ γέμουσιν ἦξ ἀρπαγῆς καὶ ἀκρασίας.

Woe to you, Pharisees, for you love the place of honour at banquets and the front seat in the synagogues and accolades in the markets.

οὐαὶ ὑμῖν, [<τοῖς> Φαρισαίοις, ὃτι φιλεῖτε, τὸν πρωτοκλισίαν τοὺς δείπνοις καὶ τὸν πρωτοκαθεδρίαν τὰς συναγωγὰς καὶ τὰς ἀσπασμοὺς ἐν ταῖς ἁγοραῖς.

Woe to you, [Pharisees’, for you are like] indistinct tombs, and people walking on top are unaware.

οὐαὶ ὑμῖν, [τοῖς Φαρισαίοις, ὃτι οὐκ εἰσῆλθατε δακτύλιον αὐτά.

Woe to you, [exegetes of the Law’, for you bind … burdens, and load on the backs of people, but] you yourselves do not [want «to lift»] your finger [to move] them.

καὶ οὐαὶ ὑμῖν τοῖς νομικοῖς, ὃτι δεσεύετε φορτία … , καὶ ήπιτίθετε τοὺς ὅμοιος τῶν ἀνθρώπων, αὐτοὶ δὲ τὸ δακτύλῳ ὑμῶν οὐ [θέλη] ἐκεῖνος κινήσαι αὐτά.

Woe to you, [exegetes of the Law.] for you shut the [kingdom of <God> from people]; you did not go in, [nor] let in those «trying to» get in.

… καὶ οὐαὶ ὑμῖν τοῖς νομικοῖς, ὃτι κλείετε τὴν βασιλείαν τοῦ θεοῦ ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς οὐκ εἰσήλθατε [οὐδὲ] τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

Woe to you, for you built the tombs of the prophets, but your «fore»-fathers killed them.

οὐαὶ ὑμῖν, οἰκοδομεῖτε τὰ μνημεία τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

«Thus» [you] witness [against yourselves that] you are [the sons] of your «fore»-fathers.

καὶ μαρτυρεῖτε ἑαυτοῖς ὃτι υἱοὶ ἐστε τῶν πατέρων ὑμῶν …

Therefore also .. Wisdom said: I will send them prophets and sages, and «some» of them they will kill and persecute,

διὰ τοῦτο καὶ ἡ σοφία .. ἐπενεποὶ ἀποστελῶ [πρὸς] αὐτοὺς προφήτας καὶ σοφοὺς, καὶ ἔξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,

so that «a settling of accounts for» the blood of all the prophets poured out from the founding of the world may be required of this generation,

[Ἰνα] ἐκζητήθη τὸ αἴμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεάς ταύτης,
<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:51</td>
<td>from «the» blood of Abel to «the» blood of Zechariah, murdered between the sacrificial altar and the House. Yes, I tell you, «An accounting» will be required of this generation!</td>
</tr>
<tr>
<td>12:2</td>
<td>Nothing is covered up that will not be exposed, and hidden that will not be known.</td>
</tr>
<tr>
<td>12:3</td>
<td>What I say to you in the dark, speak in the light; and what you hear «whispered» in the ear, proclaim on the housetops.</td>
</tr>
<tr>
<td>12:4</td>
<td>And do not be afraid of those who kill the body, but cannot kill the soul.</td>
</tr>
<tr>
<td>12:5</td>
<td>But fear .. the one who is able to destroy both the soul and body in Gehenna.</td>
</tr>
<tr>
<td>12:6</td>
<td>Are not [five] sparrows sold for [two] cents? And yet not one of them will fall to earth without [your Father's] «consent».</td>
</tr>
<tr>
<td>12:7</td>
<td>But even the hairs of your head all are numbered. Do not be afraid, you are worth more than many sparrows.</td>
</tr>
<tr>
<td>12:8</td>
<td>Anyone who [may] speak out for me in public, [the son of humanity] will also speak out for him before the angels ...</td>
</tr>
<tr>
<td>12:9</td>
<td>But whoever may deny me in public [will be] den[ied] before the angels ...</td>
</tr>
<tr>
<td>12:10</td>
<td>And whoever says a word against the son of humanity, it will be forgiven him; but whoever [speaks] against the holy Spirit, it will not be forgiven him.</td>
</tr>
<tr>
<td>12:11</td>
<td>When they bring you before synagogues, do not be anxious about how or what you are to say;</td>
</tr>
<tr>
<td>12:12</td>
<td>for [the holy Spirit will teach] you in that .. hour what you are to say.</td>
</tr>
<tr>
<td>12:33</td>
<td>«Do not treasure for yourselves treasures on earth, where moth and gnawing deface and where robbers dig through and rob,» but treasure for yourselves treasures«s» in heaven, where neither moth nor gnawing defaces and where robbers do not dig through nor rob.</td>
</tr>
<tr>
<td>Verse</td>
<td>Text</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>12:34</td>
<td>For where your treasure is, there will also be your heart.</td>
</tr>
<tr>
<td>12:22b</td>
<td>Therefore I tell you: Do not be anxious about your life, what you are to eat, nor about your body, with what you are to clothe yourself.</td>
</tr>
<tr>
<td>12:23</td>
<td>Is not life more than food, and the body than clothing?</td>
</tr>
<tr>
<td>12:24</td>
<td>Consider the ravens: They neither sow nor reap nor gather into barns, and yet God feeds them. Are you not better than the birds?</td>
</tr>
<tr>
<td>12:25</td>
<td>And who of you by being anxious is able to add to one's stature a .. cubit?</td>
</tr>
<tr>
<td>12:26</td>
<td>And why are you anxious about clothing?</td>
</tr>
<tr>
<td>12:27</td>
<td>[Observe] the lilies, how they grow: They do not work nor do they spin. Yet I tell you: Not even Solomon in all his glory was arrayed like one of these.</td>
</tr>
<tr>
<td>12:28</td>
<td>But if in the field the grass, there today and tomorrow thrown into the oven, God clothes thus, will he not much more clothe you, persons of petty faith!</td>
</tr>
<tr>
<td>12:29</td>
<td>[So] do not be anxious, saying: What are we to eat? [Or:] What are we to drink? [Or:] What are we to wear?</td>
</tr>
<tr>
<td>12:30</td>
<td>For all these the Gentiles seek; [for] your Father knows that you need them [all].</td>
</tr>
<tr>
<td>12:31</td>
<td>But seek his kingdom, and [all] these shall be granted to you.</td>
</tr>
<tr>
<td>12:39</td>
<td>But know this: If the householder had known in which watch the robber was coming, he would not have let his house be dug into.</td>
</tr>
<tr>
<td>12:40</td>
<td>You also must be ready, for the Son of Humanity is coming at an hour you do not expect.</td>
</tr>
<tr>
<td>12:42</td>
<td>Who then is the faithful [and] wise slave whom the master put over his household to give [them] food on time?</td>
</tr>
</tbody>
</table>
12:43 Blessed is that slave whose master, on coming, will find so doing. 

μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος ἀυτοῦ εὑρήσει οὕτως ποιοῦντα:

12:44 [Amen], I tell you, he will appoint him over all his possessions.

[Ἠμῶν] λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ἀυτοῦ καταστήσει αὐτόν.

12:45 But if that slave says in his heart: My master is delayed, and begins to beat [his fellow slaves], and eats and drinks [with the] drunk[ards],

ἐὰν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριος μου, καὶ ἀρέστηται τύπτειν τοὺς [συνδούλους αὐτοῦ], ἐσθιοῦ· δὲ καὶ πίνῃ [μετὰ τῶν] μεθυόντων,

12:46 the master of that slave will come on a day he does not expect and at an hour he does not know, and will cut him to pieces and give him an inheritance with the faithless.

ὁ κύριος τοῦ δούλου αὐτοῦ, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

13:18 What is the kingdom of God like, and with what am I to compare it?

τίνι ὁμοία ἐστιν ἢ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώματι αὐτήν;
<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>13:19</td>
<td>ὡμοία ἐστίν κόκκως σινάπεως, ὃν λαβὼν ἀνθρώπος ἔβαλεν εἰς [κῆπον] αὐτοῦ· καὶ ἤξεσαν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.</td>
<td>It is like a seed of mustard which a person took and threw into his [garden]. And it grew and developed into a tree, and the birds of the sky nested in its branches.</td>
</tr>
<tr>
<td>13:20</td>
<td>[καὶ πάλιν]· τίνι ὡμοίωσο τὴν βασιλείαν τοῦ θεοῦ;</td>
<td>[And again]: With what am I to compare the kingdom of God?</td>
</tr>
<tr>
<td>13:21</td>
<td>ὡμοίωσεν· ἤν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλέυρον σάτα τρία σάτας, καὶ κρούειν τὸν κλάδον·</td>
<td>It is like yeast, which a woman took and hid in three measures of flour until it was fully fermented.</td>
</tr>
<tr>
<td>13:24</td>
<td>εἰσέλθατε διὰ τῆς στενῆς θύρας, ὃτι πολλοί ζητήσουσιν εἰσελθεῖν καὶ ὁλίγοι·</td>
<td>Enter through the narrow door, for many will seek to enter and few [are those who enter through] it.</td>
</tr>
<tr>
<td>13:25</td>
<td>ὅφεις· ὃν ἔγερθη οἱ οἰκοδεσπότης καὶ κλείσετι θύραν, καὶ ἀποκριθεὶς έρει· οὐκ οἶδα ὑμᾶς.</td>
<td>When the [householder has arisen] and locked the door, [and you begin to stand outside and knock on the door] saying: Master, open for us, and he will answer you: I do not know you.</td>
</tr>
<tr>
<td>13:26</td>
<td>τότε ἐρεῖ· ἔφαγον ήτοι σου καὶ πίοντες καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·</td>
<td>Then you will begin saying: We ate in your presence and drank, and it was in our streets you taught.</td>
</tr>
<tr>
<td>13:27</td>
<td>καὶ ἐρεῖ· λέγων· οὐκ οἶδα ὑμᾶς· ἀπόστητε ἀπ’ ἐμοῦ· ἐργαζόμενοι τὴν ἀνομίαν.</td>
<td>And he will say to you: I do not know you! Get away from me, [«you» who] do lawlessness!</td>
</tr>
<tr>
<td>13:29</td>
<td>καὶ πολλοὶ· ἀπὸ ἀνατολῶν καὶ δυσμῶν ἦσουσιν καὶ ἀνακληθῆσονται</td>
<td>[And many] shall come from Sunrise and Sunset and recline</td>
</tr>
<tr>
<td>13:28</td>
<td>μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὃς ἐφότισεν δὲ ἐκβλήσεις·</td>
<td>with Abraham and Isaac and Jacob in the kingdom of God, but [you will be] thrown out [into the] outer darkness, where there will be wailing and grinding of teeth.</td>
</tr>
<tr>
<td>13:30</td>
<td>[.. The last will be first and the first last.]</td>
<td>.. The last will be first and the first last.</td>
</tr>
<tr>
<td>13:34</td>
<td>Ὅταν γὰρ τῆς τιτανίας ἄριστος ἀκοῦσαι, ἀδραπόν γάρ ἄριστος ἀκοῦσαι,</td>
<td>O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I wanted to gather your children together, as a hen gathers her nestlings under «her» wings, and you were not willing!</td>
</tr>
<tr>
<td>13:35</td>
<td>ἵδον ἀφίται ὑμῖν· ὅ ὀίκος ὑμῶν, λέγω· ὑμῖν, οὐ μὴ ἴδητε με ἑως κόποις ἐπίτευ· οὐκ ἔχομεν υἱὸν Ἰησοῦς,</td>
<td>Look, your house is forsaken! .. I tell you, you will not see me until [«the time» comes when] you say: Blessed is the one who comes in the name of the Lord!</td>
</tr>
</tbody>
</table>
[14:11] Everyone exalting oneself will be humbled, and the one humbling oneself will be exalted.

[πᾶς ὁ υψών έαυτὸν ταπεινωθήσεται, καὶ οἱ ταπεινοὶ έαυτὸν υψωθήσεται.]

14:16 A certain person prepared a [large] dinner, [and invited many].

[ἄνθρωπος τις ἔποιεὶ δείπνον [μέγα, καὶ ἐκάλεσεν πολλοὺς]

14:17 And he sent his slave [at the time of the dinner] to say to the invited: Come, for it is now ready.

[καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ [τῇ ὑρα τοῦ δείπνου] εἰπεῖν τοῖς κεκλημένοις ἔρχεσθε, ὅτι ἢ ἦδη ἐτοιμά ἔστιν.

14:18 «One declined because of his farm.«

[... γρῶν, ...]

?14:19? «Another declined because of his business.«

[...]

14:21 «And the slave, <on coming, said> these things to his master.» Then the householder, enraged, said to his slave:

[καὶ < > οἱ δοῦλοι < > τῷ κυρίῳ ταῦτα,» τότε ὁργισθεὶς ο ὁκοδεσπότης εἰπέτεν τῷ δούλῳ αὐτοῦ•

14:22 Go out on the roads, and whomever you find, invite, so that my house may be filled.

[ξελθὲ εἰς τὸς δοῦλος καὶ σους ἐν ρά στος· ίνα γεμισθῇ μου ὁ ὁικός.

14:26 [The one who] does not hate father and mother <can> not <be> my disciple; and [the one who] <does not hate> son and daughter cannot be my disciple.

[οἱ δὲς οὐ μισεῖ τὸν πατέρα καὶ τὴν μητέρα οὐ δύναται εἶναι μου μαθητής, καὶ οἱ δὲς οὐ μισεῖ τοῦ νιῶν καὶ τηῦ θυγατέρα οὐ δύναται εἶναι μου μαθητής.

14:27 .. The one who does not take one’s cross and follow after me cannot be my disciple.

[οὐς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὑπὸ σου, οὐ δύναται εἶναι μου μαθητής.

17:33 [The one who] finds one’s life will lose it, and [the one who] loses one’s life [for my sake] will find it.

[ἐὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ἐὑρὼν τὴν ψυχὴν αὐτοῦ ἐνεκὲν ἐμοὶ ἐφήνα οὐτήν.

14:34 Salt [is good]; but if salt becomes insipid, with what will it be [seasoned]?

[καλὸν τὸ ἄλας ἐὰν δὲ τὸ ἄλας μορανθῇ, ἐν τίνι ἀρτοὺ ἔθησεται;]

14:35 Neither for the earth nor for the dunghill [is it fit] — it gets thrown out.

[οὐτε εἰς γῆν οὐτε εἰς κοπρίαν εὐθετόν ἐστίν, ἐξω βάλλουσιν αὐτό.

16:13 No one can serve two masters; for a person will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and Mammon.

[οὐδεὶς δύναται δύοι κύριοις δουλεύειν ἢ γὰρ τὸν ἕνα μισῆσαι καὶ τὸν ἔτερον ἀγαπήσει, ἢ ἔνος ἀνθέξεται καὶ τοῦ ἔτερου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμώνᾳ.

16:16 .. The law and the prophets «were» until John. From then on the kingdom of God is violated and the violent plunder it.

[ὁ νόμος καὶ οἱ προφῆται ἦσαν ἵστανται ἀπὸ τότε ή βασιλεία τοῦ θεοῦ βιάζεται καὶ βιαστά ἀρπάζουσιν αὐτήν.

16:17 [But it is easier for] heaven and earth [to] pass away [than for one iota or] one serif of the law [to fall].

[ἐὐκοπώτερον δὲ ἔστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθῆσαι ἢ ἠτοῦ ἔν ἡ μια[ν] κεραία[ν] τοῦ νόμου πεσεῖν].
| 17:1 | It is necessary for enticements to come, but woe «to the one» through whom they come! | ἀνάγκη ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ δι’ οὗ ἔρχεται. |
| 17:2 | It is better for him [if] a millstone is put around his neck and he is thrown into the sea, than that he should entice one of these little ones. | Λυσιτελεῖ ἀυτῷ [εἰ] λίθος μυλικός περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἱνα σκανδαλίζῃ τῶν μικρῶν τούτων ἦνα. |
| 15:5a | And if it should happen that he finds it, | καὶ εὰν γένηται εὑρεῖν αὐτό, |
| 15:7 | I say to you that he rejoices over it more than over the ninety-nine that did not go astray. | λέγω ὑμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μη πεπλανημένοις. |
| 15:8 | [«Or what woman who has ten coins, if she were to lose one coin, would not light a lamp and sweep the house and hunt until she finds?»] | [«ἡ τίς γυνὴ ἔχουσα δέκα δραχμὰς ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπευθεύτηκε λύχνων καὶ σαροί τῇ οἰκίᾳ καὶ ζητεῖ ἐως εὐρής;»] |
| 15:9 | [«And on finding she calls the friends and neighbours, saying: Rejoice with me, for I found the coin which I lost.»] | [«καὶ εὐφροῦσα καλεῖ τὰς φίλας καὶ γείτονας λέγουσα· χάρητε μοι, ὅτι εὗρον τὴν δραχμὴν ἥν ἀπώλεσα.»] |
| 15:10 | [«Just so, I tell you, there is joy before the angels over one repenting sinner.»] | [«οὕτως, λέγω ὑμῖν, γίνεται χαρὰ <ἐμπροσθεν> τῶν ἀγγέλων ἐπὶ ἐνί ἀμαρτωλῷ μετανοοῦντι.»] |
| 17:3 | If your brother sins [against you], rebuke him; and if [he repents], forgive him. | ἐὰν ἀμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν [μετανοήσῃ] ἄφες αὐτῷ. |
| 17:4 | And if seven times a day he sins against you, also seven times shall you forgive him. | καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ, καὶ ἐπτάκις ἀφήσεις αὐτῷ. |
| 17:6 | If you have faith like a mustard seed, you might say to this mulberry tree: Be uprooted and planted in the sea! And it would obey you. | εἶ ἔχετε πίστιν ὡς κόκκον αινάπεως, ἐλέγετε ἀν τῇ συκαμίνῳ ταύτῃ ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ καὶ ὑπήκουσαν ἂν ὑμῖν. |
| 17:20 | [«But on being asked when the kingdom of God is coming, he answered them and said: The kingdom of God is not coming visibly.»] | [«ἐπερωτηθεῖς δὲ πότε ἔρχεται ἡ βασιλεία τοῦ θεού ἀπεκρίθη αὐτοῖς καὶ εἶπεν· σύκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως.»] |
| 17:21 | [«Nor will one say:» Look, here! or: «There! For, look, the kingdom of God is within you!»] | [. ἰδοὺ ὦδέ ή ... «ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.»] |
| 17:23 | If they say to you: Look, he is in the wilderness, do not go out; look, he is indoors, do not follow. | έάν εἶπωσιν ύμῖν· ἵδον ἐν τῇ ἑρήμῳ ἔστιν, μή ἔξελθητε· ἵδον ἐν τοῖς ταμείοις, μὴ διώξητε* |
| 17:24 | For as the lightning streaks out from Sunrise and flashes as far as Sunset, so will be the Son of Humanity [on his day]. | ὥσπερ γὰρ ἡ ἀστρατή εξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἐς δυσμοὺς, οὕτως ἔσται [ὁ] υἱὸς [τοῦ] ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ]. |
| 17:37 | Wherever the corpse, there the vultures will gather. | ὅπου τὸ πτώμα, ἔκει συναχθοῦσιν οἱ ἀετοί. |
| 17:26 | .. As [it took place in] the days of Noah, so will it be [in the day <>] of the Son of Humanity. | .. καθὼς .. [ἐγένετο ἐν ταῖς ἡμέραις] τῆς ἡμέρας ἀνθρώπου, ὡς ἔσται .. τῆς ἡμέρας τοῦ ἀνθρώπου. |
| 17:27 | [For as in those days, they were] eating and drinking, marrying and giving in marriage, until the day Noah entered the ark and the flood came and took them all, | λέγων .. [ἐγένετο ἐν ταῖς ἡμέραις] τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἀχρι ἡ ἡμέρας οἰκίσθην Νωὴ εἰς τὴν κιβωτον, καὶ ἠλθὲν ὁ κατακλυσμὸς καὶ ἤρεν ἀπαντας, |
| 17:30 | so will it also be on the day the Son of Humanity is revealed. | οὕτως ἔσται καὶ ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. |
| 17:34 | I tell you, there will be two «men» [in the field]; one is taken and one is left. | λέγωτε .. δύο [ἐν τῷ ἀγρῷ], εἷς παραλαμβάνεται καὶ εἷς ἀφίεται. |
| 17:35 | Two «women» will be grinding at the mill; one is taken and one is left. | δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. |
| 19:12 | .. A certain person, on taking a trip, | .. ἄνθρωπος τῆς ἀποδημών |
| 19:13 | called ten of his slaves and gave them ten minas [and said to them: Do business until I come]. | καλέσει δέκα δούλους καὶ δώκεν ἄνθρωπος τοὺς δέκα πραγματεύσασθε ἐν τῷ ἐρχομένῳ. |
| 19:15 | .. [After a long time] the master of those slaves comes and settles accounts with them. | .. [μετὰ] .. [πολὺν χρόνον] ἔχρεται ὁ κύριος τῶν δούλων ἑκείνων καὶ συναίρει λόγον μετὰ ἀυτῶν. |
| 19:16 | And the first [came] saying: Master, your mina has produced ten more minas. | καὶ ἔπειν αὐτῶ· εὗ· ἀγαθή δοῦλε, ἐπὶ ὀλίγα ἢς πιστός, ἐπὶ πολλῶν σε καταστήσω. |
| 19:17 | And he said to him: Well done, good slave, you have been faithful over a pittance, I will set you over much. | καὶ ἠλθὲν τὸ δεύτερος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. |
| 19:18 | And the [second] came saying: Master, your mina has earned five minas. | καὶ ἠλθὲν τὸ δεύτερος λέγων· κύριε, ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς. |
| 19:19 | He said to [him: Well done, good slave, you have been faithful over little,] I will set you over much. | εἶπεν [αὐτῷ]· εὗ· ἀγαθὴ δοῦλε ἐπὶ ὀλίγα ἢς πιστός, ἐπὶ πολλῶν σε καταστήσω. |
| 19:20 | And the other came saying: Master, | καὶ ἠλθὲν ὁ ἐτερος λέγων· κύριε,
<table>
<thead>
<tr>
<th>verse</th>
<th>Greek text</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>19:21</td>
<td>[ἐγνων] σε ὅτι σκληρός εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων θέεν οὐ διεσκόρπισας, καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα [τὴν μιάν] σου ἐν [τῇ γῇ]· ἴδες ἔχεις τὸ σόν.</td>
<td>I knew you, that you are a hard person, reaping where you did not sow and gathering from where you did not winnow; and, scared, I [went «and»] hid [your &lt;mina&gt;] in [the ground]. Here, you have what belongs to you.</td>
</tr>
<tr>
<td>19:22</td>
<td>λέγει αὐτῷ· Πονηρεῖ δούλε, ἥδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω θέεν οὐ διεσκόρπισα;</td>
<td>He said to him: Wicked slave! You knew that I reap where I have not sown, and gather from where I have not winnowed?</td>
</tr>
<tr>
<td>19:23</td>
<td>ἐδει σε οὖν βαλεῖν τὸν ργύρια τῶν τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἃν τὸ ἐμὸν σὸν τόκῳ.</td>
<td>[Then you had to invest] my money [with the] money [changers]! And at my coming I would have received what belongs to me plus interest.</td>
</tr>
<tr>
<td>19:24</td>
<td>ἄρατε οὖν ἀπ᾽ αὐτοῦ τὴν μιάν καὶ δότε τῷ ἔχοντι τὰς δέκα μνας•</td>
<td>So take from him the mina and give «it» to the one who has the ten minas.</td>
</tr>
<tr>
<td>19:26</td>
<td>τῷ γάρ ἔχοντι παντὶ δοθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ δὲ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.</td>
<td>[For] to everyone who has will be given; but from the one who does not have, even what he has will be taken from him.</td>
</tr>
<tr>
<td>22:28</td>
<td>.. ὑμεῖς .. οἱ ἀκολουθήσαντές μοι</td>
<td>.. You who have followed me</td>
</tr>
<tr>
<td>22:30</td>
<td>.. καθήσεσθε ἐπὶ θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.</td>
<td>will sit .. on thrones judging the twelve tribes of Israel.</td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY

PRIMARY SOURCES

Masoretic Text of the Hebrew Old Testament [MT]

Septuagint [LXX]

Jewish Apocrypha

- 2 Esdras
- 4 Ezra (*idem. 2 Esdras 3-14*)
- 1 Maccabees [1 Macc.]
- Prayer of Manasseh [Manasseh]
- Song of the Three (an addition between Dan. 3:23 and 3:24)
- Wisdom of Jesus ben Sirach (*idem. Ecclesiasticus*) [Sirach]
- Wisdom of Solomon [Wis. Sol.]

Jewish Pseudepigrapha

- 1 Enoch
- 2 Enoch
- 2 Maccabees [2 Macc.]
- 4 Maccabees [4 Macc.]
- Apocalypse of Adam [Ap. Adam]
- Book of the Apocalypse of Baruch, The Son of Neriah [2 Baruch]
- Joseph and Aseneth [Jos. Asen.]
- Jubilees [Jub.]
- Letter of Aristeas to Philocrates [Aristeas]
• Life of Adam and Eve (Apocalypse) [Life Adam]
• Martyrdom and Ascension of Isaiah [Mar. Isa.]
• Psalms of Solomon [Ps. Sol.]
• Pseudo-Philo
• Sentences of Pseudo-Phocylides [Pseudo-Phocylides]
• Similitudes of Enoch (idem. 1 Enoch 37-71)
• Sibyline Oracles [Sib. Or.]
• Testament of Abraham [Test. Abr.]
• Testament of Moses [Test. Mos.]
• Testament of the Twelve Patriarchs: Testament of Gad [Test. Gad]
• Testament of the Twelve Patriarchs: (Testament of) Judah [Test. Jud.]
• Testament of the Twelve Patriarchs: Testament of Levi [Test. Lev.]
• Testament of the Twelve Patriarchs: Testament of Naphtali [Test. Naph.]
• Testament of the Twelve Patriarchs: (Testament of) Zebulon [Test. Zeb.]
• Treatise of Shem

Qumran Scrolls (idem. Dead Sea Scrolls)
• Apocryphal Psalms [11Q5; 11Q6 & 4Q381]
• Apocryphon of Joseph [4Q372]
• Bless, Oh my Soul [4Q434]
• Damascus Document [CD & 4QD]
• Commentary on Habakkuk [1QpHab]
• Commentaries on Micah [1Q14]
• Commentaries on the Psalms [4Q171]
• Hymns Scroll [1QH & 4QH]
• Hymns against Demons [4Q511]
• Jubilees [4Q176]
• Messianic Apocalypse [4Q521]
• Pseudo-Jubilees [4Q227]
• Ritual of Marriage [4Q502]
- Rule of the Community [1QS & 4QS]
- Sapiential Work A\(^a\) [4Q418]
- Sapiential Work A\(^b\) [4Q416]
- Sapiential Work A\(^c\) [4Q417]
- Sapiential Work C [4Q424]
- Songs of the Sabbath Sacrifice [4Q403 & 4Q405]
- Songs of the Sage [4Q511]
- Targum of Job [4Q157]
- Temple Scroll [11Q19]
- Testament of Naphtali [4Q215]
- Testament of Qahat [4Q542]
- War Scroll [1QM & 4QM & 4Q285]
- Words of the Luminaries [4Q504]

Hypothetical Sayings Gospel Q [Q]

Greek New Testament

Rabbinic literature
- Babylonian Talmud Shabbath [b. Shab.]
- Midrash Leviticus Rabbah [Lev. Rab.]
- Mishnah Kelim [m. Kel.]
- Mishnah Shabbath [m. Shab.]
- Mishnah Yoma [m. Yoma]
- Palestinian Talmud Baba Kamma [p. Bab. Kam.]
- Tosefta Baba Kamma [t. Bab. Kam.]
- Tosefta Kiddushin [t. Kidd.]
- Tosefta Sanhedrin [t. Sanh.]
Christian Apocrypha

- Didache
- Epistle to Rheginos
- Gospel of Thomas [Gos. Thom.]

Patristic Sources

- Eusebius’ *Historia Ecclesiastica* [Hist. Eccl.]
- Gregory of Nazianzus’ *Oration*
- Gregory of Nyssa’s *Against Eunomius*
- Hippolytus’ *Commentary on the Prophet Daniel* [Commentary on Daniel]
- Irenaeus’ *Adversus Haereses* [Adv. Haer.]
- Justin’s *Dialogue* [Dial.]
- Justin’s *First Apology* [Apo.]
- Pseudo-Athanasius’ *On the Incarnation Against Apollinarus*
- Tertullian’s *Adversus Praxeum* [Adv. Prax.]
- Tertullian’s *Adversus Marcionem* [Adv. Mc.]

Historiography and Geography

- Josephus’ *Against Apion* [Api.]
- Josephus’ *Jewish Antiquities* [Ant.]
- Josephus’ *Jewish War* [War]
- Josephus’ *The Life of Flavius Josephus* [Life]
- Strabo’s *Geography* [Geo.]
- Suetonius’ *Tiberius* [Tib.]

Other Sources

- Egyptian *Book of the Dead*
- Greek *Iliad*
MODERN EDITIONS OF ANCIENT SOURCES


**SECONDARY SOURCES**


Casey, P M 1976b. The Use of the Term “Son of Man” in the Similitudes of Enoch, in JSJ 7, pp 11-29.


Cortés, J B & Gatti, F M 1968. The Son of Man or the Son of Adam, in Bib 49, pp 457-502.


Dodd, C H 1935. The Parables of the Kingdom. London: Nisbet.


Dynamics of Early First Century Galilee, in Zangenberg, J; Attridge, H W & Martin, D B (eds), pp 277-313.


Kittel, G 1924. Die Bergpredigt und die Ethik des Judentums, in ZSTh 2, pp 555-594.


Lindars, B 1975-76. *Re-enter the Apocalyptic Son of Man,* in *NTS* 22, pp 52-72.


Lindars, B 1983. *Jesus, Son of Man: A Fresh Examination of the Son of Man Sayings in the Gospels in Light of Recent Research.* London: SPCK.


Martin, R 1999. *The Elusive Messiah: A Philosophical Overview of the Quest for the Historical Jesus*.


Schmidt, N 1896. *Was denn בֵּית a Messianic Title?*, in *JBL* 16, pp 36-53.


Tuckett, C M 2000. Q 12,8: Once again “Son of Man” or “I”? in Asgeirsson, J M; De Troyer, K & Meyer, M W (eds), pp 171-188.


Van Aarde, A G 2011a.  ‘On Earth as it is in Heaven’: Matthew’s Eschatology as the Kingdom of the Heavens that has Come, in Van der Watt, J G (ed), pp 35-63.


RESEARCH SUMMARY

This study examines the occurrences of wisdom and apocalypticism in Q, and then draws conclusions from the latter about the historical Jesus. Important questions are addressed: Did Q think of Jesus as a wisdom teacher, an apocalyptic prophet, or both? If Q associated both wisdom and apocalypticism with Jesus, what was the interrelationship between these two? Did either enjoy preference, or were they equally important to the person and message of Jesus? A concerted effort is made to let Q speak for itself. If the latter were possible, how would Q and the people behind it respond to the Renewed and Third Quests for the historical Jesus? This question basically sums up the research gap, which is to provide the Sayings Gospel with an opportunity to respond to these reconstructions of Jesus. Hence, there are two levels to the present work. The first level focuses on Q in order to determine the roles of both wisdom and apocalypticism in Q. This exercise constitutes the focal point and bulk of the study, leading to the central theory: The Q people remembered and described Jesus as a sage who made use of apocalyptic eschatology to motivate and support his moral message. The acceptance or rejection of this theory will naturally have an impact on our understanding of the historical Jesus, which represents the second level of inquiry. The second level focuses on the historical Jesus, and our understanding of him, given the results obtained in this investigation of Q.

The high regard for Q and the propensity to regard Q as a stratified document places this study squarely in the camp of the Renewed Quest. However, there are two aspects of the study that have affinities with the Third Quest as well. The first is the inclination to question the non-eschatological image of Jesus proffered by the Renewed Quest. The second is the synchronic manner in which the study approaches Q. By preferring to ask how Q remembered and described Jesus, Q is approached in a manner reminiscent of the Third Quest’s historical method.

The research gap is addressed in a systematic way. Chapter one provides a focused overview of historical Jesus research from Reimarus to the present – an endeavour that naturally leads in to a discussion of the dissertation’s research gap, focal point and central theory. In chapter two, Q is considered in its entirety, including its documentary status, its stratification, its genre, its ethnic colouring and its eschatology. Chapter three zooms in on Q’s apocalyptic-judgment and Son-of-Man sayings specifically. An exegetical examination of these logia concentrates particularly on the focal point: the interrelationship between wisdom and apocalypticism in Q. Chapter four zooms in further on a single Q saying: Q 6:37-38. The purpose remains to determine the relationship between wisdom and apocalypticism in Q. The study moves in a centripetal direction, from historical-Jesus research in general (chapter 1), to the Q document (chapter 2), to the Son-of-Man and apocalyptic-judgment logia within Q (chapter 3), to one specific logion about judgment (chapter 4).

Chapter five pulls everything together by (1) assessing the central theory, (2) responding to both the Third and Renewed Quests, (3) suggesting ways to reconcile these two currents, (4) commenting on the relevance of Jesus’ wisdom and morality for today, and (5) highlighting avenues for further study. The central theory is ultimately confirmed, albeit with an important qualification: Apocalyptic eschatology also formed an integral part of the sapiential message of Q’s Jesus. In response to the Renewed Quest, it is found that apocalyptic eschatology can not and should not be divorced from the message of Q’s Jesus. In response to the Third Quest, it is found that Q’s Jesus was primarily a sage, and that his apocalyptic eschatology was not imminent in nature. Regarding the wisdom and morality of Q’s Jesus, it is found that the essence of his message remains valid. This is particularly true of the way in which he used apocalyptic eschatology to motivate and buttress his moral message.
LIST OF KEY TERMS

• Apocalyptic eschatology in Q
• Apocalyptic judgment
• Apocalyptic judgment sayings
• Apocalyptic Son of Man
• Apocalypticism and wisdom
• Apocalypticism in Q
• Aramaic Son of Man
• Beelzebul accusation
• Criteria of authenticity
• Do not judge
• Documentary status of Q
• Eschatology in Q
• Eschatology of Q
• Ethnicity and Q
• Form criticism
• Formative layer
• Formative stratum
• Futuristic eschatology
• Genre of Q
• Gospel of Thomas
• Historical Jesus
• Households and Q
• How Q remembered Jesus
• Imminent eschatology in Q
• Inaugural sermon
• Intertextual context of Q
• Jewish
• Jewishness of Jesus
• Judean
• Judgment in Q
• Judicial judgment
• Kingdom of God
• Kinship and Q
• Liberal theology
• Main redaction
• Mission discourse
• Moral judgment
• New Quest
• No Quest
• Old Quest
• Parables in Q
• Parables of Jesus
• Philological solutions
• Prophecy
• Psychostasia
• Q 6:37-38
• Realised eschatology
• Renewed Quest
• Sapiential
• Sapiential Son of Man
• Sayings Gospel
• Schism in scholarship
• Sign of Jonah
• Son of Man
• Son of Man logia
• Son of Man sayings in Q
• Sophia
• Stratification of Q
• Synchronic approach
• Third Quest
• This generation
• Wisdom in Q