

KATA MATΘAION 24

f35

¹ Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ Ἱεροῦ¹.

Καὶ προσῆλθον αὐτῷ² οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ Ἱεροῦ.

² Ὁ δὲ Ἰησοῦς³ εἶπεν αὐτοῖς· Οὐ βλέπετε **πάντα ταῦτα**⁴; Ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

³ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἑλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· Εἰπὸν ἡμῖν

Πότε ταῦτα ἔσται. Καὶ

Τί τὸ σημεῖον τῆς σῆς Παρουσίας καὶ τῆς⁵ Συντελείας τοῦ Αἰῶνος.

⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·

⁵ Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγὼ Εἰμι. ὁ Χριστός. Καὶ πολλοὺς πλανήσουσιν.

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐπορεύετο ἀπὸ τοῦ ἱεροῦ *here instead of* ἀπὸ τοῦ ἱεροῦ ἐπορεύετο.

² 25% of the Greek manuscripts, including the best line of transmission (f35), include the direct object αὐτῷ *here*.

³ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have the name Ἰησοῦς *here instead of* the participle ἀποκριθεὶς *here*.

⁴ 75% of the Greek manuscripts, including the best line of transmission (f35), have the word order πάντα ταῦτα *here instead of* ταῦτα πάντα.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῆς *here*.

MATTHEW 24

NLET

JESUS' COMMENT ABOUT THE STONES OF THE TEMPLE BUILDINGS
AROUSES QUESTIONS.

1 And, having gone out, the Jesus was going away from the Temple⁶.

And, the disciples *that were* His approached Him⁷ to point out to Him the buildings of the Temple.

2 Now, the Jesus⁸ said to them, "Do you not see all these *things*⁹? Assuredly, I say to you, a stone shall by no means be left here upon another stone which shall not be taken down!"

3 Now, while He was sitting on the Mount of the Olive *Trees*, the disciples approached Him privately, saying, "Tell us:

➤ When shall these things be? And,

➤ What shall be the sign of the Arrival that is YOURS and of the¹⁰ Consummation of the Age?"

JESUS PROPHECIES THE COMING OF FALSE MESSIAHS
AND THE JEWISH WARS AGAINST ROME (66-73 A.D.)

4 And, responding, the Jesus said to them, "See to it that no one leads you astray!

5 For, many shall come with reference to the Name that is Mine, saying, 'I, *for my part*, am the Anointed *One*!' And, many shall be lead astray.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'was going away from the Temple' *here instead of* 'from the Temple was going away'.

⁷ 25% of the Greek manuscripts, including the best line of transmission (f35), include the direct object 'Him' *here*.

⁸ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have the name Jesus *here instead of* the participle 'responding,' *here*.

⁹ 75% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'all these things' *here instead of* 'these things all'.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' *here*.

⁶ **Μελήσετε**¹¹ δὲ ἀκούειν πολέμους καὶ ἀκοᾶς πολέμων. Ὅρατε. Μὴ θροεῖσθε. Δεῖ γὰρ **πάντα**¹² γενέσθαι. Ἀλλ' οὐπω ἐστὶν τὸ τέλος.

⁷ Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν.

Καὶ ἔσονται

λιμοὶ καὶ

λοιμοὶ¹³ καὶ

σεισμοὶ

κατὰ τόπους.

⁸ Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

⁹ Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν. Καὶ ἀποκτενοῦσιν ὑμᾶς. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν Ἐθνῶν διὰ τὸ ὄνομά μου.

¹⁰ Καὶ τότε σκανδαλισθήσονται πολλοὶ.

Καὶ ἀλλήλους παραδώσουσιν.

Καὶ μισήσουσιν ἀλλήλους.

¹¹ Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται.

Καὶ πλανήσουσιν πολλοὺς.

¹² Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν

ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

¹³ Ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

¹⁴ Καὶ κηρυχθήσεται τοῦτο τὸ Εὐαγγέλιον τῆς Βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν. Καὶ τότε ἔξει τὸ Τέλος.

⁶ Now, you are about to hear of wars and rumors of war. Keep on observing! Stop being stirred up! It is necessary that all *things*¹⁴ come about. However, not yet is the End!

JESUS PROPHECIES THINGS THAT SHALL FOLLOW

THESE FALSE MESSIAHS AND JEWISH WARS UNTIL THE END

⁷ For, an ethnicity shall be raised up against an ethnicity and a kingdom against a kingdom.

And, *there* shall be

- famines, and
 - plagues,¹⁵ and
 - earthquakes
- in various places.

⁸ Now, these things are a beginning of birth pangs.

⁹ Then, they shall hand you over to tribulation. And, they shall kill you. And, you shall be ones who are being hated by all of the Ethnicities on account of the Name *that is* Mine.

¹⁰ And then, many shall be caught in a deathtrap.

And, they shall hand one another over.

And, they shall hate one another.

¹¹ And, many false prophets shall be raised up. And, they shall lead many astray.

¹² And, because lawlessness has been increased, the love of the many shall be snuffed out.

¹³ Now, *as for* the one who has remained firm to a consummation, this *one* shall be saved.

¹⁴ And, this, *that is* the Excellent Announcement of the Kingdom, shall be heralded in all the inhabited world for a testimony to all the Ethnicities.

And, then the End shall come!"

¹¹ 25% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **Μελήσετε** here instead of *Μελλήσετε*.

¹² 94.2% of the Greek manuscripts, including the best line of transmission (f35), include **πάντα** here. On the basis of 1% the NU omit it.

¹³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include **καὶ λοιμοὶ** here.

¹⁴ 94.2% of the Greek manuscripts, including the best line of transmission (f35), include 'all things' here. On the basis of 1% the NU omit it.

¹⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include 'and plagues,' here.

JESUS BEGINS TO ANSWER THE QUESTION ABOUT THE DESTRUCTION
OF THE TEMPLE, PROPHECYING THE FIRST¹⁹ OF ACTUALLY TWO²⁰
SIGNS THAT WOULD OCCUR
BEFORE THE LEVELING OF THE TEMPLE
AND THE DESTRUCTION OF JERUSALEM

¹⁵ Ὄταν οὖν ἴδητε τὸ Βδέλυγμα τῆς Ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ Προφήτου ἐστὼς¹⁶ ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω, ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ¹⁷ τὰ ὄρη.

¹⁷ Ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω¹⁸ ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ.

¹⁸ Καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

¹⁹ Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

²⁰ Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ Σαββάτῳ.

²¹ Ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς Κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.

²² Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ.

Διὰ δὲ τοὺς Ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

²³ Τότε ἐάν τις ὑμῖν εἴπῃ· Ἴδου ὧδε ὁ χριστός, ἢ· Ὡδε, μὴ πιστεύσητε.

¹⁵ So then, whenever you should see **‘the Abomination of the Desolation’**²¹ – namely, the utterance by agency of Daniel the Prophet – having lastingly stood in a place – *that is*, a holy *place* (let the one who is reading be thinking *it* through), ¹⁶ then let the *ones* in the *region* of Judea flee as far as ‘the hills’²².

¹⁷ Let the *one* upon the housetop not stop going down²³ to take the *things* from the house *that is* his.

¹⁸ And, let the *one* in the field not turn back to take up and bring along the outer garment *that is* his.²⁴

¹⁹ Now, woe to the *women* having a *baby* in belly and the *women* who are nursing in those – *that is*, the days!

²⁰ Now, keep on offering prayer that the flight *that is* yours might not come about in winter nor on a Sabbath.

²¹ For, then tribulation – *that is*, a great *tribulation* – shall be, such as has not lastingly come about from a beginning of *the Created Order* until now, nor might it ever come to be *afterward*.

²² And, if the days – *that is*, those *days* – shall not be shortened, all flesh shall not ever be saved.

Now, on account of the Elect *ones* the days – *that is*, those *days* – shall be shortened.

²³ Then, if ever any might say to you, ‘Look! Here *is* the Anointed *One!*’ or, ‘Here *He is!*’, do not even begin to believe *him!*

¹⁹ The first sign of the impending destruction of the Temple (and Jerusalem) was the slaughter of 8,500 Jews by a faction of Idumean Jews in the Temple.

²⁰ Matthew and Mark do not record the second sign – *that is*, the siege of Jerusalem – which was executed by the Roman army under Titus, beginning at Passover of 70 A.D. See Luke 21:20.

²¹ Daniel prophesied two abominations which would desolate the Temple, one in Daniel 11:31 and one in Daniel 9:27. Both turned out to be ungodly sacrifices in the Temple – a pig was sacrificed in the Temple by Antiochus IV Epiphanes (175-164 B.C.); and, later, Jewish people were slaughtered in the Temple by Pompeii in 64 B.C..

²² ‘the hills’ – The Greek word here can be translated as either ‘hills’ or ‘mountains’. Jesus did not identify which ‘hills’ these were at this time. Nonetheless, the Christians were enabled to follow this bidding of Jesus. Eusebius 3, 5 reports that the congregation in Jerusalem, following a revelation received by reliable men before the war against Rome, migrated to Pella in Perea, located in the eastern foothills of the Jordan valley. As far as one can judge, this must have been done at the very time when the Jewish Idumean faction in the city were making an abomination of the Temple.

²³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘not stop going down’ (a present, imperative verb) here instead of ‘do not go down’ (an aorist, imperative verb).

²⁴ Utmost haste to get out of the city and avoiding coming into the city were urgent because, immediately after the Idumeans slaughtered thousands of fellow Jews in the Temple, they posted men at the gates of Jerusalem who were ordered to kill anyone who was trying to leave the city AND anyone who was trying to enter the city.

¹⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐστὼς here instead of ἐστὸς.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἐπὶ here instead of εἰς. The meanings can be similar, depending on context.

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have μὴ καταβαινέτω (a present, imperative verb) here instead of μὴ καταβάτω (an aorist, imperative verb).

JESUS DESCRIBES HOW DIFFERENT HIS COMING SHALL BE
FROM THE COMING OF FALSE PROPHETS

²⁴ Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται. Καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι εἰ δυνατόν καὶ τοὺς Ἐκλεκτούς.

²⁵ Ἴδου. Προεῖρηκα ὑμῖν.

²⁶ Ἐὰν οὖν εἴπωσιν ὑμῖν· Ἴδου ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· Ἴδου ἐν τοῖς ταμείοις, μὴ πιστεύσητε.

²⁷ Ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ²⁵ ἡ Παρουσία τοῦ Υἱοῦ τοῦ Ἀνθρώπου·

²⁸ Ὅπου γὰρ²⁶ ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

²⁹ Εὐθέως δὲ μετὰ τὴν Θλίψιν τῶν ἡμερῶν ἐκείνων

ὁ ἥλιος σκοτισθήσεται. Καὶ ἡ Σελήνη οὐ δώσει τὸ φέγγος αὐτῆς. Καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ Οὐρανοῦ. Καὶ

αἱ δυνάμεις τῶν Οὐρανῶν σαλευθήσονται.

³⁰ Καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ Ἀνθρώπου ἐν τῷ²⁷ Οὐρανῷ.

Καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς Γῆς. Καὶ ὄψονται τὸν Υἱὸν τοῦ Ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ Οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

³¹ Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς²⁸ μεγάλης. Καὶ ἐπισυνάξουσιν τοὺς Ἐκλεκτούς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως²⁹ ἄκρων αὐτῶν.

²⁴ For, false anointed *ones* and false prophets shall be raised up. And, they shall do signs – *that is*, great ones – and wonders with the intent, if possible, to lead even the Elect astray.

²⁵ Look! I have told you in advance!

²⁶ So then, if ever they might say to you, 'Look! He is in the desolate place!', do not even begin to go out; *or, might say*, 'Look! He is in the storerooms!', do not even begin to believe it!

²⁷ For, just as the lightning comes out from the quarter of sun-rising and shows itself as far as the quarter of sun-setting, in the same manner also³⁰ the Arrival of the Son of the Man shall be.

²⁸ For,³¹ where if ever the carcass might be, there the eagles shall be drawn together.

²⁹ Now, immediately after the Tribulation of the days – *that is*, those days –

- the Sun shall be darkened. And,
- the Moon shall not give the moon-light *that is* its. And,
- the stars shall be made to fall from the Heaven. And,
- all the powers of the Heavens shall be shaken.

³⁰ And, then the divine Sign of the Son of the Man shall appear in the³² Heaven.

And, then all the tribes of the Earth shall beat themselves with grief.

And, they shall see for themselves the Son of the Man coming upon the clouds of the Heaven with power and glory – much of *them!*

³¹ And, He shall dispatch the angels *that are* His with a trumpet sound³³ – a great *sound*.

And, they shall gather together the Elect *that are* His from the four quarters – from a farthest point of heavens to a³⁴ farthest point of them.

²⁵ 50% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γὰρ here.

²⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῷ here.

²⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include φωνῆς here.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τῶν here.

³⁰ 50% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For,' here.

³² 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'sound' here.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

JESUS TELLS THE PARABLE OF THE FIG TREE

32 Now, from the fig tree learn the parable: Whenever already the branch that is hers might come to be soft to the touch and the foliage grows out, you are coming to know for yourselves⁴³ that the summer fruit is NEAR.

33 In the same way also you, *for your parts*, whenever you might see these things – that is, ALL of them⁴⁴, you keep on coming to know that He is NEAR – behind a door!

JESUS ASSURES HIS DISCIPLES

THAT THEIR ETHNICITY AND HIS WORD SHALL CONTINUE TO THE END

34 Assuredly I say to you, ⁴⁵ the generation⁴⁶ – that is, this one – shall by no means pass away until all these things should come about.

35 The Heaven and the Earth shall pass away⁴⁷; but, the Word *that is Mine* shall by no means pass away.

JESUS DECLARES THAT NO ONE KNOWS

THE DAY OR HOUR OF HIS COMING

36 Now, concerning the Day - namely, that *Day* – and hour, no one knows; neither do the heavenly messengers of the Heavens,⁴⁸ except the Father Who is Mine⁴⁹ only.

JESUS DESCRIBES HOW THE SITUATION BEFORE THE FLOOD

AND THE SITUATION BEFORE HIS RETURN SHALL BE SIMILAR

37 Now,⁵⁰ just as the days of the Noah, in the same way also⁵¹ shall the Arrival of the Son of the Man be.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, **γινώσκεται**³⁵ ὅτι ἐγγὺς τὸ θέρος·

33 Οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα πάντα³⁶, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

34 Ἀμὴν λέγω ὑμῖν ³⁷ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

35 Ὁ Οὐρανὸς καὶ ἡ Γῆ **παρελεύσονται**³⁸, οἱ δὲ Λόγοι μου οὐ μὴ παρέλθωσιν.

36 Περὶ δὲ τῆς Ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν Οὐρανῶν,³⁹ εἰ μὴ ὁ Πατὴρ **μου**⁴⁰ μόνος.

37 Ὡσπερ **δὲ**⁴¹ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται **καὶ**⁴² ἡ Παρουσία τοῦ Υἱοῦ τοῦ Ἀνθρώπου·

³⁵ 25% of the Greek manuscripts, including the best line of transmission (f35), have γινώσκεται (a present, middle voice verb) here instead of γινώσκετε (a present, active voice verb).

³⁶ 65% of the Greek manuscripts, including the best line of transmission (f35), have the word order ταῦτα πάντα here instead of πάντα ταῦτα.

³⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include ὅτι here.

³⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have παρελεύσονται (a future, middle, plural verb) here instead of παρελεύσεται (a future, middle, singular verb).

³⁹ 94.2% of the Greek manuscripts, including the best line of transmission (f35), do not include the words οὐδὲ ὁ υἱός here.

⁴⁰ 92% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun μου here.

⁴¹ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction δὲ here instead of γάρ.

⁴² 99% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

⁴³ 25% of the Greek manuscripts, including the best line of transmission (f35), have 'you are coming to know for yourselves' (a present, middle voice verb) here instead of have 'you are coming to know' (a present, active voice verb).

⁴⁴ 65% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'these things – that is, all of them' here instead of 'all these things'.

⁴⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include 'that' here.

⁴⁶ 'generation' – that is, the Jewish ethnicity which was 'generated' from Abraham.

⁴⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'shall pass away' (a future, middle, plural verb) here instead of 'shall pass away' (a future, middle, singular verb). Note: this sentence has a plural subject.

⁴⁸ 94.2% of the Greek manuscripts, including the best line of transmission (f35), do not include the words 'nor, does the Son' here.

⁴⁹ 92% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is Mine' here.

⁵⁰ 99.7% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here instead of 'For,'.

⁵¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

³⁸ Ὡσπερ⁵² γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς
πρὸ τοῦ Κατακλυσμοῦ
τρώγοντες καὶ
πίνοντες,
γαμοῦντες καὶ
ἐκγαμίζοντες⁵³,
ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν
Κιβωτόν.

³⁹ Καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ
Κατακλυσμός. Καὶ ἦρεν ἅπαντας.
Οὕτως ἔσται καὶ ἡ Παρουσία τοῦ Υἱοῦ τοῦ
Ἀνθρώπου.

⁴⁰ Τότε δύο ἔσονται ἐν τῷ ἀγρῷ. Ὁ⁵⁴ εἰς
παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται.

⁴¹ Δύο ἀλήθουσαι ἐν τῷ μύλῳ⁵⁵. Μία
παραλαμβάνεται καὶ μία ἀφίεται.

⁴² Γρηγορεῖτε οὖν. Ὅτι οὐκ οἴδατε
ποιὰ ὥρα⁵⁶ ὁ Κύριος ὑμῶν ἔρχεται.

⁴³ Ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ
οἰκοδεσπότης ποία φυλακὴ ὁ κλέπτῃς
ἔρχεται, ἐγρηγόρησεν ἂν. Καὶ οὐκ ἂν
εἴασεν διορύγῃ⁵⁷ τὴν οἰκίαν αὐτοῦ.

³⁸ For, just as⁵⁸ in the days – *that is*,⁵⁹ the days before the
Cataclysm – they were

- ones who were eating, and
 - ones who were drinking,
 - ones who were marrying, and
 - ones were giving *their daughters* in marriage⁶⁰,
- until the day Noah entered into the Ark.

³⁹ And, they did not come to know until the Cataclysm came.
And, it lifted and took away all together.

In the same way also the Arrival of the Son of the Man shall be.

⁴⁰ Then, two shall be in the field. The⁶¹ one is being taken up;
and, the one is being sent away.

⁴¹ Two *women* are grinding in the millhouse⁶². One is being
taken up; and, one is being sent away.

JESUS URGES HIS DISCIPLES

TO BECOME FULLY AWAKE AND PREPARED

⁴² So then, become fully awake. Because, you do not know at
what hour⁶³ the Lord *Who is yours* is coming.

⁴³ Now, you know THIS – that, if the head of the household had
lastingly known at what watch the thief comes, he would have
been ever fully awake. And, he would not ever have permitted
him to have lastingly dug through⁶⁴ the house *that is his*.

⁵² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have Ὡσπερ here instead of Ὡς.

⁵³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐκγαμίζοντες here. On the basis of just two manuscripts (κ and D) the NU has γαμίζοντες.

⁵⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include the the definite article Ὁ here.

⁵⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have ἐν τῷ μύλῳ here instead of ἐν τῷ μύλῳ.

⁵⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have ὥρα here instead of ἡμέρα.

⁵⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have διορύγῃ (a perfect, active infinitive) here instead of διορυθῆναι (an aorist, passive infinitive).

⁵⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the word translated as 'just as' here instead of 'as'.

⁵⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the demonstrative pronoun 'those' here.

⁶⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who are giving out their daughters in marriage' here. On the basis of just two manuscripts (κ and D) the NU has 'ones who are giving their daughters in marriage'.

⁶¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the the definite article 'the' here.

⁶² 90% of the Greek manuscripts, including the best line of transmission (f35), have 'in the millhouse' here instead of 'with the millstone'.

⁶³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'hour' here instead of 'day'.

⁶⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'to have lastingly dug through' (a perfect, active infinitive) here instead of 'to be dug through' (an aorist, passive infinitive).

⁴⁴ Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί. Ὅτι ἡ ὥρα οὐ δοκεῖτε⁶⁵ ὁ Υἱὸς τοῦ Ἀνθρώπου ἔρχεται.

⁴⁵ Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος αὐτοῦ⁶⁶ ἐπὶ τῆς **θεραπείας**⁶⁷ αὐτοῦ τοῦ **διδόναι**⁶⁸ αὐτοῖς τὴν τροφήν ἐν καιρῷ;

⁴⁶ Μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει **ποιοῦντα οὕτως**⁶⁹.

⁴⁷ Ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

⁴⁸ Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου⁷⁰ **ἔλθειν**⁷¹,

⁴⁹ καὶ ἄρξηται τύπτειν τοὺς συνδούλους⁷², **ἐσθίειν**⁷³ **τε**⁷⁴ καὶ **πίνειν**⁷⁵ μετὰ τῶν μεθυόντων,

⁶⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἡ ὥρα οὐ δοκεῖτε here instead of ἡ οὐ δοκεῖτε ὥρα.

⁶⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

⁶⁷ 94.5% of the Greek manuscripts, including the best line of transmission (f35), have **θεραπείας** here instead of **οἰκετείας**.

⁶⁸ 92% of the Greek manuscripts, including the best line of transmission (f35), have the **διδόναι** (a present tense infinitive) here instead of **δοῦναι** (an aorist infinitive).

⁶⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order **ποιοῦντα οὕτως** here instead of **οὕτως ποιοῦντα**.

⁷⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ὁ κύριός μου here instead of **μου ὁ κύριος**.

⁷¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive **ἔλθειν** here. On the basis 0.5%, two manuscripts (X and B,) the NU omits it.

⁷² 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun αὐτοῦ here. The NU includes it.

⁷³ 90% of the Greek manuscripts, including the best line of transmission (f35), have the **ἐσθίειν** (a present tense infinitive) here instead of **ἐσθίη** (a present subjunctive verb).

⁷⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have the enclitic particle **τε** here instead of the conjunction **δὲ**.

⁷⁵ 90% of the Greek manuscripts, including the best

⁴⁴ For this reason also, you, *for your parts*, come to be prepared *ones*. Because, you do not recognize⁷⁶ at what hour the Son of the Man is coming.

JESUS DESCRIBES THE FAITHFUL AND SENSIBLE SLAVE

⁴⁵ Who, then, is the faithful slave – and, sensible *one*? *The one* whom the lord *that is his*⁷⁷ appointed over the body of attendants⁷⁸ *that are His*, to be giving⁷⁹ them the nourishment *that they need* at the proper time?

⁴⁶ Blessed is the slave – *namely*, that *slave* whom the master *that is his*, having come, shall find doing thus⁸⁰!

⁴⁷ Assuredly, I say to you that he shall appoint him over all the possessions *that are His*.

JESUS DESCRIBES THE CHARACTER AND FATE OF THE WORTHLESS SLAVE

⁴⁸ Now, if ever the worthless slave – *that is*, that *one* –

- might say in the heart *that is his*, ‘The lord *that is mine*⁸¹ delays to come⁸²!’ ⁴⁹ and
- might begin
 - to beat the fellow-slaves⁸³,
 - to both⁸⁴ eat⁸⁵, and
 - to drink⁸⁶ with the ones who are getting drunk,

line of transmission (f35), have the **πίνειν** (a present tense infinitive) here instead of **πίνη** (a present tense, subjunctive verb).

⁷⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘at what hour you do not recognize’ here instead of ‘at what you do not recognize hour’.

⁷⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is his’ here.

⁷⁸ 94.5% of the Greek manuscripts, including the best line of transmission (f35), have “body of attendants” here instead of “household of slaves”.

⁷⁹ 92% of the Greek manuscripts, including the best line of transmission (f35), have “to be giving” (a present tense infinitive) here instead of “give” (an aorist infinitive).

⁸⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘doing thus’ here instead of ‘thus doing’.

⁸¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘the lord that is mine’ here instead of ‘my the lord’.

⁸² 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to come’ here. On the basis 0.5%, two manuscripts (X and B), the NU omits it.

⁸³ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun that might translated ‘that were his’ here. The NU includes it.

⁸⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘both’ (an enclitic particle) here instead of the conjunction ‘now’.

⁸⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have “to eat” (a present tense infinitive) here instead of “might eat” (a present subjunctive verb).

⁸⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have “to drink” (a present tense infinitive) here instead of “might drink” (a present tense, subjunctive verb).

⁵⁰ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν
ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ
γινώσκει.

⁵¹ Καὶ διχοτομήσει αὐτόν. Καὶ τὸ μέρος
αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. Ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

50 the lord of the slave – *namely*, that *one* – shall come on a day
which he does not expect and at an hour which he does not come to
know.

51 And, he shall cut him in two. And, he shall assign his destiny
with the hypocrits. There, weeping and gnashing of teeth shall be.”