

Second Proverbs



*The Canonical Sayings Of Jesus,
His Forerunner And Apostles*

Translated and Arranged By
RODERICK A. GRACIANO

Permission

Permission is hereby given to copy and distribute all or a portion of *Second Proverbs: The Canonical Sayings Of Jesus, His Forerunner And Apostles*, so long as no portion of it is sold nor used in a work that is for sale, and so long as the author, Roderick A. Graciano, is credited along with www.timothyministries.info as the source, and 2021 is indicated as the date. Any use of this work or a portion of it, beyond a brief quotation, in a publication for sale requires the express permission of the author who can be contacted at roderick@tmin.org.

The Queen of the South ...
came from the ends of the earth
to hear the wisdom of Solomon;
and behold,
something greater
than Solomon
is here.

Matthew 12.42.

Hyperbole

Exaggerated, rhetorical language, used to get the hearer's attention, but not intended to be taken literally. See examples of this in sayings 17-19, p. 2, and 20-21, p. 3. These sayings are not intended to encourage mutilation of the human body created by God, but only to communicate the profound seriousness of being ensnared by temptation to sin.

Hands, To Lay Hands On

In the biblical context of saying 34, p. 28, to lay hands on someone means to do so in a ritual of ordination, in which authority is conveyed to the one upon whom the hands are laid.

Kingdom of Heaven, Kingdom of God

In the language of the New Testament, these phrases refer to the reality of God's reign, whether in heaven or on earth, whether in the life of an individual or a group, and whether in an incipient or full manner.

Mammon Of Unrighteousness

In saying 44, p. 22: money, conceived of as deified in the mind of an individual or society.

Serif

In saying 35, p. 7: the tiny strokes that decorate or finish off the lines of a letter in calligraphy, or seriffed fonts.

Son Of Man

In saying 8, p. 16, a favorite title that Jesus used of Himself, which simultaneously expressed His solidarity with the human race and also His identity with the coming ruler of the book of Daniel, chapter 7.

World, The

In sayings 10-11, p. 26, a reference neither to the earth nor its inhabitants, but to the selfish and materialistic worldly system.

Yod

In saying 35, p. 7: the 10th and smallest letter of the Hebrew consonantal alphabet.

Contents

Abbreviations

Introduction

Chapter 1: The Human Condition

Chapter 2: Principles Of The Kingdom

Chapter 3: Heirs Of The Kingdom

Chapter 4: The Messiah

Chapter 5: Discipleship

Chapter 6: Sayings On A Variety Of Topics

Glossary

Abbreviations

1Co	The First Epistle To The Corinthians
1Jo	The First Epistle Of John
1Pe	The First Epistle Of Peter
1Ti	The First Epistle To Timothy
2Co	The Second Epistle To The Corinthians
2Pe	The Second Epistle Of Peter
2Th	The Second Epistle To The Thessalonians
2Ti	The Second Epistle To Timothy
Act	The Acts Of The Apostles
Deu	The Book Of Deuteronomy
Gal	The Epistle To The Galatians
Heb	The Epistle To The Hebrews
Jam	The Epistle Of James
Joh	The Gospel According To John
Luk	The Gospel According To Luke
Mar	The Gospel According To Mark
Mat	The Gospel According To Matthew
Pro	The Book Of Proverbs
Rev	The Book Of Revelation
Rom	The Epistle To The Romans

Glossary

Age, This

In saying 28, p. 3, referring to the present period of world history, in contrast to the coming age that begins with Messiah's return.

Beelzebul

In sayings 6, p. 16, and 23, p. 20, a mispronunciation, perhaps intentional, of Baal Zebub, the name of a Philistine deity, meaning *Lord of the flies*. The mispronunciation, meaning, *Lord of filth*, is used in the gospels to refer to the devil himself.

Crown Of Life

In sayings 8, p. 18, and 31, p. 28, a reference to eternal life, seen as a reward for faithfulness.

Eunuch

In saying 34, p. 14, an impotent or celibate male person.

Evangelists

A term referring to the authors of the four gospels, and also more generally to persons who share the good news about the redemption through Jesus.

Flesh

In sayings 15-16, p. 2, a term used, in New Testament theological and wisdom teachings, to refer to human drives, impulses and weaknesses, that are related to bodily existence apart from the gracious strength and motivation of God's Spirit.

Hendiadys

A figure of speech in which two terms, joined with the conjunction *and*, both express different nuances of the same thing or idea. See an example in saying 8, p. 10, in which *water* refers to the life-giving aspect of the Spirit.

- 52 Owe nothing to anyone except to love one another.²⁷²
- 53 The one sowing sparingly, sparingly also he will reap,
and the one sowing bountifully, bountifully also he will
reap.²⁷³
- 54 A glad giver God loves.²⁷⁴
- 55 Just as the body apart from spirit is dead, thus also the
faith apart from works is dead.²⁷⁵
- 56 The one doubting is like *the* surf of *the* sea, wind-driven
and tossed about.²⁷⁶
- 57 He who has the bride is the bridegroom.²⁷⁷
- 58 If anyone has an ear, let him hear.²⁷⁸

272 Paul, Rom 13.8.

273 Paul, 2Co 9.6.

274 Paul, 2Co 9.7.

275 James, Jam 2.26.

276 James, Jam 1.6.

277 John the Baptist, Joh 3.29.

278 John, Rev 13.9.

Introduction

These are the proverbial sayings of our Lord Jesus Christ, John the Baptist, and the apostles, as preserved in the canonical gospels, Acts and epistles. In their canonical context, they are often elaborated upon or applied by the speaker. This little book presents these proverbial sayings extracted from their contexts, and without analysis or comment. For a full commentary on the sayings, please see my forthcoming work, *A Greater Than Solomon*.

It will surprise some readers to discover that the New Testament contains about 200 proverbs spoken by Jesus, and more than 50 spoken by either John the Baptist or one of the apostles. Some may even question whether we should call these sayings *proverbs*. After all, commentaries refer to these sayings variously as *adages*, *apothegms*, *axioms*, *aphorisms*, *epigrams*, *gnomes*, *maxims*, *meshalim* or simply as *sayings*. However, with any of these terms — each of which have their particular nuance — a commentator indicates that the saying is *proverbial in character*, meaning that it is a concise and pithy saying that conveys a principle of wisdom to guide the hearer in a righteous way of life. By whatever label, the identification of these sayings as *proverbial* is not frivolous. Scholars recognize these sayings as such on the basis of objective indicators in the text. In some cases, we recognize a pronouncement's proverbial character because the biblical text identifies it explicitly as “a saying”

or as “a parable” (the New Testament uses the term *parable* for both shorter wisdom sayings and longer wisdom stories). Most often, however, we recognize a proverbial saying by its grammatical structure or literary style, which will echo a structure or style we have seen before in the proverbs of Solomon. Less often, we will recognize a saying of Jesus as proverbial because He shared it in different versions, or applied it in different situations. Additionally, certain introductory words, like *for*, *because*, *therefore*, *behold* and *if* alert us that a proverbial saying may follow.

Proverbial sayings are coined to stand alone (David E. Aune calls them, “autonomous sayings”). That is, they are invented to convey a principle of wisdom that will have wide application in a variety of circumstances. Therefore, to understand a proverb we must grasp its inherent wisdom principle. It’s for this reason that I present the New Testament proverbs in this book *without context*: lack of context forces us to ponder a saying’s *independent* principle of wisdom, and helps us begin to see the saying’s wide application. However, sometimes a saying will defy our ability to interpret it until we see how someone used it in a conversational or didactic context. This dilemma will, in some cases, force us to bounce back and forth between observing a saying with and without context, in order to understand it.

We realize, furthermore, that the evangelists and apostles preserved these proverbial sayings in their literary contexts on purpose (in contrast, for example, to the sayings listed sans context in the Gnostic “Gospel of Thomas”).

- 40 Who shepherds a flock and does not partake of the milk of the flock?²⁶⁰
- 41 The hard-working farmer ought to be the first to receive his share of the crops.²⁶¹
- 42 You shall not muzzle a threshing ox.²⁶²
- 43 Worthy the workman of his reward.²⁶³
- 44 If anyone is not willing to work, neither let him eat.²⁶⁴
- 45 Every tree not continually producing good fruit will be cut down and into the fire thrown.²⁶⁵
- 46 Woe to me if I do not proclaim the good news.²⁶⁶
- 47 If anyone competes *as an athlete*, he is not crowned unless he competes lawfully.²⁶⁷
- 48 Where *there* is no law, *there* is no violation.²⁶⁸
- 49 The food for the stomach and the stomach for the food.²⁶⁹
- 50 All things *are* pure to the pure, but to the *morally* tainted and unfaithful nothing is pure.²⁷⁰
- 51 Give back to all what is owed *them*.²⁷¹

260 Paul, 1Co 9.7.

261 Paul, 2Ti 2.6.

262 Paul, 1Ti 5.18 (Deu 25.4).

263 Paul, 1Ti 5.18.

264 Paul, 2Th 3.10.

265 John the Baptist, Mat 3.10; Luk 3.9.

266 Paul, 1Co 9.16.

267 Paul, 2Ti 2.5.

268 Paul, Rom 4.15.

269 Paul, 1Co 6.13.

270 Paul, Tit 1.15.

271 Paul, Rom 13.7.

- 29 If God is for us, who is against us?²⁴⁹
- 30 Mercy triumphs over judgment.²⁵⁰
- 31 Blessed *are* those for whom lawless deeds were forgiven, and for whom sins were covered.²⁵¹
- 32 Blessed *is* a man against whom the Lord may not credit sin.²⁵²
- 33 Blessed *is* the man who holds steady under temptation, because *once* having become approved he will receive the crown of life.²⁵³
- 34 Rejoice with the ones rejoicing, weep with the ones weeping.²⁵⁴
- 35 The inferior is blessed by the superior.²⁵⁵
- 36 Lay hands quickly on no one.²⁵⁶
- 37 No man soldiering becomes entangled in the preoccupations of *everyday* life.²⁵⁷
- 38 Who at any time serves in the army at his own expense?²⁵⁸
- 39 Who plants a vineyard and does not eat its fruit?²⁵⁹

249 Paul, Rom 8.31.

250 James, Jam 2.13.

251 Paul, quoting David, Rom 4.7; Psa 32.1.

252 Paul, quoting David, Rom 4.8; Psa 32.2.

253 James, Jam 1.12.

254 Paul, Rom 12.15.

255 Heb 7.7.

256 Paul, 1Ti 5.22.

257 Paul, 2Ti 2.4.

258 Paul, 1Co 9.7.

259 Paul, 1Co 9.7.

In the final analysis, none of these canonical sayings can be understood *biblically* without reference to their scriptural context. We lose some of the didactic nuances of the sayings the moment we lift them from their textual setting. Therefore, once we understand a New Testament proverb in its own right, we must study it afresh in its biblical context to enjoy all its richness as it comes from the mouth or the pen of its biblical speaker or author.

What is the essential wisdom principle of a biblical proverb? It is the idea or observation that points the hearer/reader to the right choice (from a Yahwistic point of view) between two alternatives. To state it another way, a proverb's inherent wisdom principle is the idea it conveys to help the hearer/reader make the right choice between "the two ways." Solomon set the two ways before us long ago: on the one hand, the way of the LORD and of good men — which is the way of wisdom — (Pro 2.20; 4.11; 10.29), and on the other hand, the way of evil men — which is the way of foolishness — (Pro 2.13; 4.14,19; 12.15; 19.3).

Because proverbs convey a wisdom principle like a car conveys its driver, a different version of the same proverb can convey the same principle just as a differently customized car can convey the same driver. There is, of course, a limit to how much one can change the wording of a proverb before it becomes a different saying, just as there is a limit to how much a car can be customized before it becomes a different model. Nevertheless, sages like Jesus, varied their sayings slightly, in order to better fit the occasion or the audience, while

still conveying the same essential principle. This is why we find different versions of Jesus' sayings in the gospels, *not* because the evangelists couldn't agree upon, or forgot, the precise wording of what Jesus said. The careful reader of the canonical gospels will notice that some of Jesus' sayings "migrated," that is, Jesus used the same saying, or a version of it, on completely different occasions. I have included the different versions of Jesus' sayings in this work, not to be redundant, but because comparing the different versions reveals subtle but instructive differences in emphasis.

We can group the proverbs of Jesus (and His parables) under five general headings:

- 1 The Human Condition
- 2 Principles Of The Kingdom
- 3 Heirs Of The Kingdom
- 4 The Messiah
- 5 Discipleship

The topics to which these headings refer obviously overlap. The principles of the kingdom of heaven address the needs of the human condition. The heirs of the kingdom must understand the kingdom's principles. The Messiah embodied the principles of the kingdom, and taught them to His disciples. Because of these interrelationships, the reader is likely to share my uncertainty as to whether a given saying should be placed under the heading I have chosen for it, or placed under one of the other headings instead. Probably, some sayings should appear under multiple headings, but this is

- 20 Let every person²³⁹ be quick to hear, slow to talk, slow to anger.²⁴⁰
- 21 The judgment *will be* merciless to the one not having shown mercy.²⁴¹
- 22 Always bless the ones persecuting you; bless and never curse.²⁴²
- 23 Whoever may keep the whole law, but stumbles in one *of the commandments* has become guilty of them as a whole.²⁴³
- 24 To the one having known to do good and not doing *it*, to him it is sin.²⁴⁴
- 25 Be humbled in the Lord's presence, and He will exalt you.²⁴⁵
- 26 God opposes the arrogant, but gives grace to the humble.²⁴⁶
- 27 Love covers a multitude of sins.²⁴⁷
- 28 Set yourselves against the devil, and he will flee from you; draw yourselves near to God and He will draw near to you.²⁴⁸

239 The Greek term is *man* used generically.

240 James, Jam 1.19.

241 James, Jam 2.13.

242 Paul, Rom 12.14.

243 James, Jam 2.10.

244 James, Jam 5.17.

245 James, Jam 4.10.

246 James, Jam 4.6; Pro 3.34.

247 Peter, 1Pe 4.8.

248 James, Jam 4.7-8.

- 10 When they are saying, “Peace and security,” then suddenly upon them comes destruction.²²⁹
- 11 Whoever wishes to be a friend of the world makes himself an enemy of God.²³⁰
- 12 If anyone loves the world, the love of the Father is not in him.²³¹
- 13 If the righteous *man* is saved with difficulty, *then* where will the ungodly *man* and sinner be?²³²
- 14 A dog having returned to its own vomit, and a sow after washing to a wallowing in mire.²³³
- 15 The tongue is a small body part, and it boasts great things.²³⁴
- 16 No one among men is able to tame the tongue; *it is* a restless evil, full of death-dealing venom.²³⁵
- 17 The tongue is a fire, the world of unrighteousness.²³⁶
- 18 If anyone does not stumble in a word, *this is* a perfect man, able also to bridle the whole body.²³⁷
- 19 Let your Yes be Yes and No *be* No, that you not fall under judgment.²³⁸

229 Paul, 1Th 5.3.

230 James, Jam 4.4.

231 John, 1Jo 2.15.

232 Peter, 1Pe 4.18, quoting the LXX version of Pro 11.31.

233 Peter, 2Pe 2.22.

234 James, Jam 3.5.

235 James, Jam 3.8.

236 James, Jam 3.6.

237 James, Jam 3.2.

238 James, Jam 5.12; cf. Mat 5.37 above.

where I have chosen to avoid redundancy and present each saying only once, even if in multiple versions.

For the seasoned Bible reader, I hope my translation and arrangement of these proverbs will help you see them in a fresh light. For both the reader already familiar with biblical proverbs, and the reader who is only now becoming acquainted with them, I hope you will take the time to find practical applications of these sayings in your everyday life. As you read one of these sayings, I encourage you to ask, *To what present-day situation might I apply this saying?*

We live in a strategic moment in human history. The combination of both global and local crises today, make it imperative that we rediscover the practical guidance of the biblical wisdom literature. Most Bible students are familiar with the wisdom writings of King Solomon, and his books are invaluable! However, a “greater than Solomon” has come, and has given us the priceless gift of His own wisdom sayings. May this presentation of the New Testament proverbs help and encourage us all in choosing the way of the LORD in today’s challenging decisions of life.

Roderick A. Graciano
December 31, 2021
Fircrest, WA
USA

Sayings Of The Forerunner And Apostles

Chapter 6: Sayings On A Variety Of Topics

Please note: In the following translations of the sayings, I've *italicized* words which do not appear in the Greek text. The italicized words are implied by the Greek text, or are necessary for clarity or for proper English grammar. Words [in brackets] are additional words for a saying in one gospel that appear in the same saying in another gospel.

The primary Greek text that I have used for the translation of these sayings is *The Greek New Testament: SBL Edition*, prepared by Michael W. Holmes, Lexham Press; Society of Biblical Literature, 2011–2013.

- 1 Do not become wise according to yourselves.²²⁰
- 2 A little leaven leavens the whole batch of dough.²²¹
- 3 Bad associations ruin good habits.²²²
- 4 Whatever a man may sow, this also he will reap.²²³
- 5 The anger of man does not accomplish the righteousness of God.²²⁴
- 6 Where *there is* jealousy and selfish ambition, there is disorder and every ignoble activity.²²⁵
- 7 God is untemptable to evil, and He tempts no one.²²⁶
- 8 Money-love is a root of all kinds of calamities.²²⁷
- 9 The rich man in the *midst of* his business pursuits will fade away.²²⁸

220 Paul, Rom 12.16.

221 Paul, 1Co 5.6; Gal 5.9.

222 Paul, 1Co 15.33.

223 Paul, Gal 6.7. Cf. Job 4.8; Pro 22.8.

224 James, Jam 1.20.

225 James, Jam 3.16.

226 James, Jam 1.13.

227 Paul, 1Ti 6.10.

228 James, Jam 1.11.

- 57 No one having lit a lamp covers it with a container, or places it under a bed, but places it upon a lampstand, that those coming in may see the light.²¹⁵
- 58 No one having lit a lamp puts it in a crypt, nor under the basket, but upon the lampstand, that those coming in may see the radiance.²¹⁶
- 59 Be shrewd as serpents and innocent as doves.²¹⁷
- 60 Don't worry about tomorrow, for tomorrow will worry about itself.²¹⁸
- 61 Sufficient to the day the evil thereof.²¹⁹

215 Luk 8.16.
 216 Luk 11.33.
 217 Mat 10.16.
 218 Mat 6.34.
 219 Mat 6.34.

The Sayings Of Jesus

Chapter 1: The Human Condition

- 1 Physician, heal yourself.¹
- 2 To kick against pointed sticks *is* hard for you.²
- 3 There is nothing outside the man *and* entering into him which is able to defile him; but the things exiting the man — these are the things defiling the man.³
- 4 The thing entering the mouth does not defile the man, but the thing exiting the mouth — this defiles the man.⁴
- 5 The Sabbath came into being for man, and not man for the Sabbath.⁵
- 6 *They are* the ones straining out the gnat then swallowing the camel.⁶
- 7 Do not recline in the place of honor, for a man more renowned than you may have been invited.⁷
- 8 When invited *to a feast*, having gone, recline in the last place, so that when the one having invited you comes he will say to you, “Friend, move up higher.”⁸

1 Luk 4.23.
 2 Act 26.14.
 3 Mar 7.15.
 4 Mat 15.11.
 5 Mar 2.27.
 6 Mat 23.24.
 7 Luk 14.8.
 8 Luk 14.10.

9. The life of someone is not in the abundance of his possessions.⁹
10. To whom little is forgiven, little does he love.¹⁰
11. Everyone practicing sin is a slave of sin.¹¹
12. Woe to the world because of snares.¹²
13. *It is necessary that* snares come.¹³
14. It is impossible *that* snares not come.¹⁴
15. On the one hand the eager spirit, but on the other the weak flesh.¹⁵
16. That having been born of the flesh is flesh, and that having been born of the Spirit is spirit.¹⁶
17. If your hand or your foot continually ensnares you, cut it off and cast it from you.¹⁷
18. If your eye continually ensnares you, tear it out and cast it from you.¹⁸
19. If your hand becomes your snare, cut it off.¹⁹

9 Luk 12.15.
 10 Luk 7.47.
 11 Joh 8.34.
 12 Mat 18.7.
 13 Mat 18.7.
 14 Luk 17.1.
 15 Mat 26.41; Mar 14.38.
 16 Joh 3.6.
 17 Mat 18.8; see **Hyperbole** in glossary.
 18 Mat 18.9; see **Hyperbole** in glossary.
 19 Mar 9.43; see **Hyperbole** in glossary.

47. Do not give the holy *thing* to the dogs, nor cast your pearls before the swine, lest they trample them with their feet, and having turned, tear you to pieces.²⁰⁵
48. The worker is worthy of his food.²⁰⁶
49. The worker is worthy of his wages.²⁰⁷
50. Wherever you enter into a house, there remain until you go out from there.²⁰⁸
51. Do not keep transferring from house to house.²⁰⁹
52. He who receives a prophet in the name of a prophet shall receive a prophet's reward.²¹⁰
53. He who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.²¹¹
54. A city sitting atop a hill cannot be hidden.²¹²
55. They do not light a lamp and put it under the basket, but upon the lampstand, and it shines for everyone in the house.²¹³
56. A lamp is not brought that it may be placed under the basket, or under the bed, is it? *Is it* not that it may be placed upon the lampstand?²¹⁴

205 Mat 7.6.
 206 Mat 10.10.
 207 Luk 10.7.
 208 Mar 6.10.
 209 Luk 10.7.
 210 Mat 10.41.
 211 Mat 10.41.
 212 Mat 5.14.
 213 Mat 5.15.
 214 Mar 4.21.

37. Who of you *by* continually worrying is able to add *even* a short length to his life span?¹⁹⁵
38. Leave the dead ones to bury their own dead ones.¹⁹⁶
39. What you do, do quickly.¹⁹⁷
40. There are yet four months, and then comes the harvest.¹⁹⁸
41. The harvest is plentiful, but the workers are few.¹⁹⁹
42. Freely you received, freely give.²⁰⁰
43. Do not let your left hand know what your right hand is doing.²⁰¹
44. Make friends for yourselves by means of the Mammon of unrighteousness, so that when it fails they will receive you into the eternal dwellings.²⁰²
45. *It is* not the strong [healthy] ones *who* have need of a physician, but the ones having a malady.²⁰³
46. It is not good to take the children's bread and to throw *it* to the little dogs.²⁰⁴

195 Mat 6.27; Luk 12.25.

196 Mat 8.22; Luk 9.60.

197 Joh 13.27.

198 Joh 4.35.

199 Mat 9.37-38; Luk 10.2.

200 Mat 10.8.

201 Mat 6.3.

202 Luk 16.9.

203 Mat 9.12; Mar 2.17; Luk 5.31. The idiomatic phrase for the ill ones is literally, "the ones badly having."

204 Mat 15.26; Mar 7.27.

20. If your foot becomes your snare, cut it off.²⁰
21. If your eye becomes your snare, cast it out.²¹
22. What does it benefit a man to gain the whole world, and forfeit his soul?²²
23. What exchange may a man give for his soul?²³
24. All those having taken up *the* sword, by *the* sword they will perish.²⁴
25. If in the moist tree they do these things, in the dry what will happen?²⁵
26. Be one *who* comes to a good understanding with your adversary quickly, while you are still on the way with him *to the magistrate*.²⁶
27. As you go with your adversary to a magistrate, *while* on the way, give effort to be released from him.²⁷
28. The sons of this age are wiser than the sons of the light among their own community.²⁸

20 Mar 9.45; see **Hyperbole** in glossary.

21 Mar 9.47; see **Hyperbole** in glossary.

22 Mar 8.36.

23 Mar 8.37.

24 Mat 26.52.

25 Luk 23.31.

26 Mat 5.25.

27 Luk 12.58.

28 Luk 16.8.

Chapter 2: Principles Of The Kingdom

1. Wisdom is justified²⁹ by her children.³⁰
2. The things *that are* impossible with men are possible with God.³¹
3. With God all things *are* possible.³²
4. *God* causes His sun to rise upon *the* evil and *the* good, and causes rain to fall on *the* righteous and *the* unrighteous.³³
5. No one among those born of women is greater than John [the baptizer], but the smallest person in the kingdom of God is greater than him.³⁴
6. Many will be first last and last first.³⁵
7. The last will be first and the first last.³⁶
8. There are last *ones* who will be first, and there are first *ones* who will be last.³⁷
9. Everyone will be salted with fire.³⁸
10. Whoever will exalt himself will be humbled, and whoever will humble himself will be exalted.³⁹

29 Or *vindicated*.

30 Or *her deeds*; Mat 11.19; Luk 7.35.

31 Luk 18.27.

32 Mat 19.26; Mar 10.27.

33 Mat 5.45.

34 Mat 11.11; Luk 7.28.

35 Mat 19.30; Mar 10.31.

36 Mat 20.16.

37 Luk 13.30.

38 Mar 9.49.

39 Mat 23.12.

29. Do not treasure up for yourselves treasure on earth, where moth and rust are destroying, and where thieves are breaking in and stealing.¹⁸⁷
30. Treasure up for yourselves treasure in heaven, where neither moth nor rust are destroying, and where thieves are not breaking in and stealing.¹⁸⁸
31. Make for yourselves money bags not wearing out, a treasure inexhaustible in the heavens, where a thief does not come near nor a moth destroys.¹⁸⁹
32. Give to the one asking you, and from the one wanting to borrow from you do not be turned away.¹⁹⁰
33. Give to everyone asking you, and from the one taking your things do not demand *them* back.¹⁹¹
34. Give everything possible as charity, and behold: everything is *ceremonially* clean for you!¹⁹²
35. Is not life much more than food, and the body than clothing?¹⁹³
36. Life is much more than food, and the body than clothing.¹⁹⁴

187 Mat 6.19.

188 Mat 6.20.

189 Luk 12.33.

190 Mat 5.42.

191 Luk 6.30.

192 Luk 11.41.

193 Mat 6.25.

194 Luk 12.23.

20. A disciple is not above the teacher, but the one having been *fully* equipped will be like his teacher.¹⁷⁸
21. *It is* sufficient for the disciple that he become like his teacher, and the slave like his lord.¹⁷⁹
22. A servant is not greater than his lord, neither *is* an apostle greater than the one having sent him.¹⁸⁰
23. If they called the head of the house Beelzebul, how much more the members of his household.¹⁸¹
24. Whoever slaps you on the right cheek, turn to him also the other.¹⁸²
25. To the one striking you upon *one* cheek, offer also the other.¹⁸³
26. From the one taking your cloak, don't withhold the tunic.¹⁸⁴
27. To the one wanting to get a judgment against you to take your tunic, release to him also your cloak.¹⁸⁵
28. Whoever presses you into service *for* one mile, go with him two.¹⁸⁶

178 Luk 6.40.
 179 Mat 10.25.
 180 Joh 13.16; 15.20.
 181 Mat 10.25.
 182 Mat 5.39.
 183 Luk 6.29.
 184 Luk 6.29.
 185 Mat 5.40.
 186 Mat 5.41.

11. Everyone exalting himself will be humbled, and the one humbling himself will be exalted.⁴⁰
12. Everyone asking receives, and the one seeking finds, and to the one knocking it will be opened.⁴¹
13. Whoever has, [to everyone having,] it shall be given [to him] [and he will abound]; and whoever does not have, even what he has shall be taken away from him.⁴²
14. Whoever may have, it shall be given to him, and whoever may not have, even what he thinks he has will be taken away from him.⁴³
15. From everyone who was given much, much will be required from him, and to whom they entrusted much, of him will they ask even more.⁴⁴
16. If you forgive people⁴⁵ their transgressions, your heavenly Father will also forgive you.⁴⁶
17. If you do not forgive people⁴⁷ their transgressions, neither will your Father forgive your transgressions.⁴⁸
18. Pardon and you will be pardoned.⁴⁹

40 Luk 14.11; 18.14.
 41 Luk 11.9.
 42 Mat 13.12; 25.29; Mar 4.25; Luk 19.26.
 43 Luk 8.18.
 44 Luk 12.48.
 45 Literally, *the men*, used generically.
 46 Mat 6.14.
 47 Literally, *the men*, used generically.
 48 Mat 6.15.
 49 Luk 6.37.

19. Do not judge, that you not be judged[, and do not condemn, that you not be condemned].⁵⁰
20. With what judgment you judge you will be judged, and by what measure you measure it will be measured to you.⁵¹
21. By what measure you measure it will be measured to you, and *more* will be added to you.⁵²
22. By what measure you measure, it will be measured in return to you.⁵³
23. Give and it will be given to you — they will pour a good measure into your lap.⁵⁴
24. Give back the things of Caesar to Caesar and the things of God to God.⁵⁵
25. Not one slave is able to serve two lords.⁵⁶
26. The slave does not remain in the house forever; the son does remain forever.⁵⁷
27. You will know the truth, and the truth will set you free.⁵⁸
28. *Nothing* has been veiled which will not be unveiled, and hidden which will not be known.⁵⁹

50 Mat 7.1; Luk 6.37.

51 Mat 7.2.

52 Mar 4.24.

53 Luk 6.38.

54 Luk 6.38.

55 Mat 22.21; Mar 12.17; Luk 20.25.

56 Mat 6.24; Luk 16.13.

57 Joh 8.35.

58 Joh 8.32.

59 Mat 10.26; Luk 12.2.

11. The one having found his life will lose it, and the one having lost his life for my sake will find it.¹⁶⁸
12. Whoever desires to save his life will lose it, but whoever loses his life for my sake [and the gospel's] [this one] will save¹⁶⁹ it.¹⁷⁰
13. Whoever seeks to make his own life secure will ruin it, but whoever ruins *it* will keep it alive.¹⁷¹
14. Remember Lot's wife.¹⁷²
15. If anyone wants to be first [among you], he shall be [last of all and] a servant of [you] all.¹⁷³
16. Whoever wants to become great among you shall be your servant.¹⁷⁴
17. The greatest of you shall be your servant.¹⁷⁵
18. The greatest among you must become like the youngest, and the one leading like the one serving.¹⁷⁶
19. A disciple is not above the teacher, nor a slave above his lord.¹⁷⁷

168 Mat 10.39.

169 Or *find*.

170 Mat 16.25; Mar 8.35; Luk 9.24.

171 Luk 17.33. The Greek word for *lose* and *ruin* is the same; context decides the nuance.

172 Luk 17.32.

173 Mat 20.27; Mar 9.35; 10.44.

174 Mat 20.26; Mar 10.43.

175 Mat 23.11.

176 Luk 22.26.

177 Mat 10.24.

Chapter 5: Discipleship

1. If a blind man guides a blind man, both will fall into a pit.¹⁵⁸
2. A blind man is not able to guide a blind man, *is he*? Will not both fall into a pit?¹⁵⁹
3. He who has ears [to hear], let him hear.¹⁶⁰
4. Whoever is not against us is for us.¹⁶¹
5. If anyone serves Me, he must follow me.¹⁶²
6. He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.¹⁶³
7. If you remain in my word you are truly my disciples.¹⁶⁴
8. Hold fast *to* what you have, so that no one may take your crown.¹⁶⁵
9. If anyone is willing to come after me, let him deny himself and take up his cross [daily] and follow me.¹⁶⁶
10. The one loving his life loses it, and the one hating his life in this world will keep it to life eternal.¹⁶⁷

158 Mat 15.14.

159 Luk 6.39.

160 Mat 11.15; 13.9; Mar 4.23; Rev 2.7,11,17,29; 3.6,13,22.

161 Mar 9.40; Luk 9.50.

162 Joh 12.26.

163 Luk 6.10.

164 Joh 8.31.

165 Rev 3.11.

166 Mat 16.24, Luk 9.23.

167 Joh 12.5.

29. *Nothing* is hidden if not in order to be revealed, nor did it become concealed but in order that it may come into plain view.⁶⁰
30. *Nothing* is hidden which will not become manifest, nor concealed which may in no wise be known and come into plain view.⁶¹
31. No one sews a patch of unshrunk cloth on an old garment, because the fill *for the tear* lifts away from the garment, and a worse tear results.⁶²
32. No one having torn a patch from a new garment puts *it* on an old garment.⁶³
33. No one puts new wine into old wineskins.⁶⁴
34. No one having drunk old *wine* desires new.⁶⁵
35. Until heaven and earth may pass away, *neither* one yod nor one serif may pass away from the law, until it all takes place.⁶⁶
36. It is easier for heaven and earth to pass away, than for one serif of the law to drop off.⁶⁷

60 Mar 4.22.

61 Luk 8.17.

62 Mat 9.16; Mar 2.21.

63 Luk 5.36.

64 Mat 9.17; Mar 2.22; Luk 5.37-38.

65 Luk 5.39.

66 Mat 5.18.

67 Luk 16.17.

37. If anyone walks around in the day, he does not stumble, because he sees the light of this world; but if anyone walks around in the night, he stumbles, because the light is not in him.⁶⁸
38. No one is able⁶⁹ to enter the strong man's house and snatch his property, unless he first binds the strong man.⁷⁰
39. Every kingdom having been divided against itself is desolated, and every city or house having been divided against itself will not stand.⁷¹
40. The thing exalted among men is an abomination in the sight of God.⁷²
41. The ones wearing the soft clothing are in the houses of the kings.⁷³
42. Those in resplendent clothing and living in luxury are in the royal palaces.⁷⁴
43. Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.⁷⁵
44. One is the sower and another the reaper.⁷⁶

68 Joh 11.9-10.

69 Or *How is anyone able ...?*

70 Mat 12.29; Mar 3.27.

71 Mat 12.25-26; Mar 3.24-26; Luk 11.17-18.

72 Luk 16.15.

73 Mat 11.8.

74 Luk 7.25.

75 Joh 12.24.

76 Joh 4.37.

10. No prophet is accepted in his hometown.¹⁴⁶
11. A prophet has no honor in his own homeland.¹⁴⁷
12. Either make the tree beautiful and its fruit beautiful, or make the tree rotten and its fruit rotten.¹⁴⁸
13. The one continually falling upon this¹⁴⁹ stone will be broken to pieces;¹⁵⁰ but on whomever it may fall it will scatter him *like dust*.¹⁵¹
14. The attendants of the bride chamber¹⁵² may not mourn [*or fast*] so long as the bridegroom is with them.¹⁵³
15. You are not able to make the attendants of the bride chamber fast while the bridegroom is with them.¹⁵⁴
16. Where two or three have been assembled in My name, there I am in their midst.¹⁵⁵
17. If these keep silent, the stones will cry out!¹⁵⁶
18. Whenever a woman gives birth she has pain, ... but when she brings forth the child, she no longer remembers the anguish.¹⁵⁷

146 Luk 4.24.

147 Joh 4.44. The Greek word for *homeland* is the same word as that for *hometown*. Context decides which nuance is intended.

148 Mat 12.33.

149 Or *that*.

150 Or, *crushed together* with it.

151 Mat 21.44; Luk 20.18.

152 An Aramaic phrase, literally, *sons of the bride chamber*.

153 Mat 9.15; Mar 2.19.

154 Luk 5.34.

155 Mat 18.20.

156 Luk 19.40.

157 Joh 16.21.

Chapter 4: The Messiah

1. If anyone serves Me, the Father will honor him.¹³⁷
2. If anyone keeps My word, he will certainly never see death.¹³⁸
3. The heaven and the earth will pass away, but My words will certainly not pass away.¹³⁹
4. Where I Myself am, there also My servant will be.¹⁴⁰
5. The one not being with Me is against Me, and the one not congregating with Me scatters.¹⁴¹
6. If I by Beelzebul cast out the demons, by whom are your sons casting *them* out?¹⁴²
7. If I by [the Finger of God, *that is,*] the Spirit of God cast out the demons, then the kingdom of God has overtaken you.¹⁴³
8. The foxes have dens and the birds of the heaven *have* nests, but the Son of Man does not have where He may lay *His* head.¹⁴⁴
9. A prophet is not without honor, except in his hometown [and among his own kin] and in his own house.¹⁴⁵

137 Joh 12.26.

138 Joh 8.51.

139 Mat 24.35.

140 Joh 12.26.

141 Mat 12.30; Luk 11.23.

142 Mat 12.27; Luk 11.19.

143 Mat 12.28; Luk 11.20.

144 Mat 8.20; Luk 9.58.

145 Mat 13.57; Mar 6.4

45. Woe to that man through whom the snare comes.⁷⁷
46. It is preferable for him if a millstone⁷⁸ is encircled around his neck and he be hurled into the sea, than that he ensnare one of these little ones.⁷⁹
47. Wherever the corpse may be, there the vultures will be gathered.⁸⁰

77 Mat 18.7; Luk 17.1.

78 Or *donkey stone*.

79 Mat 18.6; Mar 9.42; Luk 17.2.

80 Mat 24.28; Luk 17.37.

Chapter 3: Heirs Of The Kingdom

1. Many are called but few chosen.⁸¹
2. No one, having put *his* hand to a plow and continually looking at the things behind, is fit for the kingdom of God.⁸²
3. It is easier *for* a camel to enter through an eye of a needle⁸³ than *for* a rich *man* [to enter] into the kingdom of God.⁸⁴
4. Enter through the narrow gate.⁸⁵
5. Contend to enter through the narrow door.⁸⁶
6. Unless you be turned around and become like the little children, you may in no wise enter into the kingdom of the heavens.⁸⁷
7. Unless one is born again, he cannot see the kingdom of God.⁸⁸
8. Unless one is born of water and *the* Spirit, he cannot enter the kingdom of God.⁸⁹

81 Mat 22.14.

82 Luk 9.62.

83 In Mark, *the eye of the needle*.

84 Mat 19.24; Mar 10.25; Luk 18.25.

85 Mat 7.13.

86 Luk 13.24.

87 Mat 18.3.

88 Joh 3.3.

89 Joh 3.5; see **Hendiadys** in glossary.

43. First remove the bearing-beam from your *own* eye, and then you will see clearly to remove the splinter from your brother's eye.¹²⁵
44. The lamp of the body is the¹²⁶ eye.¹²⁷
45. If your eye is sincere,¹²⁸ your whole body will be radiant; but if your eye is evil, your whole body will be gloomy.¹²⁹
46. Watch out that the light in you is not darkness.¹³⁰
47. If the light in you is darkness, how great is the darkness.¹³¹
48. If the salt becomes insipid, by what will it be salted?¹³²
49. You will know them by their fruits.¹³³
50. From the fruit the tree is known.¹³⁴
51. Every tree not *habitually* producing beautiful fruit is cut down, and into the fire thrown.¹³⁵
52. When the *fig tree's* branch has already become tender and the leaves [of all the trees] come forth, you [see and] know [for yourselves] that summer is near.¹³⁶

125 Mat 7.5; Luk 6.42.

126 Or *your*.

127 Mat 6.22.

128 Or *generous*.

129 Mat 6.22-23; Luk 11.34.

130 Luk 11.35.

131 Mat 6.23.

132 Mat 5.13; Mar 9.50; Luk 14.34.

133 Mat 7.16,20.

134 Luk 6.44.

135 Mat 7.19.

136 Mat 24.32; Mar 13.28; Luk 21.29-30.

34. *For the one able to accept it, there are three kinds of eunuchs;*
 There are eunuchs who were born thus from *their* mother's womb,
 There are eunuchs who were made eunuchs by men, and
 There are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens.¹¹⁶
35. Bless the ones constantly cursing you, pray for the ones constantly mistreating you.¹¹⁷
36. Love your enemies, do good to the ones hating you.¹¹⁸
37. Become merciful just as your Father is merciful.¹¹⁹
38. Be perfect as your heavenly Father is perfect.¹²⁰
39. All that you desire that men do for you, thus also you *yourself* do for them.¹²¹
40. Let your word be, "Yes yes, No no"; what is more than this is from the evil *one*.¹²²
41. Out of the abundance of the heart the mouth speaks.¹²³
42. By your words you will be justified, and by your words you will be condemned.¹²⁴

116 Mat 19.12.
 117 Luk 6.28.
 118 Luk 6.27.
 119 Luk 6.36.
 120 Mat 5.48.
 121 Mat 7.12; Luk 6.31.
 122 Mat 5.37.
 123 Mat 12.34; Luk 6.45.
 124 Mat 12.37.

9. Blessed *are you*, the poor, because yours is the kingdom of God.⁹⁰
10. Blessed *are* the poor in the spirit, because theirs is the kingdom of heaven.⁹¹
11. Blessed *are you*, the ones weeping now, because you shall laugh.⁹²
12. Blessed *are* the ones mourning, because they shall be comforted.⁹³
13. Blessed *are* the gentle *ones* because they shall inherit the land.⁹⁴
14. Blessed *are you*, the ones hungering now, because you shall be satisfied.⁹⁵
15. Blessed *are* the ones hungering and thirsting *for* the righteousness, because they shall be satisfied.⁹⁶
16. Blessed *are* the merciful, because they shall receive mercy.⁹⁷
17. Blessed *are* the pure in heart, because they shall see God.⁹⁸
18. Blessed *are* the peacemakers, because they shall be called sons of God.⁹⁹

90 Luk 6.20.
 91 Mat 5.3.
 92 Luk 6.21.
 93 Mat 5.4.
 94 Mat 5.5.
 95 Luk 6.21.
 96 Mat 5.6.
 97 Mat 5.7.
 98 Mat 5.8.
 99 Mat 5.9.

19. Blessed *are* the ones having been persecuted for the sake of righteousness, because theirs is the kingdom of the heavens.¹⁰⁰
20. Woe to you, the rich, because you are receiving your consolation in full *now*.¹⁰¹
21. Woe to you, the ones satiated now, because you shall hunger.¹⁰²
22. Woe *to you*, the ones laughing now, because you shall mourn and weep.¹⁰³
23. Woe when all the men may speak well to you, because their fathers were doing *the* same things to the false prophets.¹⁰⁴
24. Blessed *are* the ones hearing the word of the God and *continually* observing *it*.¹⁰⁵
25. Blessed *are* the ones washing their robes, so that their right will be to the tree of life, and by the gates they may enter into the city.¹⁰⁶
26. Blessed *is* the one staying alert and keeping his clothes *ready*, so that he will not walk around naked and they will *not* see his shame.¹⁰⁷

100 Mat 5.10.
 101 Luk 6.24.
 102 Luk 6.25.
 103 Luk 6.25.
 104 Luk 6.26.
 105 Luk 11.28.
 106 Rev 22.14.
 107 Rev 16.15.

27. Blessed *are* those slaves whom the lord, having come, will find alert.¹⁰⁸
28. If the master of the house had known in which hour¹⁰⁹ the thief comes, [he would have been on the alert, and] he would not have permitted his house to be burglarized.¹¹⁰
29. It is more blessed to give than to receive.¹¹¹
30. If you being evil know *how to* give good gifts to your children, how much more will your Father in the heavens give good *gifts* to the ones asking Him.¹¹²
31. If you being evil know *how to* give good gifts to your children, how much more will your heavenly Father give *the* Holy Spirit to those asking Him.¹¹³
32. If God thus clothes the grass of the field, which exists today and tomorrow is thrown into the furnace, will he not much more clothe you?¹¹⁴
33. Where your treasure is, there will your heart be also.¹¹⁵

108 Luk 12.37.
 109 Or *watch (of the night)*.
 110 Mat 24.43; Luk 12.39.
 111 Act 20.35.
 112 Mat 7.11.
 113 Luk 11.13.
 114 Mat 6.30; Luk 12.28.
 115 Mat 6.21; Luk 12.34.