

KATA MATΘAION 13

f35

¹ Ἐν δὲ¹ τῇ ἡμέρᾳ ἐκεῖνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ² τῆς Οἰκίας ἐκάθητο παρὰ τὴν Θάλασσαν. ² Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι. Καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

³ Καὶ ἐλάλησεν αὐτοῖς ἐν παραβολαῖς πολλὰ³ λέγων·

Ἰδοὺ. Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι⁴.

⁴ Καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ. Καὶ⁵ κατέφαγεν αὐτά.

⁵ Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν. Καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

⁶ Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη. Καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

⁷ Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας. Καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν⁶ αὐτά.

⁸ Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν.

Καὶ ἐδίδου καρπὸν,

ὃ μὲν ἑκατὸν,

ὃ δὲ ἐξήκοντα

ὃ δὲ τριάκοντα.

⁹ Ὁ ἔχων ὦτα ἀκούειν⁷ ἀκουέτω.

¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ here.

² 97.7% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ἀπὸ here.

³ 25% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐν παραβολαῖς πολλὰ here instead of πολλὰ ἐν παραβολαῖς.

⁴ 60% of the Greek manuscripts, including the best line of transmission (f35), have σπείραι (an aorist infinitive) here instead of σπείρειν (a present infinitive).

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἦλθεν τὰ πετεινὰ. Καὶ here instead of ἐλθόντα τὰ πετεινὰ.

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἀπέπνιξαν here instead of ἐπνιξαν.

⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ἀκούειν

MATTHEW 13

NLET

JESUS SPOKE IN PARABLES FROM A BOAT

¹ Now,⁸ on the day – *that is*, that day – the Jesus, having come out from⁹ the House, was sitting alongside the Sea. ² And, throngs – great ones – were gathered to Him, so that He embarked into a boat to sit. And, all the throng lastingly stood on the sea-shore.

³ And, He spoke many things to them in parables, saying:

JESUS SPOKE A PARABLE

ABOUT THE VARIOUS ONES WHO ARE HEARING THE WORD

“Look! The one who is sowing went out to sow¹⁰!

⁴ And, while he was sowing, on the one hand, as for what seed fell alongside the road, also the birds came. And,¹¹ they ate them up.

⁵ On the other hand, other seed fell upon the rocky places where it was not having much soil. And, immediately it sprang up from the ground, because it did not have depth of soil.

⁶ Now, when the sun arose, it was scorched. And, because it did not have rooting, it was withered.

⁷ On another hand, other seed fell toward the thorny plants. And, the thorny plants sprang up; and, they completely strangled¹² them.

⁸ On yet another hand, other seed fell upon the soil – *that is*, the good soil. And, it was producing a crop –

➤ which, on the one hand, was a hundred times more;

➤ which, on the other hand, was sixty times more;

➤ which, on another hand, was thirty times more.

⁹ Let the one who has ears to hear¹³ hear.

here.

⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now,’ here.

⁹ 97.7% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘from’ here.

¹⁰ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘to sow’ (an aorist infinitive) here instead of ‘to be sowing’ (a present infinitive).

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘the birds came. And,’ here instead of ‘having come, the birds’.

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘completely strangled’ here instead of a weaker verb ‘strangled’.

¹³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to hear’ here.

¹⁰ Καὶ προσελθόντες οἱ μαθηταὶ εἶπον¹⁴
αὐτῷ· Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;
¹¹ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν
δέδοται γινῶναι τὰ Μυστήρια τῆς Βασιλείας
τῶν Οὐρανῶν.

Ἐκεῖνοις δὲ οὐ δέδοται.

¹² Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ. Καὶ
περισσευθήσεται.
Ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’
αὐτοῦ.

¹³ Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ.
Ὅτι βλέποντες οὐ βλέπουν, καὶ ἀκούοντες
οὐκ ἀκούουσιν οὐδὲ συνίουσιν·

¹⁴ Καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία
Ἡσαΐου ἡ λέγουσα·
Ἀκοῇ ἀκούσετε.
Καὶ οὐ μὴ συνῆτε,
Καὶ βλέποντες βλέψετε,
Καὶ οὐ μὴ ἴδητε.

¹⁵ Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
Μήποτε

ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν
καὶ ἐπιστρέψωσιν,
καὶ **ιάσωμαι**¹⁵ αὐτούς.

¹⁶ Ὑμῶν δὲ μακάριοι
οἱ ὀφθαλμοὶ ὅτι βλέπουν, καὶ
τὰ ὦτα ὑμῶν ὅτι **ἀκούει**¹⁶.

¹⁰ And, having come to *Him*, the disciples said to Him, “For
what reason do You speak in parables to them?”

¹¹ Now, the *Jesus*, responding, said to them, “Because, to you
the *Divine Mysteries*¹⁷ of the Kingdom of the Heavens have been
lastingly given to know.

Now, to these it has not been lastingly given.

¹² For, whoever has, it shall be *freely* given to him. And, it
shall be more than enough!

Now, whoever does not have, even what he has shall be lifted
and taken away from him.

¹³ For this reason in parables I keep on speaking to them.
Because, ones who keep on seeing do not keep on seeing; and,
ones who keep on hearing do not keep on hearing; nor, do they
keep on understanding.

¹⁴ And, with respect to them, the prophecy of Isaiah is being
fulfilled, the one which is saying:

**‘You shall hear a thing heard;
And, you shall by no means understand.
And, as ones who see, you shall see;
And, you shall by no means perceive!**

¹⁵ For,

- **the heart of the People – that is, this people – has been
made dull;**
- **and, with the ears with disgust they hear;**
- **and, they close the eyes that are theirs.**

Lest,

- **they might perceive with the eyes;**
- **and, with the ears they might hear;**
- **and, with the heart they might understand,**
- **and, they might turn around,**
- **and, I might heal¹⁸ them.”¹⁹**

¹⁶ Blessed are

- the eyes *that are YOURS*, because they keep on seeing, and
- the *pair of ears that are yours*, because it keeps on hearing²⁰!

¹⁴ 99.5% of the Greek manuscripts, including the best
line of transmission (f35), have the spelling εἶπον here
instead of εἶπαν.

¹⁵ 50% of the Greek manuscripts, including the best
line of transmission (f35), have ἰάσωμαι (an aorist,
subjunctive verb) here instead of ἰάσομαι (a future,
indicative verb).

¹⁶ 93% of the Greek manuscripts, including the best
line of transmission (f35), have ἀκούει (a present,
singular verb) here instead of ἀκούουσιν (a future,
plural verb).

¹⁷ ‘Divine Mysteries’ – the word is translated as such because one important
definition of this Greek word μυστήρια is: ‘secret revealed by God, i.e. religious
or mystical truth’.

¹⁸ 50% of the Greek manuscripts, including the best line of transmission (f35),
have ‘might heal’ (an aorist, subjunctive verb) here instead of ‘shall heal’ (a
future, indicative verb).

¹⁹ A reference to Isaiah 6:9-10

²⁰ 93% of the Greek manuscripts, including the best line of transmission (f35),
have ‘it keeps on hearing!’ (a present, singular verb) here instead of ‘they shall
hear’ (a future, plural verb).

¹⁷ Ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφητῆται
καὶ δίκαιοι ἐπεθύμησαν
ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδον²¹, καὶ
ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

¹⁸ Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν
τοῦ σπείροντος²².

¹⁹ Παντὸς 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.

²⁰ Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ
τὸν λόγον ἀκούων. Καὶ εὐθὺς μετὰ χαρᾶς
λαμβάνων αὐτόν.

²¹ Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ. Ἀλλὰ
πρόσκαιρός ἐστιν.

Γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν
Λόγον εὐθὺς σκανδαλίζεται.

²² Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν
ὁ τὸν Λόγον ἀκούων. Καὶ ἡ μέριμνα τοῦ
αἰῶνος τούτου²³ καὶ ἡ ἀπάτη τοῦ Πλούτου
συμπνίγει τὸν Λόγον. Καὶ ἄκαρπος γίνεται.

²³ Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν²⁴ σπαρεῖς,
οὗτός ἐστιν ὁ τὸν Λόγον ἀκούων
καὶ συνιών²⁵, ὃς δὴ καρποφορεῖ καὶ ποιεῖ

ὃ μὲν ἑκατὸν

ὃ δὲ ἐξήκοντα

ὃ δὲ τριάκοντα.

¹⁷ For, assuredly I say to you that many prophets and righteous
ones set their hearts

➤ to see what you are seeing, and they did not see; and

➤ to hear what you are hearing, and they did not hear.

JESUS EXPLAINS THE PARABLE

ABOUT THOSE WHO ARE HEARING THE WORD

¹⁸ So then, you, *for your part*, hear the parable about the one
who is sowing²⁶.

¹⁹ As *for* all who are hearing the Word of the Kingdom and who
are not putting *it* together, the Wicked One comes and snatches
away the thing having been sown in the heart *that is* his.

This is the *one* having been sown alongside the road.

²⁰ Now, as *for* the one who was sown upon the rocky places,
this is the one who is hearing the Word. And, immediately he
receives it with joy.

²¹ Now, he does not have a root with respect to himself.
Rather, is *one who* lacks staying power.

Now, when tribulation or persecution comes about on account
of the Word, immediately he is caught in a deathtrap.

²² Now, as *for* the *one* who was sown into the thorns, this the
one who is hearing the Word. And, the concerns of the age –
that is, this *one*²⁷ – *and the* deceitfulness of the Wealth crowds
out the Word. And, he becomes unfruitful.

²³ Now, as *for* the one having been sown upon the soil – *that is*,
the good soil,²⁸ this *one* is the one who keeps on hearing the
Word and who is putting *it all* together – one who is bearing fruit
and is bearing a *crop*

➤ which, on the one hand, *is* a hundred *times more*;

➤ which, on the other hand, *is* sixty *times more*;

➤ which, on another hand, *is* thirty *times more*.

²¹ 99% of the Greek manuscripts, including the best
line of transmission (f35), have the spelling εἶδον here.

On the basis of one manuscript (B) the NU has εἶδαν.

²² 98% of the Greek manuscripts, including the best
line of transmission (f35'), have σπείροντος (a present
participle) here instead of σπείραντος (an aorist
participle).

²³ 99.8% of the Greek manuscripts, including the best
line of transmission (f35), include the demonstrative
pronoun τούτου here. On the basis of three
manuscripts (N, B and D) the NU omits it.

²⁴ 95% of the Greek manuscripts, including the best
line of transmission (f35'), have τὴν γῆν τὴν καλὴν
here instead of τὴν καλὴν γῆν.

²⁵ 99% of the Greek manuscripts, including the best
line of transmission (f35'), have συνιών here instead of
an earlier spelling συνιείς.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35'),
have 'one who is sowing' (a present participle) here instead of 'one who was
sowing' (an aorist participle).

²⁷ 99.8% of the Greek manuscripts, including the best line of transmission (f35),
include the demonstrative pronoun translated as 'that is, this age' here. On the
basis of three manuscripts (N, B and D) the NU omits it.

²⁸ 95% of the Greek manuscripts, including the best line of transmission (f35'),
have 'the soil – that is, the good soil here instead of 'the good soil'.

JESUS SPOKE A PARABLE ABOUT HYPOCRITS AMONG HIS DISCIPLES

24 He presented another parable before them, saying: “The Kingdom of the Heavens is comparable to a man who was sowing the good seed in the field *that was his*.

25 Now, while the people were sleeping, the enemy *that was HIS* came. And, he sowed³⁴ darnel³⁵ in the midst of the grain. And, he departed.

26 Now, when the field sprouted and bore a crop, then also the darnel was made apparent.

27 Now, having approached, the slaves of the household master said to him, ‘Lord, did you not sow good seed in the field *that is yours*? So then, from where does it have darnel?’

28 Now, he was saying to them, ‘An enemy – a man – did this.’

Now, the slaves said to him³⁶, ‘So then, do you desire that we, having gone off, gather them together³⁷?’

29 Now, he said³⁸, ‘No! Lest, while bringing the darnel together, you might root out the grain at the same time with them!

30 Leave both alone to grow together, even to³⁹ the harvest.

And, at *the* time of the harvest I shall say to the reapers, ‘Bring the darnel together first. And, bind them together into bundles to burn them up. Then, gather together the grain into the storehouse *that is mine*.’”

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὡμοιώθη ἡ βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

25 Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς. Καὶ ἔσπειρεν²⁹ ζιζάνια ἀνὰ μέσον τοῦ σίτου. Καὶ ἀπῆλθεν.

26 Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

27 Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; Πόθεν οὖν ἔχει ζιζάνια;

28 Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.

Οἱ δὲ δοῦλοι εἶπον αὐτῷ³⁰· Θέλεις οὖν ἀπελθόντες συλλέξωμεν³¹ αὐτά;

29 Ὁ δὲ ἔφη³²· Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον·

30 Ἄφετε συναυξάνεσθαι ἀμφοτέρα μέχρι³³ 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.

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35'), have ἔσπειρεν here instead of ἐπέσπειρεν.

³⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35'), have εἶπον αὐτῷ here instead of αὐτῷ λέγουσιν.

³¹ 80% of the Greek manuscripts, including the best line of transmission (f35'), have συλλέξωμεν (a future indicative verb) here instead of συλλέξομεν (an aorist subjunctive verb).

³² 98.5% of the Greek manuscripts, including the best line of transmission (f35'), have ἔφη (an aorist verb) here instead of φησιν (a present tense verb).

³³ 98.5% of the Greek manuscripts, including the best line of transmission (f35'), have μέχρι (serving as a preposition meaning 'even to') here instead of ἕως (a conjunction meaning 'until').

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35'), have 'sowed' here instead of 'sowed afterward'.

³⁵ 'darnel' – likely, this is a look-alike weed that grows in wheat fields.

³⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35'), have 'said to him' here instead of 'to him said' (with a different verb).

³⁷ 80% of the Greek manuscripts, including the best line of transmission (f35'), have 'shall we gather ... together' (a future indicative verb) here instead of 'should we gather ... together' (an aorist subjunctive verb).

³⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35'), have 'he said' (an aorist verb) here instead of 'he says' (a present tense verb).

³⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35'), have a preposition meaning 'even to' here instead a conjunction meaning 'until'.

JESUS TOLD A PARABLE

ABOUT THE GROWTH OF THE KINGDOM OF THE HEAVENS

31 He set another parable before them, saying:

“The Kingdom of the Heavens is similar to a seed of mustard 32 which, having taken, a man sowed in the field *that was his* which, on the one hand, it is smaller than all⁴⁶ the seeds; but, on the other hand, whenever it might grow, it is greater than all of the garden plants. And, it becomes a tree, with the result that the birds of the heaven come; and, they nest in the branches of it.

JESUS SPOKE A PARABLE ABOUT

THE Pervasiveness OF THE KINGDOM OF THE HEAVENS

33 He spoke another parable to them:

“The Kingdom of the Heavens is similar to yeast, which, having taken, a woman hid⁴⁷ in wheat meal – sata⁴⁸, three of *them*! – until *the* whole is leavened.”

JESUS FULFILLED PROPHECY BY SPEAKING IN PARABLES

34 The Jesus spoke these things – all of *them* – to the throngs. And, without a parable He was not⁴⁹ speaking to them, 35 in such a manner that the utterance by agency of the Prophet might be fulfilled, saying, “**In parables I shall open the mouth *that is Mine*. I shall discharge things having been lastingly hidden from the foundation of a Created Order**⁵⁰.”⁵¹

JESUS EXPLAINS THE PARABLE

ABOUT HYPOCRITS AMONG HIS DISCIPLES

36 Then, having dismissed the throngs, the Jesus⁵² went into the House.

And, the disciples *that were* His came to Him, saying, “Tell us clearly⁵³ the parable of the darnel of the field.”

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὅμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ ἀυξηθῇ μεῖζον **πάντων**⁴⁰ τῶν λαχάνων ἐστὶν. Καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὅμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ **ἐκρυψεν**⁴¹ εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐξυμώθη ὅλον.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις. Καὶ χωρὶς παραβολῆς **οὐκ**⁴² ἐλάλει αὐτοῖς· 35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου. Ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς **Κόσμου**⁴³.

36 Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν Οἰκίαν **ὁ Ἰησοῦς**⁴⁴. Καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· **Φράσον**⁴⁵ ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

⁴⁰ 30% of the Greek manuscripts, including the best line of transmission (f35), include πάντων here.

⁴¹ 85% of the Greek manuscripts, including the best line of transmission (f35'), have ἐκρυψεν here instead of ἐνέκρυψεν.

⁴² 98% of the Greek manuscripts, including the best line of transmission (f35'), have οὐκ here. instead of οὐδὲν.

⁴³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include Κόσμου here. On the basis of one manuscript (B) the NU omits it.

⁴⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include ὁ Ἰησοῦς as the subject of this sentence. On the basis of three manuscripts (X, B and D) the NU omits it.

⁴⁵ 99% of the Greek manuscripts, including the best line of transmission (f35'), have Φράσον here instead of Διασάφησον.

⁴⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'of all' here.

⁴⁷ 85% of the Greek manuscripts, including the best line of transmission (f35'), have 'hid' here instead of 'hid in' (which makes the following preposition redundant).

⁴⁸ 'sata' – a transliteration of the plural Greek noun σάτα, each of which is a dry measure of about 12 U.S. dry quarts.

⁴⁹ 95% of the Greek manuscripts, including the best line of transmission (f35'), have 'not' here instead of 'none'.

⁵⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'of a created order' here. On the basis of one manuscript (B) the NU omits it.

⁵¹ A reference to Psalm 78:2

⁵² 98% of the Greek manuscripts, including the best line of transmission (f35), include the words 'the Jesus' as the subject of this sentence. On the basis of three manuscripts (X, B and D) the NU omits them.

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35'), have 'tell clearly' here instead of another verb with the same root but with a prefix meaning practically the same thing - 'state plainly'.

³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν **αὐτοῖς**⁵⁴.

Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ Υἱὸς τοῦ Ἀνθρώπου.

³⁸ Ὁ δὲ ἀγρός ἐστὶν ὁ Κόσμος.

Τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ Υἱοὶ τῆς Βασιλείας.

Τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ Πονηροῦ.

³⁹ Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ Διάβολος.

Ὁ δὲ θερισμὸς συντέλεια **τοῦ**⁵⁵ αἰῶνός ἐστιν.

Οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.

⁴⁰ ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ **καίεται**⁵⁶, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος **τούτου**⁵⁷.

⁴¹ Ἀποστελεῖ ὁ Υἱὸς τοῦ Ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ. Καὶ συλλέξουσιν ἐκ τῆς Βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. ⁴² Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν Κάμινον τοῦ Πυρός. Ἐκεῖ ἔσται ὁ Κλαυθμὸς καὶ ὁ Βρυγμὸς τῶν ὀδόντων.

⁴³ Τότε οἱ δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος ἐν τῇ Βασιλείᾳ τοῦ Πατρὸς αὐτῶν.

Ὁ ἔχων ὦτα **ἀκούειν**⁵⁸ ἀκουέτω.

³⁷ The *Jesus*, responding, said to them⁵⁹:

➤ “The one who is sowing the good seed is the Son of the Man.

➤ ³⁸ The field is the *Created* Order.

➤ Now, as *for* the good seed, these are the Sons of the Kingdom.

➤ Now, the darnel are the sons of the Wicked *One*.

➤ ³⁹ Now, the enemy, the one who sowed them, is the Devil⁶⁰.

➤ Now, the harvest is the Consummation of the⁶¹ Age.

➤ Now, the harvesters are angels.

⁴⁰ So then, just as the darnel was brought together and with fire was burned⁶², in the same way it shall be at the consummation of the Age – *namely*, this Age⁶³.

⁴¹ The Son of the Man shall dispatch the angels *that are* His. And, they shall bring together out of the Kingdom *that is* His all the *spiritual* death-trappers and the ones who kept on doing the lawless *thing*. ⁴² And, they shall throw them into the Furnace of the Fire. There there shall be the Weeping and the Gnashing of the Teeth.

⁴³ Then, the righteous *ones* shall shine as the Sun in the Kingdom of the Father *that is* theirs.

Let the one who has ears to hear⁶⁴ hear.

⁵⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun αὐτοῖς here.

⁵⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῦ here.

⁵⁶ 90% of the Greek manuscripts, including the best line of transmission (f35'), have καίεται here instead of κατακαίεται.

⁵⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun τούτου here. On the basis of three manuscripts (X, B and D) the NU omits it.

⁵⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ἀκούειν here. On the basis of two manuscripts (X and B) the NU omits it.

⁵⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as 'to them' here.

⁶⁰ 'Devil' – This name is an old English transliteration of the Greek word Διάβολος and means 'slanderer'.

⁶¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁶² 90% of the Greek manuscripts, including the best line of transmission (f35'), have 'was burned' here instead of 'was burned up'.

⁶³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as 'namely, this age' here. On the basis of three manuscripts (X, B and D) the NU omits it.

⁶⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive 'to hear' here. On the basis of two manuscripts (X and B) the NU omits it.

JESUS TELLS TWO PARABLES ABOUT THE RESPONSE
OF HIS DISCIPLES TO THE VALUE OF HIS KINGDOM

⁴⁴ Πάλιν⁶⁵ ὁμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν ⁶⁶ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψεν. Καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ **πάντα ὅσα ἔχει πωλεῖ**⁶⁷. Καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

⁴⁵ Πάλιν ὁμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· ⁴⁶ **ὃς εὐρὼν** ἓνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν. Καὶ ἠγόρασεν αὐτόν.

⁴⁷ Πάλιν ὁμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ⁴⁸ ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν. Καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς **ἀγγεῖα**⁶⁸. Τὰ δὲ σαπρὰ ἔξω ἔβαλον.

⁴⁹ Οὕτως ἔσται ἐν τῇ Συντελείᾳ τοῦ Αἰῶνος. Ἐξελεύσονται οἱ ἄγγελοι. Καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων. ⁵⁰ Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν Κάμινον τοῦ Πυρός. Ἐκεῖ ἔσται ὁ Κλαυθμὸς καὶ ὁ Βρυγμὸς τῶν ὀδόντων.

⁵¹ **Λέγει αὐτοῖς ὁ Ἰησοῦς**,⁶⁹ Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί, **Κύριε**⁷⁰.

⁴⁴ Again,⁷¹ the Kingdom of the Heavens is similar to a treasure having been lastingly hidden in a⁷² field – which, having found, a man hid. And, springing from the joy *that is* his, he goes and sells all what he has. And, he buys the field – *namely*, that one.

⁴⁵ Again, the Kingdom of the Heavens is similar to a man – *that is*, a merchant – who is seeking beautiful pearls, ⁴⁶ who, having found⁷³ one very costly pearl, having gone away, lastingly sold all what he had. And, he bought it.

JESUS TELLS A PARABLE ABOUT
THE SEPARATION OF PEOPLE AT THE CONSUMMATION OF THE AGE

⁴⁷ Again, the Kingdom of the Heavens is similar to a large dragnet which has been cast into the sea and has gathered together every kind of sea creature, ⁴⁸ which, when it was filled, *was one* having been drawn up upon the beach. And, having sat down, they collect the good *ones* into buckets.

Now, they throw the bad *ones* out.

⁴⁹ In the same way it shall be in the Consummation of the Age. The angels shall go out. And, they shall separate the wicked *ones* from *the* midst of the righteous *ones*. ⁵⁰ And, they shall throw them into the Furnace of the Fire. There there shall be the Weeping and the Gnashing of the Teeth.

⁵¹ The Jesus says to them,⁷⁴ “Have you understood these *things* – *that is*, all of *them*?”

They are saying to Him, “Yes, Lord⁷⁵”

⁶⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the adverb Πάλιν here.

⁶⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τῷ here.

⁶⁷ 91.3% of the Greek manuscripts, including the best line of transmission (f35), have the word order πάντα ὅσα ἔχει πωλεῖ here. On the basis of 4.1% the NU has πωλεῖ πάντα ὅσα ἔχει.

⁶⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀγγεῖα here instead of ἄγγη.

⁶⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words Λέγει αὐτοῖς ὁ Ἰησοῦς here.

⁷⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include Κύριε here.

⁷¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘Again,’ here.

⁷² 30% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁷³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘who, having found,...’ here. On the basis of three manuscripts (X, B, and (D)) the NU have ‘Now, having found, ...’.

⁷⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘The Jesus says to them,’ here.

⁷⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘Lord’ here.

JESUS ILLUSTRATES THE BLESSING
THAT DISCIPLED SCRIBES MIGHT BE

⁵² Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν **Βασιλείαν**⁷⁶ τῶν Οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

⁵³ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

⁵⁴ Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε **ἐκπλήττεσθαι**⁷⁷ αὐτοὺς καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

⁵⁵ Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; **Οὐχί**⁷⁸ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ **Ἰωσήφ**⁷⁹ καὶ Σίμων καὶ Ἰούδας; ⁵⁶ Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; Πόθεν οὖν τούτῳ ταῦτα πάντα;

⁵⁷ Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι **αὐτοῦ**⁸⁰ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

⁵⁸ Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

⁵² Now, the Jesus said to them, “For this reason, every scribe, having been disciplined into the Kingdom⁸¹ of the Heavens, is similar to a man – *that is*, a master of a household – who is pulling out from the treasure *that is* his *fresh new things* and *venerable old things*.

JESUS IS REJECTED BY THE PEOPLE OF HIS HOMETOWN

⁵³ And, it came about, when the Jesus completed the parables – *that is*, these, He moved from there.

⁵⁴ And, having come into the hometown *that was* His, He taught them in the synagogue *that was* theirs, with the result that they were astounded and said, “From where is the wisdom – *that is*, this *wisdom* – and the miracles?

⁵⁵ Is this *One* not the son of the carpenter? Is not the mother *that is* His said to be Maria and the brothers *that are* His said to be Jacob⁸², and Joses⁸³, and Simon, and Judas? And, are not the sisters *that are* His all facing us?

So then, from where to this *are* these things – ALL of *them*?”

⁵⁷ And, they were caught in a deathtrap in connection with Him.

Now, the Jesus said to them, “A prophet is NOT without honor except in the hometown *that is* his⁸⁴ and in the home *that is* his!”

⁵⁸ And, there He did not do miracles – *that is*, many of *them* – on account of the unbelief *that was* theirs.

⁷⁶ 90% of the Greek manuscripts, including the best line of transmission (f35'), have εἰς τὴν βασιλείαν (a prepositional phrase) here instead of τῇ βασιλείᾳ (a dative noun of respect).

⁷⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐκπλήττεσθαι here instead of ἐκπλήσσεσθαι.

⁷⁸ 95% of the Greek manuscripts, including the best line of transmission (f35'), have Οὐχί here instead of an abbreviation Οὐχ.

⁷⁹ 90% of the Greek manuscripts, including the best line of transmission (f35'), have Ἰωσήφ here instead of Ἰωσήφ.

⁸⁰ 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here. On the basis of two manuscripts (B and D)) the NU omits it.

⁸¹ 90% of the Greek manuscripts, including the best line of transmission (f35'), have 'into the Kingdom' (a prepositional phrase) here instead of 'with respect to the Kingdom' (a dative noun of respect).

⁸² 'Jacob' – a transliteration of the name Ἰάκωβος.

⁸³ 90% of the Greek manuscripts, including the best line of transmission (f35'), have 'Joses' here instead of 'Joseph'.

⁸⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is his' here. On the basis of two manuscripts (B and D)) the NU omits it.