

KATA MATΘAION 23

f35

¹ Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ ² λέγων· Ἐπὶ τῆς **Μωσέως**¹ καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

³ Πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν **τηρεῖν**² **τηρεῖτε καὶ ποιεῖτε**³.

Κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε.

Λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

⁴ Δεσμεύουσιν **γὰρ**⁴ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων.

Τῷ δὲ δακτύλῳ⁵ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.

⁵ Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις·

Πλατύνουσιν **δὲ**⁶ τὰ φυλακτήρια αὐτῶν.

Καὶ μεγαλύνουσι τὰ κράσπεδα **τῶν ἱματίων αὐτῶν**⁷,

MATTHEW 23

NLET

JESUS INSTRUCTS HIS DISCIPLES TO DO AND KEEP
WHAT THE SCRIBES AND PHARISEES TEACH FROM MOSES
BUT NOT TO DO WHAT THEY DO

1 Then, the Jesus spoke to the throngs and to the disciples *that* were His, 2 saying, “Upon the seat of Moses⁸ the Scribes and the Pharisees have seated *themselves*.

3 So then, keep on keeping and keep on doing⁹ ALL THINGS, as much as if ever they might say to you to keep¹⁰.

Now, in accord with the deeds *that are theirs* do not keep on doing. For, they keep on speaking; and, they do not keep on doing.

4 For,¹¹ they are chaining *you with* burdens – heavy *ones* and grievous to bear; and, they lay them upon the shoulders of the people.

Now, with the finger¹² *that is theirs* they do not wish to remove them.

5 Now, they keep on doing all the deeds *that are theirs which* are calculated to be gazed at with wonder by the people.

Now, ¹³ they keep on widening the phylacteries¹⁴ *that are theirs*.

And, they keep on lengthening the tassels of the outer garments *that are theirs*¹⁵.

¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσέως here instead of Μωϋσέως.

² 97.4% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive τηρεῖν here.

³ 96.3% of the Greek manuscripts, including the best line of transmission (f35), have the word order τηρεῖτε (a present tense verb instead of an aorist verb) καὶ ποιεῖτε here instead of ποιήσατε καὶ τηρεῖτε.

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have γὰρ here instead of δὲ.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have Τῷ δὲ δακτύλῳ here instead of αὐτοὶ δὲ τῷ δακτύλῳ.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have δὲ here instead of γὰρ.

⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the phrase τῶν ἱματίων αὐτῶν here.

⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

⁹ 96.3% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘keep on keeping and keep on doing’ here instead of ‘do and keep on keeping’.

¹⁰ 97.4% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to keep’ here.

¹¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘For,’ here instead of ‘Now,’.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, with the finger’ here instead of ‘Now, they, for their part, with the finger’.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘For,’.

¹⁴ ‘phylacteries’ – Among the Jews phylacteries were small rolls of parchment with texts from the Law written on them, bound to the forehead by persons praying.

¹⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the phrase ‘of the outer garments that are theirs’ here.

⁶ Φιλοῦσι τε¹⁶

τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ
τὰς πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς ⁷ καὶ
τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ
καλεῖσθαι ὑπὸ τῶν ἀνθρώπων· Ῥαββί,
Ῥαββί¹⁷.

⁸ Ὑμεῖς δὲ μὴ κληθῆτε· **Ῥαββί**. Εἷς γάρ
ἐστιν ὑμῶν ὁ διδάσκαλος, ὁ **Χριστός**¹⁸.

Πάντες δὲ ὑμεῖς ἀδελφοί ἐστε·

⁹ Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς Γῆς.
Εἷς γάρ ἐστιν ὁ **πατὴρ ὑμῶν**¹⁹ ὁ ἐν τοῖς
οὐρανοῖς²⁰.

¹⁰ Μηδὲ κληθῆτε Καθηγηταί, **εἷς γάρ ἐστιν**
ὑμῶν ὁ καθηγητής²¹ ὁ Χριστός·

¹¹ Ὁ δὲ μείζων ὑμῶν **ἔστω**²² ὑμῶν διάκονος.

¹² Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται,
καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

¹³ Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ
Φαρισαῖοι. ὑποκριταί. ὅτι κατεσθίετε
τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει
μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε
περισσότερον κρίμα.²³

¹⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have τε here instead of δὲ.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), repeat the word Ῥαββί here.

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ὁ Χριστός here.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order ὁ πατὴρ ὑμῶν here instead of ὑμῶν ὁ πατήρ.

²⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have ὁ ἐν τοῖς οὐρανοῖς here instead of ὁ οὐράνιος.

²¹ 30% of the Greek manuscripts, including the best line of transmission (f35), have εἷς γὰρ ἐστιν ὑμῶν ὁ καθηγητής here instead of ὅτι καθηγητής ὑμῶν ἐστιν εἷς.

²² 25% of the Greek manuscripts, including the best line of transmission (f35), have ἔστω (an aorist imperative verb) here instead of ἔσται (a future verb).

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), include verse 13 here. On the basis of three manuscripts (X, B, and D) the NU omits the whole verse.

⁶ And,²⁴ they keep on loving

- the reclining places of honor at the meals, and
- the seats of honor in the synagogues, ⁷ and

- the salutations in the market places, and
- to be called by the people, ‘Rabbi’²⁵! Rabbi!²⁶.

JESUS TEACHES HIS DISCIPLES NOT

TO LIFT THEMSELVES HIGHER THAN OTHERS WITH TITLES

⁸ Now, you, *for your parts*, do not even begin to be called ‘Rabbi’! For, One is the teacher *that is YOURS* – the Anointed One²⁷. Now, all of you, *for your parts*, are BROTHERS.

⁹ And, do not even begin to call *anyone* among you on the Earth ‘Father’! For, one is the Father *that is yours*²⁸, *namely*, the One in the Heavens²⁹.

¹⁰ Nor, even begin to be called ‘Guides’! For, One is the Guide *that is YOURS*³⁰ – the Anointed One.

¹¹ Now, let the greater among you be³¹ a servant *that is YOURS*.

¹² Now, anyone who shall lift himself higher shall be lowered. And, anyone who might lower himself shall be lifted higher.

JESUS PRONOUNCES EIGHT WOES

UPON THE SCRIBES AND PHARISEES

THE FIRST WOE

¹³ Woe to you, Scribes and Pharisees! Hypocrits! Because, you – *as animals of prey* – keep on devouring the houses of the widows, even while being ones who are offering kindly, long prayers. For this reason you shall receive extraordinary condemnation!³²

²⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here instead of ‘Now,’.

²⁵ ‘Rabbi’ is the transliteration of a Hebrew word which means ‘teacher’.

²⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), repeat the word ‘Rabbi’ here.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Anointed One’ here.

²⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order translated as ‘the Father *that is yours*’ here instead of ‘yours the Father’.

²⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the One in the Heavens’ here instead of ‘the heavenly One’.

³⁰ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘For, One is the Guide *that is YOURS*’ here instead of ‘Because, a guide of you is One’.

³¹ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘let ... be’ (an aorist, imperative verb) here instead of ‘shall be’ (a future, indicative verb).

³² 98% of the Greek manuscripts, including the best line of transmission (f35), include verse 13 here. On the basis of three manuscripts (X, B, and D) the NU omits the whole verse.

THE SECOND WOE

¹⁴ Οὐαὶ ³³ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι. Ὑποκριταί. Ὅτι κλείετε τὴν Βασιλείαν τῶν Οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων. Ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

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 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες· Ὅς ἂν ὁμόση ἐν τῷ Ναῷ, οὐδὲν ἐστίν. Ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ Ναοῦ ὀφείλει.

¹⁷ Μωροὶ καὶ τυφλοί. Τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ Ναὸς ὁ ἁγιάζων³⁴ τὸν χρυσόν;

¹⁸ Καί· Ὅς ἐὰν³⁵ ὁμόση ἐν τῷ Θυσιαστηρίῳ, οὐδὲν ἐστίν. Ὅς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

¹⁹ Μωροὶ καὶ³⁶ τυφλοί. Τί γὰρ μείζων, τὸ δῶρον ἢ τὸ Θυσιαστήριον τὸ ἁγιάζων τὸ δῶρον;

²⁰ Ὁ οὖν ὁμόσας ἐν τῷ Θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ.

²¹ Καὶ ὁ ὁμόσας ἐν τῷ Ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι³⁷ αὐτόν·

¹⁴ ³⁸ Woe to you, Scribes and Pharisees! Hypocrits! Because, you keep on shutting out the Kingdom of the Heavens from *being* in front of the people. For, You, *for your parts*, are not entering; nor, are you allowing the ones who are entering to enter!

THE THIRD WOE

¹⁵ Woe to you, Scribes and Pharisees! Hypocrits! Because, you go around the Sea and the dry land to make one proselyte. And, whenever *it* might come to be, you make him a son of Gehenna³⁹ twice as much as yourselves!

THE FOURTH WOE

¹⁶ Woe to you, guides – *that is*, blind *ones*, the ones who are saying, ‘Whoever might swear in reference to the Temple, it is nothing. But, whoever might swear in reference to the gold of the Temple, he is obligated.’

¹⁷ Moronic *ones* and blind *ones*! For, which is greater – the gold or the Sanctuary which keeps on sanctifying⁴⁰ ⁴¹ the gold?

¹⁸ And, *you are ones who are saying*, ‘Who, if ever⁴² he might swear in reference to the Altar, it is nothing. But, whoever might swear in reference to the offering – *that is*, the *one* upon it – is obligated.’

¹⁹ Moronic *ones* and⁴³ blind *ones*! For, which is greater – the offering or the Altar – *that is*, the *altar which* keeps on sanctifying the offering?

²⁰ So then, the one who swears in reference to the Altar swears in reference to it and in reference to all the things upon it.

²¹ And, the one who swears in reference to the Temple swears in reference to it and in reference to the One Who inhabited⁴⁴ it.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction δὲ here.

³⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ἁγιάζων (a present participle) here instead of ἁγιάσας (an aorist participle).

³⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have ἐὰν here instead of ἂν.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words Μωροὶ καὶ here again.

³⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have κατοικήσαντι (an aorist participle) here instead of κατοικοῦντι (an present participle).

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘Now,’ or ‘But’ here.

³⁹ ‘Gehenna’ – a valley southeast of Jerusalem that was turned into a garbage dump where fires burned garbage and carcasses were eaten by maggots after this valley had been used for pagan worship which involved the sacrifice of babies to Molech. It is a graphic, repulsive image of the fiery destination for the ungodly.

⁴⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘keeps on sanctifying’ (a present participle) here instead of ‘sanctified’ (an aorist participle).

⁴¹ ‘sanctifying’ – meaning ‘the setting of something or someone apart from others for the purposes of God’

⁴² 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

⁴³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Moronic ones and’ here again.

⁴⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the one who inhabited’ (a aorist participle) here instead of ‘the one who inhabits’ (an present participle).

²² Καὶ ὁ ὁμόσας ἐν τῷ Οὐρανῷ ὁμνῶν ἐν τῷ
Θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ Καθημένῳ
ἐπάνω αὐτοῦ.

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
τὸν Ἔλεον⁴⁵ καὶ
τὴν Πίστιν.
Ταῦτα ⁴⁶ ἔδει ποιῆσαι, κἀκεῖνα
μὴ ἀφίεναι.

²⁴ Ὁδηγοὶ τυφλοί. Οἱ διυλίζοντες τὸν
κὼνῶπα τὴν δὲ κάμηλον καταπίνοντες.

²⁵ Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι
ὑποκριταί. Ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ
ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ
γέμουσιν ἐξ ἀρπαγῆς καὶ **ἀδικίας**⁴⁷.

²⁶ Φαρισαῖε. Τυφλέ. Καθάρισον πρῶτον
τὸ ἐντὸς τοῦ ποτηρίου **καὶ τῆς παροψίδος**⁴⁸,
ἵνα γένηται καὶ τὸ ἐκτὸς **αὐτῶν**⁴⁹ καθαρόν.

²⁷ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Ἑποκριταί! Ὅτι παρομοιάζετε τάφοις
κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται
ώραιοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν
καὶ πάσης ἀκαθαρσίας.

²² And, the one who swears in reference to the Heaven swears
in reference to the Throne of the God and in reference to the One
Who sits upon it!

THE FIFTH WOE

²³ Woe to you, Scribes and Pharisees! Hypocrits! Because,
you tithe –

- the green mint, and
- the dill, and
- the cumin;

and, you have neglected the heavier *things* of the Law –

- the Judgement, and
- the Mercy⁵⁰, and
- the Faith.

⁵¹ It is necessary to observe these things and not to neglect
those things.

²⁴ Guides – blind *ones*! The ones who are straining out the
gnat, but ones who are gulping down the CAMEL!

THE SIXTH WOE

²⁵ Woe to you, Scribes and Pharisees! Hypocrits! Because,
you keep cleansing the outside of the wine-cup and the meat
platter, but from inside they are full of robbery and
unrighteousness⁵².

²⁶ Pharisee! Blind *one*! Cleanse first the inside of the
wine-cup and of the meat platter⁵³, in order that the outside of
them⁵⁴ might also come to be clean.

THE SEVENTH WOE

²⁷ Woe to you, Scribes and Pharisees! Hypocrits! Because
you are like tombs having been lastingly plastered with lime,
which *tombs* from the outside, on the one hand, appear to be
beautiful, *but*, on the other hand, are full of bones of dead *ones*
and nothing but uncleanness.

⁴⁵ 97% of the Greek manuscripts, including the best
line of transmission (f35), have τὸν ἔλεον (a
grammatically correct accusative noun phrase) here
instead of τὸ ἔλεος (a grammatically incorrect
nominative noun phrase).

⁴⁶ 95% of the Greek manuscripts, including the best
line of transmission (f35), do not include the
conjunction δὲ here.

⁴⁷ 93% of the Greek manuscripts, including the best
line of transmission (f35), have ἀδικίας here instead of
ἀκρασίας.

⁴⁸ 99% of the Greek manuscripts, including the best
line of transmission (f35), include the words καὶ τῆς
παροψίδος here.

⁴⁹ 97% of the Greek manuscripts, including the best
line of transmission (f35), have αὐτῶν here instead of
αὐτοῦ.

⁵⁰ 97% of the Greek manuscripts, including the best line of transmission (f35),
have the correct accusative case for this noun phrase 'the mercy' which is a
direct object.

⁵¹ 95% of the Greek manuscripts, including the best line of transmission (f35),
do not include the conjunction 'Now,' here.

⁵² 93% of the Greek manuscripts, including the best line of transmission (f35),
have 'unrighteousness' here instead of 'lack of self-control'.

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35),
include the words 'and of the meat platter' here.

⁵⁴ 97% of the Greek manuscripts, including the best line of transmission (f35),
have 'of them' here instead of 'of it'.

²⁸ Οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι. Ἔσωθεν δέ **μεστοὶ ἐστε**⁵⁵ ὑποκρίσεως καὶ ἀνομίας.

²⁹ Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι. Ὑποκριταί. Ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν Προφητῶν. Καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων. ³⁰ Καὶ λέγετε· Εἰ **ἤμεν**⁵⁶ ἐν ταῖς ἡμέραις τῶν Πατέρων ἡμῶν, οὐκ ἂν **ἤμεν**⁵⁷ **κοινωνοὶ αὐτῶν**⁵⁸ ἐν τῷ αἵματι τῶν Προφητῶν·

³¹ ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς Προφῆτας.

³² Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

³³ Ὅφεις. Γεννήματα ἐχιδνῶν. Πῶς φύγητε ἀπὸ τῆς Κρίσεως τῆς Γέεννης;

³⁴ Διὰ τοῦτο ἰδοὺ. Ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς.

Καὶ⁵⁹ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε.

Καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν.

Καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

28 In the same way, also you, *for your parts*, on the one hand, from the outside appear to be righteous to the people. On the other hand, from within you are full of hypocrisy and lawlessness.

THE EIGHTH WOE

29 Woe to you, Scribes and Pharisees! Hypocrits! Because, you keep on building the tombs of the Prophets. And, you keep on adorning the monuments of the righteous *ones*. 30 And, you keep on saying, 'If we should be existing⁶⁰ in the days of the Fathers *that are* ours, we never should be⁶¹ partakers with them in the blood of the Prophets.

31 And so, you keep on bearing witness to yourselves that you are sons of the ones who murdered the Prophets.

32 And, you, *for your parts*, have filled up the measure belonging to the *forefathers that are* yours.

33 Serpents! Generation of vipers! How *in the world* might you escape from the Judgment, *namely*, the Gehenna⁶²?!

34 For this reason, look! I, *for My part*, keep on sending to you prophets, and wise men, and scribes.

- And,⁶³ *some* from among them you shall kill and shall crucify;
- and, *some* from among them you shall flog in the synagogues *that are* yours;
- and, you shall pursue *them* from city to city;

⁵⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order μεστοὶ ἐστε here instead of ἐστε μεστοὶ.

⁵⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have ἤμεν (a present subjunctive verb) here instead of ἤμεθα (an imperfect verb).

⁵⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ἤμεν (a present subjunctive verb) here instead of ἤμεθα (an imperfect verb).

⁵⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order κοινωνοὶ αὐτῶν here instead of αὐτῶν κοινωνοὶ.

⁵⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction Καὶ here again.

⁶⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'might be existing' (a present, subjunctive verb) here instead of 'were existing' (an imperfect verb).

⁶¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'would be' (a present, subjunctive verb) here instead of 'were being' (an imperfect verb).

⁶² 'Gehenna' – a valley southeast of Jerusalem that was turned into a garbage dump where fires burned garbage and carcasses were eaten by maggots after this valley had been used for pagan worship which involved the sacrifice of babies to Molech. It is a graphic, repulsive image of the fiery destination for the ungodly.

⁶³ 94% of the Greek manuscripts, including the best line of transmission (f35), include the word 'And,' here again.

³⁵ ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον⁶⁴ ἐπὶ τῆς Γῆς ἀπὸ τοῦ αἵματος Ἀβελ⁶⁵ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ Ναοῦ καὶ τοῦ Θυσιαστηρίου.

³⁶ Ἀμὴν λέγω ὑμῖν, ὅτι ἤξει πάντα ταῦτα⁶⁶ ἐπὶ τὴν Γενεὰν ταύτην.

³⁷ Ἱερουσαλὴμ. Ἱερουσαλὴμ.

ἡ ἀποκτείνουσα⁶⁷ τοὺς Προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν— ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει⁶⁸ τὰ νοσσία ἐαυτῆς⁶⁹ ὑπὸ τὰς πτέρυγας. Καὶ οὐκ ἠθελήσατε.

³⁸ Ἰδοὺ. Ἀφίεται ὑμῖν ὁ οἶκος

ὑμῶν ἔρημος.

³⁹ Λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

35 so that upon you should come all blood – *that is*, righteous blood being poured out upon the Earth – from the blood of Abel⁷⁰, the righteous one, until the blood of Zacharias, son of Berechiah, whom you murdered between the Sanctuary and the Altar.

36 Assuredly I say to you that⁷¹ all these *things*⁷² shall come upon the Generation – *that is*, this one.

JESUS MOURNS OVER JERUSALEM

37 Jerusalem! Jerusalem! The *city* which keeps on killing the Prophets and keeps on stoning the ones who have been lastingly commissioned to her! How many times I desired to gather together the children *that are* yours, the way a bird gathers together the chicks *that are* her own⁷³ under the wings! And, you did NOT want *it*!

38 Look! The house *that is* yours is being left desolate!

39 For, I say to you, you shall by no means *really* see Me until which *time* you might ever say, '**One Who is being blessed is 'the One Who is Coming' in connection with a name – that is, YaHWeH**^{74†, 75}'

⁶⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐκχυνόμενον here instead of ἐκχυννόμενον.

⁶⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling (pointing) Ἀβελ here instead of Ἀβελ.

⁶⁶ 65% of the Greek manuscripts, including the best line of transmission (f35), have the word order πάντα ταῦτα here instead of ταῦτα πάντα.

⁶⁷ 87% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀποκτείνουσα here instead of ἀποκτείνουσα.

⁶⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ὄρνις ἐπισυνάγει here instead of ὄρνις ἐπισυνάγει.

⁶⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ἐαυτῆς here instead of αὐτῆς.

⁷⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Abel' here instead of 'Habel'.

⁷¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the word 'that' here.

⁷² 65% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'all these things' here instead of 'these things all'.

⁷³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have a reflexive pronoun translated here as 'that are her own' here instead of a pronoun translated as 'that are hers'.

⁷⁴ 'Yahweh' – the transliteration of the Hebrew proper noun יהוה which actually appears in Psalm 118:26. Often the New Testament writers used the unarticulated Greek word for 'Lord' (Κυρίου here) to indicate this great name for God, especially in quotations of Old Testament prophecies, such as here.

⁷⁵ A reference to Psalm 118:26, one of the Psalms that the Jewish pilgrims sang as they travelled to this Feast. The pilgrims had welcomed Jesus into Jerusalem with these words early in this week. The Scribes and Pharisees did not join them at that time.