

The Gospel
of
Matthew

part of
The Holy Bible

The ancient Greek text, alternating verse by verse with
A new translation from the Greek by David Robert Palmer

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The textual variant data in my footnote apparatus are gathered from the United Bible Societies' Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed. Metzger; the NA27 GNT; Swanson's Gospels apparatus; the online Münster Institute transcripts, and from Wieland Willker's excellent online textual commentary on the Gospels.

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The Gospel of Matthew ΚΑΤΑ ΜΑΘΘΑΙΟΝ

Chapter 1

The Genealogy of Jesus

Mt 1:1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

¹A record of the genealogy of Jesus¹ the Christ, the son of David, the son of Abraham:

Mt 1:2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

²Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers,

Mt 1:3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑρώμ, Ἑρώμ δὲ ἐγέννησεν τὸν Ἀράμ,

³and Judah begot Perez and Zerah, by Tamar, and Perez begot Hezron, and Hezron begot Ram,

Mt 1:4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,

⁴and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon,

Mt 1:5 Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

⁵and Salmon begot Boaz, by Rahab, and Boaz begot Obed, by Ruth, and Obed begot Jesse,

Mt 1:6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

⁶and Jesse begot David the King. David² begot Solomon, by her who belonged to Uriah,

Mt 1:7 Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσά,

⁷and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa,³

Mt 1:8 Ἀσὰ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν,

⁸and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,

¹ 1:1 Greek, Ἰησοῦς (Iēsoûs), "Yaysoos," from the Hebrew יְהוֹשֻׁעַ (yēšūʿa) "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ (yēhōšūʿa) "Y'hoshua." Y'hoshua in turn had developed by vowel dissimilation from the original Yēhoshua, "Yah is salvation."

² 1:6 txt Δαυὶδ δὲ Ɔ¹ Ⲛ B S Γ 1 209 579 700 788 1582* pc its^{1,k} vg^{mss} syr^{s,c,p} cop^{sa,bo} arm Did NA27 {} // Δαυὶδ δὲ ὁ βασιλεὺς C E L M W Δ Π 2 28 33 118 124 157 346 565 892 1071 1424 1582^c 211 lat syr^h geo TR (Δαβὶδ) RP // lac A D F G H N P Y Γ Θ 13 69.

³ 1:7-8 txt Ἀσὰ E K L M W Δ Π Σ 2*^c 28 33 118 124 180 565 579 828 892 1006 1009 1010 1079 1195 1216 1230 1241 1242 1243 1292 1342 1365 1424 1505 1546 1582^c (2148 Ἀσσά) 211 it(a),f,ff¹ vg syr^{c,s,p,h,pal} slav Ps-Eustathius (Epiphanius^{1/2}) TR HF RP // Ἀσὰφ Ɔ¹ Ⲛ B C*² (D^{Luke}) f¹ f¹³ 205 700 1071 1582* 253 844 2211 it^{aur,c,(d^{Luke})},g^{1,k,q} vg^{mss} (syr^{hmg}) cop^{sa,meg,bo} arm eth geo (Epiphanius^{1/2}); Ambrose NA27 {B} // lac Ɔ⁴⁵ A D F G H N P Y Θ Φ 13 69 346. In the genealogy in I Chronicles 3:10 most Greek manuscripts read Ἀσὰ, though MS 60 reads Ἀσὰβ. In Antiquities VIII.XI.3—xii.6 Josephus uses Ἀσάνος, though in the Latin translation Asaph appears. The man's name, of course, was Asa. Is it not written in the annals of the kings of Israel and Judah? This variant is not a big deal, since Asaph appears to be just a variant spelling of Asa; probably as a result of passing through different languages. The New Testament has many examples of this phenomenon. A Hebrew word cannot end in a vowel, so I suspect that the glottal stop consonant which ends the Hebrew name was substituted with some other consonant in other languages. In Hebrew, the name Asa begins and ends with the letter א (Aleph), which is a consonant, a glottal stop. Other languages, (including Greek) which do not have a letter for the glottal stop, substituted other consonants for it. The confusion of terminal glottal stops with other unvoiced consonants happens often in English as well, since English has no letter for the glottal stop. (Though in transliteration schemes, the single straight apostrophe is used to represent the glottal stop.) In very ancient Greek, the letter φ was pronounced like our letter p, it was not an "f." In English today, words ending in p often sound like they end in a glottal stop. That is, we do not aspirate the p as we would if the p was in the middle of a word, but simply shut off the exhaled air by closing our lips.

Mt 1:9 Ὁζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,

⁹and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,

Mt 1:10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν,

¹⁰and Hezekiah begot Manasseh, and Manasseh begot Amon,⁴ and Amon begot Josiah,

Mt 1:11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

¹¹and Josiah begot Jeconiah and his brothers at the time of the exile to Babylon.

Mt 1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

¹²After the exile to Babylon: Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel,

Mt 1:13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ,

¹³and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

Mt 1:14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ,

¹⁴and Azor begot Zadok, and Zadok begot Akim, and Akim begot Eliud,

Mt 1:15 Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,

¹⁵and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,

Mt 1:16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

¹⁶and Jacob begot Joseph, the husband⁵ of Mary, of whom⁶ was born Jesus, the one called the Christ.

Mt 1:17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

¹⁷Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Anointed One.⁷

⁴ 1:10 txt Ἀμών, Ἀμών E K L U W Σ f¹³ 2 28 118 180 346 565 579 597 788 1006 1009 1010 1216 1230 1241 1242 1243 1365 1424^{*c} 1505 1646 2148 **¶** Lect it^(a) vg^(mss) syr^{c,s,p,h,pal} cop^{meg} slav (Ps-Eustathius); Augustine TR HF RP // Ἀμμών, Ἀμμών 700 892 1195 **¶** 11 it^{aur,f} // Ἀμμώμ, Ἀμμώμ 124 // Ἀμνων, Ἀμωv B* // Ἀμωv, Ἀμω Π // Ἀμώv, Ἀμώv **¶** B^c C (D^{Luke}) M Γ Δ^{*c} Θ f¹ 33 157 1071 1079 1292 1546 **¶** 8 (184) **¶** 253 **¶** 672 **¶** 673 **¶** 813 **¶** 1223 **¶** 1627 it^{c,(dLuk)},ff^{1,g¹,k,q} vg^{mss} (syr^{hmg}) cop^{sa,bo,fay} arm eth geo Epiphanius; Ambrose NA27 {B} // lac **¶** 45 A D F G H N P Y **¶** 13 69. In the LXX of 1 Chron. 3:14, most manuscripts read Ἀμωv, but A B^c read Ἀμωv, and B* and one minuscule read Ἀμνων. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts read Ἀμωv. It is admitted by almost all that Ἀμωv is an error, whether by LXX scribes, Matthew, or another scribe.

⁵ 1:16a See the endnote at the end of this document comparing this genealogy to Luke's genealogy.

⁶ 1:16b τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός is the reading of **¶** 1 **¶** B C H E P L W (Δ omit τὸν) Σ^{vid} (f¹ omit Ἰησοῦς) 28 33 157 180 205 565 579^{vid} 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 **¶** Lect it^{aur,ff¹} vg syr^{p,h,pal} cop^{sa} (arm) (eth) geo slav TR HF RP NA27 {A} // lac **¶** 45 A D F G H N P Y **¶** 13 69. Other witnesses, Θ f¹³ **¶** 547 and some Italic, Syriac and Coptic versions add various words and phrases in order to clarify the ambiguity of whether Matthew was saying that Jesus was begotten of Joseph, or of Mary. But the original wording can be properly understood as meaning born of Mary.

⁷ 1:17 Matthew skips after Josiah, Jehoiakim and Jehoiachin (2 Kings 23:34 - 24:6). And his last set of generations are only 13, not 14. So this arrangement must be a teaching or memorization aid. Another interesting thing is that fourteen plus fourteen plus fourteen equals six groups of seven generations, 42 in all (6 sevens). In Hebrew, in the Old Testament, a group of seven of something is called a week of something. There were six weeks of generations prior to the Messiah, and the Messiah ushered in the seventh week, the Sabbath week of generations. The Messiah brought in another rest from creation. As God took six days to create the First Adam, and then he ceased, so God also took six weeks of generations to create the Second Adam, and then he ceased.

The Birth of Jesus

Mt 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

¹⁸This is how the birth⁸ of Jesus Christ came about. His mother Mary was pledged to be married to Joseph, but before they consummated, she was found to be pregnant, from the Holy Spirit.

Mt 1:19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

¹⁹But her husband Joseph, being a righteous man, did not want to make an example of her, and planned to divorce her secretly.

Mt 1:20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἑστίν ἁγίου·

²⁰But while he was mulling these things over, an angel of the Lord appeared to him by means of a dream, and said, "Joseph son of David, do not be afraid to take Mary home as your wife, for what is conceived in her is by the Holy Spirit.

Mt 1:21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

²¹She will give birth to a son, and you are to call his name Jesus, because he will save his people from their sins."⁹

Mt 1:22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος,

²²All this took place in order that what was said by the Lord through the prophet would be fulfilled, which says:

Mt 1:23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἔστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.

²³"Behold, the virgin shall be pregnant, and shall bear a son, and they shall call his name Immanuel,"¹⁰ which when translated is, "God with us."

Mt 1:24 ἐγερθεὶς δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·

²⁴And when Joseph awoke from his sleep, he did what the angel of the Lord had commanded him, and he took his bride home.

Mt 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

²⁵But he did not know her¹¹ until she gave birth to her firstborn son.¹² And he called his name Jesus.

⁸ 1:18 txt γένεσις Φ^1 \aleph B (C W γενεσεις) L (P 2 γένησις) S Z Δ Θ Σ f^1 579 \mathfrak{D} 2211 arm Eusebius Ps-Athanasius NA27 {B} // γέννησις E K L Π f^{13} 28 33 157 180 205 565 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1292 1365 1424 1505 1546 1646 2148 2174 \aleph Lect it^a,aur,b,c,d,ff^a,g¹,k,q vg slav Irenaeus^{Gr} Origen Didymus^{dub} Epiphanius Chrysostom Theodotus-Ancyra Nestorius; Chromatius Jerome Augustine TR HF RP // lac Φ^{45} A D F G H N Y Φ 13 69.

⁹ 1:21 The Greek name, Ἰησοῦς (Iēsoûs), came from the Hebrew יֵשׁוּעַ (yēšū'a) "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ (yəhōšū'a) "Y'hoshua," which in turn was a later form of Yəhoshua, which means, "Yah is salvation."

¹⁰ 1:23 Isaiah 7:14

¹¹ 1:25a "Did not know her" is a euphemism meaning, "he did not have sex with her."

¹² 1:25b txt τὸν υἱὸν αὐτῆς τὸν πρωτότοκον C D^c (D* L it^{d,q} omit αὐτῆς) E K M N W Δ Π Σ 087 28 118 124 157 180 205 346 565 579 597 700 828 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1292 1365 1505 (1546 υἱὸν αὐτοῖς) 1582^c 1646 2148 2174 \aleph Lect it^a,aur,f,ff¹ vg syr^{p,h},pal^{mss} arm eth slav Diatesaron Cyril-Jerusalem Didymus Didymus^{dub} Epiphanius Chrysostom Proclus; Jerome Augustine TR HF RP // υἱόν \aleph B Z 071^{vid} 1 33 788 (1182 cop^{sa} υἱόν αὐτῆς) 1192 1582* it^{b,c,g¹,k} syr^{s,c},pal^{mss} (cop^{bo} τὸν υἱόν) cop^{meg} geo Ambrose Chromatius NA27 {A} // lac Φ^{45} A F G H P Y Θ Φ 13 69 1424. Adding the words τὸν before the word υἱόν, "son," and "her firstborn son," as all manuscripts have in Luke 2:7, would help clarify that sexual intercourse, brought up here, did not take place before Mary's firstborn. Yet, adding "firstborn son" still does not make it clear that she had not already had a daughter. It is much easier to

Chapter 2

The Visit of the Magi

Mt 2:1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα

¹Now after Jesus had been born in Bethlehem of Judea, in the days of King Herod, behold, Magi¹³ from out of the east showed up in Jerusalem,

Mt 2:2 λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

²saying, "Where is the one born king of the Jews? For we saw his star in the east¹⁴ and have come to worship him."

Mt 2:3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,

³Upon hearing this, King Herod was disturbed, and all Jerusalem with him.

Mt 2:4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.

⁴And having assembled all the chief priests and Torah scholars of the people, he inquired of them as to where the Messiah was to be born.

Mt 2:5 οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

⁵And they told him, "In Bethlehem in Judea, for this is what has been written through the prophet:

Mt 2:6 Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

⁶" And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel."¹⁵

Mt 2:7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

⁷Then Herod called the Magi secretly and ascertained from them what time the star had appeared.

explain why the words "her firstborn son" might have been added, than to explain why they might have been deleted. The story, regardless, still makes clear that Jesus was her firstborn, and that Mary was a virgin prior to the time of Jesus being born.

¹³ **2:1** Plural of *Magus*, one trained in astrology and dream interpretation, probably in a tradition based on Zoroastrianism, founded by the Persian prophet Zarathustra or Zoroaster.

¹⁴ **2:2** Or *in the rising*. Also in verse 9. The same Greek word, is used for both "east" and "rising," since because of the direction of the rotation of the earth, heavenly bodies "rise" in the east. The word star does not necessarily mean a far off sun. It could have meant any heavenly body or sign. This star or sign was something only the trained astrologers saw, and not the king of Israel or the general public. In near-eastern astrology of that era, a conjunction was very significant, and the constellation Aries represented Herod's kingdom in palestine. Furthermore, signs involving the planet Jupiter (Zeus) represented royalty and kings. So if there was a sign or conjunction involving Jupiter, the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night." They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke says in Luke 2:42 that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (<http://www.eclipse.net/~molnar/>) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold..

¹⁵ **2:6** Micah 5:2

Mt 2:8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὑρήτε ἀπαγγείλατέ μοι, ὅπως καγὼ ἔλθων προσκυνήσω αὐτῷ.

⁸And he sent them to Bethlehem and said, "Go and search diligently for the child. And when you have found him, bring word back to me, so I may come and worship him also."

Mt 2:9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἔλθων ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

⁹After they had heard the king, they went on their way, and lo, the star, the one they had seen in the east, kept moving on in front of them, until it arrived and stopped over where the child was.

Mt 2:10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

¹⁰When they saw the star, they rejoiced with a surpassingly great joy.

Mt 2:11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

¹¹And upon coming to the house, they saw the child with his mother Mary, and they fell prostrate and worshipped him. Then they opened their treasures, and presented him with gifts of gold, and of incense and of myrrh.

Mt 2:12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

¹²And having been warned in a dream not to return to Herod, they went back to their country by another route.

The Escape to Egypt

Mt 2:13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

¹³And when they had gone, behold, an angel of the Lord appears in a dream to Joseph, saying, "Get up, take the child and his mother, and flee into Egypt, and be there until I tell you, for Herod intends to search for the child to destroy him."

Mt 2:14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,

¹⁴So he got up, took the child and his mother during the night, and escaped into Egypt,

Mt 2:15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

¹⁵and was there until the death of Herod, in order that the thing spoken by the Lord through the prophet would be fulfilled, which says: "Out of Egypt I called my son."¹⁶

Mt 2:16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

¹⁶When Herod realized that he had been fooled by the Magi, he was extremely enraged, and sent orders and did away with all the male children¹⁷ in Bethlehem and all its environs who were two years old or under, in accordance with the time he had ascertained from the Magi.

Mt 2:17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος,

¹⁷Then what was said through the prophet Jeremiah was fulfilled, which says:

Mt 2:18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

¹⁸"A voice heard in Ramah, a weeping and loud wailing, Rachel weeping for her children and refusing to be comforted, because they are no more."¹⁸

¹⁶ 2:15 Hosea 11:1

¹⁷ 2:16 Greek: παῖδας - paídas. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδίσκας (paidískas), like Luke did in Luke 12:45; Diatessaron 19:26.

¹⁸ 2:18 Jeremiah 31:15

The Return to Nazareth

Mt 2:19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ

¹⁹And after Herod died, behold, an angel of the Lord appears by a dream to Joseph in Egypt,
Mt 2:20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

²⁰saying, "Get up, take the child and his mother and go into the land of Israel, for those who were seeking the child's life are dead."

Mt 2:21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ.

²¹So he got up, took the child and his mother and entered the land of Israel.

Mt 2:22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

²²But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. And having been warned in a dream, he withdrew to the district of Galilee,
Mt 2:23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

²³and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he would be called a Nazarene.¹⁹

Chapter 3

John the Baptizer Prepares the Way

Mt 3:1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας

¹In those days John the Baptizer appears, preaching in the desert,
Mt 3:2 [καὶ] λέγων, Μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

²saying, "Repent, for the kingdom of heaven has drawn near."
Mt 3:3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

³This is the one spoken of through Isaiah the prophet: "A voice calling in the wilderness, 'Prepare the way for the Lord, make the paths straight for him.'²⁰

Mt 3:4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

⁴This man²¹ John had clothing of camel's hair and a leather belt around his waist, and his food was locusts and wild honey.

Mt 3:5 τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,

⁵At that time Jerusalem and all Judea and the whole region of the Jordan went out to him.
Mt 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

⁶And confessing their sins, they were baptized by him in the Jordan River.

¹⁹ **2:23** Greek: Ναζωραῖος - Nazōraios A Nazarene is someone from the town of Nazareth, just as a Houstonian is someone from the city of Houston. A Nazarene is not to be confused with a Nazirite, which is someone who took a time-limited vow not to cut his hair or to eat grapes or drink wine. We know Jesus was not a Nazirite, because he drank wine. But what Old Testament prophecies was Matthew referring to? See the endnote at the end of this document, which addresses this question at length.

²⁰ **3:3** Isaiah 40:3

²¹ **3:4** From the demonstrative use of αὐτός. "What kind of man was it that came to you and told you these things?" "He was a man dressed in hairs, with a leather belt around his waist." "It is Elijah," II Kings 1:7-9 A garment of hair was a mark of a prophet, Zechariah 13:4. "What kind of man did you go out to see?" Matthew 11:7-14

Mt 3:7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

⁷But when he saw many of the Pharisees and Sadducees coming to the baptism, he said to them, "You spawn of snakes! Who warned you to flee from the coming wrath?"

Mt 3:8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·

⁸Then produce fruit characteristic of repentance.

Mt 3:9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

⁹And do not think you can say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham.

Mt 3:10 ἡδὴ δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

¹⁰And the ax is already set to the root of the trees. Every tree therefore not producing good fruit is cut down and thrown into the fire.

Mt 3:11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

¹¹I baptize you in water for repentance, but after me will come one who is more powerful than I, whose sandals I am not worthy to remove. He will baptize you in the Holy Spirit and in fire:²²

Mt 3:12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

¹²his winnowing fork is in his hand, and he will clear out his threshing floor, gathering the wheat into the barn, but the chaff he will burn up with fire unquenchable."

The Baptism of Jesus

Mt 3:13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

¹³At that time Jesus arrives at the Jordan, out of Galilee, to John, to be baptized by him.

Mt 3:14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρειᾶν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;

¹⁴But John tried to deter him, saying, "I need to be baptized by you, and you are coming to me?"

Mt 3:15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν,²³ Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

¹⁵In reply, Jesus said to him, "Permit it now; it is proper for us to complete all righteousness this way." Then John consented.

Mt 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν·

¹⁶As soon as he was baptized, Jesus came up out of the water, and behold, the heavens were opened, and he saw the Holy Spirit of God coming down like a dove, coming onto him.

Mt 3:17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

¹⁷And behold, a voice from the heavens, saying, "This is my Son, whom I love; with whom I am well pleased."

²² 3:11 txt {C} πνεύματι ἁγίῳ καὶ πυρί P^{101vid} N B C K L M U W Δ Π f¹ f¹³ 22 33 565 latt syrc,p,h copsa,bo Origen Basil TR NA27 SBL {} // πνεύματι ἁγίῳ E S V Ω 2 28 517 579 1424 syr^{pal} RP // πυρί καὶ πνεύματι ἁγίῳ syr^s // illegible 13 // lac A D F G H N P Y Θ Φ. Codex B has an umlaut. The addition of καὶ πυρί may be a harmonization to Luke.

²³ 3:15 txt πρὸς αὐτόν P⁶⁴ N C D^{supp} L P W RP NA28 // πρὸς αὐτῷ P⁹⁶ B

Chapter 4

The Temptation of Jesus

Mt 4:1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

¹Then Jesus was led up into the desert by the Spirit, to be tempted by the devil.

Mt 4:2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασεν.

²And he fasted forty days and forty nights, and afterward he was hungry.

Mt 4:3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

³The tempter came to him and said, "If you are the Son of God, command that these stones become loaves of bread."

Mt 4:4 ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

⁴But he in answer said, "It is written, 'Man shall not live on bread alone, but on every word'²⁴ coming out of the mouth of God.'²⁵"

Mt 4:5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

⁵Then the devil takes him into the holy city and had him stand on the gable of the temple,

Mt 4:6 καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

⁶and he says to him, "If you are the Son of God, throw yourself down. For it is written: 'He will command his angels concerning you; and they will lift you up on their hands, so you will not strike your foot against a stone.'²⁶"

Mt 4:7 ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

⁷Jesus said to him, "It is also written: 'You shall not put Yahweh your God to a test.'²⁷"

Mt 4:8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,

⁸Again, the devil led him to a very high mountain, and showed him all the kingdoms of the world and their splendor,

Mt 4:9 καὶ λέγει αὐτῷ, Ταῦτά σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι.

⁹and said to Jesus, "These I will give to you, if you will fall down and worship me."

Mt 4:10 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε, Σατανᾶ· γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

¹⁰Then Jesus said to him, "Go away, Satan!²⁸ For it is written: 'You shall worship Yahweh your God, and him only shall you serve.'²⁹"

Mt 4:11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

¹¹Then the devil left him alone, and lo, angels had come and were attending him.

²⁴ **4:4a** Upon every ῥήμα - hreema that proceeds from the mouth of God. In Hebraistic Greek, ῥήμα was used not only for words or statements, but when combined with the Greek word πᾶν "pan" it means "every matter" or "every teaching" or "every thing." See for example how some translations rendered Deuteronomy 8:3 as "everything that comes from the mouth of God."

²⁵ **4:4b** Deuteronomy 8:3

²⁶ **4:6** Psalm 91:11,12

²⁷ **4:7** Deuteronomy 6:16

²⁸ **4:10a** The Textus Receptus has here after the word Ὑπαγε, "go away," the words ὀπίσω μου - "behind me." Those are the words Jesus said to Peter in Matthew 16:23 and Mark 8:33. The UBS editorial committee gives the reading here without the words "behind me" an A rating of certainty.

²⁹ **4:10** Deuteronomy 6:13

Jesus Begins to Preach

Mt 4:12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

¹²And when he heard that John had been arrested, he went away to Galilee.

Mt 4:13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ·

¹³And forsaking Nazareth, he went and lived in Capernaum, beside the sea, in the territory of Zebulun and Naphtali,

Mt 4:14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

¹⁴so that the thing spoken through Isaiah the prophet might be fulfilled, which says:

Mt 4:15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

¹⁵"Land of Zebulun and land of Naphtali, the road by the sea, on the other end of the Jordan, Galilee of the Gentiles—

Mt 4:16 ὁ λαὸς ὁ καθημένος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

¹⁶the people sitting in darkness have seen a great light; and on those sitting in the land of the shadow of death³⁰ a light has dawned."³¹

Mt 4:17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

¹⁷From that time on Jesus began to preach and to say, "Repent, for the kingdom of heaven is near."

The Calling of Simon, Andrew, James, and John

Mt 4:18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.

¹⁸And walking beside the Sea of Galilee, he saw two brothers, Simon called Peter, and his brother Andrew, casting a net into the sea, for they were fishers.

Mt 4:19 καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

¹⁹And he says to them, "Come you two, follow me, and I will make you fishers of people."

Mt 4:20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

²⁰And they followed him immediately, leaving the nets

Mt 4:21 Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.

²¹And going on from there, he saw another set of two brothers, James the son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them.

Mt 4:22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

²²And they immediately followed him, leaving the boat and their father.

Jesus Heals the Sick

Mt 4:23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

²³And he went around through all of Galilee, teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and sickness among the people.

³⁰ 4:16a Compare Isaiah 9:1 in the LXX: οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμπει ἐφ' ὑμᾶς, where the "kai" is not present between "region" and "shadow." Compare also Luke 1:79: ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις. Compare also Psalm 22:4 in the LXX: ἐν μέσῳ σκιᾶς θανάτου; Job 12:22: ἐξήγαγεν δὲ εἰς φῶς σκιάν θανάτου.

³¹ 4:16 Isaiah 9:1, 2

Mt 4:24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

²⁴And news about him spread all over Syria, and they brought to him all who were ill with various diseases and severe pain, the demon-possessed, and epileptics and the paralyzed, and he healed them.

Mt 4:25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

²⁵And many crowds followed him, from Galilee and the Ten Cities, and from Jerusalem and Judea, and beyond the Jordan.

Chapter 5

The Beatitudes

Mt 5:1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

¹And seeing the crowds, he went up to the mountainside. And when he sat down his disciples came to him,

Mt 5:2 Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,

²and opening his mouth, he began to teach them, saying:

Mt 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

³"Blessed are the poor in spirit,³² for theirs is the kingdom of heaven.

Mt 5:4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

⁴Blessed are those who mourn, for they will be comforted.

Mt 5:5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

⁵Blessed are the meek, for they will inherit the earth.

Mt 5:6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

⁶Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Mt 5:7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

⁷Blessed are the merciful, for they will be shown mercy.

Mt 5:8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

⁸Blessed are the pure in heart, for they will see God.

Mt 5:9 μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.

⁹Blessed are the peacemakers, for they will be called offspring of God.³³

³² 5:3 The meaning of the expression *poor in spirit* is difficult to determine with certainty. Bauer says the sense is probably *those who are poor in their inner life*, not having a Pharisaic confidence in their own spiritual adequacy. But I think the meaning is that we should, even if we are materially rich, live as though we were poor. As the apostle Paul says also in I Cor. 7:30-31: "those who buy, should live as though they did not possess, and those who use this world, as though they did not make full use of it."

³³ 5:9 The Greek word here is υἱοί, "sons." The word children can sound like it emphasizes the immaturity of the subjects. I also considered the word "offspring," because that would convey part of what is emphasized here. What is emphasized by this passage is two-fold: the fact that offspring of a father bear resemblance in personality, values, and quality of the "faith of their fathers," and two, that these sons are heirs of their father, heirs of a future kingdom. The word "sons" is said to have been a legal term, and was gender inclusive. It included daughters. Today, the word "son" legally means, according to Black's Law Dictionary, 6th Ed., "Male offspring. An immediate male descendant. The word may be applied also to a distant male descendant. In a broad use, term may be employed as designating any young male person, as a pupil, a ward, an adopted male child or dependent." This current legal definition greatly limits the acceptability of this word. "Children" is defined as: Progeny, offspring of parentage. Unborn or recently born human being. At common law one who had not attained the age of fourteen years, though the meaning now varies in different statutes." This definition, which includes the idea of being offspring, and is gender-inclusive as well, makes the word "children" perhaps the best choice. This is also the word that Tyndale used, and the King James Version as well. Black's Law Dictionary, Copyright © 1990, West Publishing Co., St. Paul, Minnesota, All Rights Reserved.

Mt 5:19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

¹⁹Therefore, whoever looses one of the least of these commandments, and teaches people the same, will be called least in the kingdom of heaven, but whoever practices *them* and teaches *them*, this one will be called great in the kingdom of heaven.

Mt 5:20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

²⁰For I tell you that unless your righteousness surpasses that of the Torah scholars and Pharisees, you will by no means enter the kingdom of heaven.

Adversaries

Mt 5:21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

²¹"You have heard that it was said to the people of long ago, 'Do not murder',³⁸ and anyone who murders will be subject to judgment.³⁹

Mt 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

²²But I tell you that anyone who is angry with his brother⁴⁰ will be subject to judgment. And anyone who says to his brother, 'Raca',⁴¹ is answerable to the council.⁴² But anyone who says, 'You fool!' will be in danger of the fire of Gehenna.⁴³

important Greek translation of the Hebrew Old Testament, called the Septuagint, which was widely used by Jesus' time, whereas the Hebrew language was in danger of dying as a spoken language.

³⁷ **5:18b** In the Hebrew language, sometimes the only difference between two different Hebrew letters is a "serif" or a little horn attached, just a slight little appendage.

³⁸ **5:21a** Exodus 20:13. This word φονεύω - phoneuō did not mean just murder, but homicide in general, including by carelessness or negligence, and manslaughter. See for example Deuteronomy 19:6; Joshua 21:13. And the word phoneuō did NOT include in its meaning the killing of non-human life. It was not used for the killing of animals. Perhaps this verse would be better rendered, "Do not kill a human."

³⁹ **5:21b** This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is punishable; some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, "In your anger do not sin..." (Ephesians 4:26, Psalm 4:4)

⁴⁰ **5:22a** txt τῷ ἀδελφῷ αὐτοῦ "with his brother" **¶**⁶⁴ **℣*** B Ω 372 1292 1424^{ms} 2174^{vid} 2737 *al.* it^{aur} vg eth^{ms} Origen ^{mssacc} to Apollinaris, Tertullian^{vid} Chromatius Jerome Augustine^{3/4} Greek ^{mssacc}, to Augustine NA27 {B} // τῷ ἀδελφῷ αὐτοῦ εἰκῆ "with his brother without a cause" **℣*** D E K L M S U W Δ Θ Π Σ 0233 0287 ^f1 ^f13 2 28 33 157 180 205 346 565 579 597 700 788 892 1006 1010 1071 1079 1195 1216 1230 1241 1242 1243 1342 1365 1424^{txt} 1505 1546 1646 2148 it^{a,b,c,d,f,ff}1,g¹,h,k,l,q

^{vg}^{mss} ^{syrc},s,p,h,pal ^{copsa},meg,bo ^{arm} ethTH ^{geo} ^{slav} Irenaeus^{lat} ^{mssacc}. to Origen Eusebius Basil Apostolic Constitutions ^{mssacc}. to Apollinaris Ps-Justin Chrysostom Cyril Theodoret; Cyprian Hilary Lucifer ^{mssacc}. to Jerome Augustine^{1/4} Speculum TR HF RP // *lacuna* **¶**⁴⁵ **¶**⁸⁶ A C F G H N P Y Φ 22 69. Note, Papyrus 64 is also called Papyrus 67, and it definitely does not include "without a cause." This papyrus is one of the oldest New Testament papyri we have, dated between the years 60 to 200. Jerome states that in the majority of ancient manuscripts. The fact that a majority of Greek mss in Jerome's time did not contain it, is far more significant than whether a majority of manuscripts today contain it. Opponents of the UBS Greek text object to this omission, because they say that it forbids all anger, even righteous anger. Not so; it only says that if you are angry, you are in danger of judgment. On the other hand, if the text reads "Do not be angry with your brother without a cause," that is so easy to get around. Practically everyone who is angry with his brother believes he has cause to be angry. The end result of adding "without a cause" is that there is no meaningful prohibition, no truly solemn warning here. Plus, it misses the whole point of the phrase "will be subject to judgment". The whole point of the judgment is to decide if there is a cause. It makes no sense to say that if you are angry with your brother without a cause, you will be tried, to see if there is a cause. Often the argument is made, that the UBS reading, the one without the phrase, "without a cause," makes Jesus look like a sinner, since he was angry sometimes. Then what do the people who argue this, do with the phrase later in this same verse, where the Majority Text says that someone who says "You fool," is in danger of the fire of Gehenna? For Jesus did say to someone "You fool" in the Majority Text, in Matthew 23:17. There is much more reason to be found for the word

Mt 5:23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

²³"Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you,

Mt 5:24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθὼν πρόσφερε τὸ δῶρόν σου.

²⁴leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift.

Mt 5:25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς·

²⁵"Get on good terms with your legal adversary quickly, while you are with him on the way, or your adversary may hand you over to the judge, and the judge *hand you over* to the officer, and you be thrown in prison.

Mt 5:26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

²⁶Truly I tell you, by no means will you come out of there until you have paid the last penny.

Adultery

Mt 5:27 Ἠκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις.

²⁷"You have heard that it was said, 'Do not commit adultery.'⁴⁴

Mt 5:28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

²⁸But I tell you that anyone who looks at a woman⁴⁵ to lust for her has already committed adultery with her in his heart.

Mt 5:29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

²⁹So if your right eye causes you to fall, rip it out and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body be cast into Gehenna.

meaning "without a cause" to be added later, than for it to have been deleted later. I consider the text of the NA27 here to be certain.

⁴¹ 5:22b An Aramaic term of contempt

⁴² 5:22c The council of elders at the town gate was a common scene in the life of an ancient Israelite. By the time of Jesus, there were three sizes of council, or religious court, in Judea. A local religious court (Bet Din) was composed of three judges, at least one a Rabbi. This council would hear disputes and accusations and try cases like a court. For higher cases, however, such as involving offenses punishable by death, as in Deuteronomy 21:18-21 and 22:13-21, a court of twenty-three or more judges was required. Finally, the supreme Sanhedrin in Jerusalem was composed of seventy men, plus the High Priest who presided over it. The seventy was made up of three kinds of members: (1) high priests- the current high priest and former high priests; (2) the Elders: tribal and family representatives of the lay aristocracy; and (3) and the Scribes, the experts in the law from the Torah. The Sanhedrin's authority in civil matters was subject to the Romans' limits, but in Jewish religious matters, it had complete authority, including a body of police and guards under its command, by which to enforce its rulings. The Sanhedrin was abolished with the destruction of Jerusalem in A.D. 70. The scribes later codified its accumulated conclusions, however, in the form of the written Mishnah.

⁴³ 5:29 Γέεννα From Gey-Hinnom, the name of a ravine south of Jerusalem, The Valley of the Son of Hinnom, which was the trash heap or landfill for the city. The garbage was perpetually on fire; the fire never went out. See II Chron. 28:3; II Kings 23:10; Jeremiah 7:31-32; Joshua 15:8, 18:16. According to Jewish popular belief, the Last Judgment was to take place there. Thus in the New Testament *Gehenna* means a place of perpetual fire, further described as a lake of burning sulfur, whose fire can never be put out, and in which a person never loses his being, but forever loses his well-being— that is, is forever separated from God and thus anything good. At the present time, anyone who dies while out of God's favor goes to Hades (see chapter 21:27-33), which is a temporary storage hell. But later, at the end of Christ's kingdom on earth, Hades and everyone in it will be thrown permanently into *Gehenna* (Revelation 20:5,10-15). This is called the Second Death. There is no remedy for the Second Death. Jesus mentions *Gehenna* eleven times (nine times in my harmony / Diatessaron). James uses the word once, in 3:6.

⁴⁴ 5:27 Exodus 20:13

⁴⁵ 5:28 That is, a woman not one's own wife.

Mt 5:30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

³⁰And if your right hand causes you to fall, cut it off and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body go away into Gehenna.

Mt 5:31 Ἐρρέθη δέ, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

³¹And it has been said, 'Anyone who releases⁴⁶ his wife must give her a "release of interest form".'⁴⁷

Mt 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἔαν ἀπολελυμένην γαμήσῃ μοιχᾷται.

³²But I tell you that anyone who releases his wife, except for grounds of fornication,⁴⁸ causes her to commit adultery, and anyone who marries a released *woman* commits adultery.

Oaths

Mt 5:33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου.

³³Again, you have heard that it was said to the people of long ago, 'Do not break your oath,⁴⁹ but pay out to the Lord your oaths.'⁵⁰

Mt 5:34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·

³⁴But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne; Mt 5:35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·

³⁵nor by the earth, for it is the footstool of his feet, nor by Jerusalem, because it is the city of the Great King.

⁴⁶ 5:31a "Releasing" is the opposite of "cleaving" or "joining."

⁴⁷ 5:31b Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον - apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

⁴⁸ 5:32 Greek, πορνεία - porneía. This word was used for generally any sexual intercourse that is not between a married person and his or her spouse of the opposite sex. There was a different, more specific word for marital unfaithfulness in particular: μοιχεία - moicheía, and Jesus did not use it here. We know by the disciples' reaction in verse 26 that Jesus was saying something more narrow and strict than what they had heard before. Some say that perhaps Jesus was limiting divorce to that situation described in Deuteronomy 22:13-21, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicated while still under her father's authority." Or, others suggest that Jesus didn't say this clause "if it is not on the basis of fornication" at all. This exception phrase is not found in Mark and Luke, or any of Paul's rules for the church (cf I Cor. 7:10,11); but only in Matthew, the last of the three gospels written (I now quote Bruce Metzger) "thus representing Jesus as siding with the view of Shammai. The addition of this 'excepting clause,' as it is called, reflects an attempt in the early church [of which Matthew was a part] to adjust the high ideal of Jesus' interpretation of the indissolubility of marriage to suit the exigencies of those whose hearts, like men's hearts in the days of Moses, were still hard! Such an adjustment of Jesus' teaching fell within the power to *bind* and *loose* given to the apostles (of which Matthew was one)— that is, power to adapt laws and make exceptions (Matt. 16:19 and 18:18; Diatess. 14:45, 22:36) Two reasons, among others, why the Matthean form of Jesus' saying on divorce must be regarded as a modification of this teaching are: (1) If it is original, then the report without the excepting clause in Mark and Luke represents an advance made by the early church upon the standards set by Jesus— and this is not likely to have happened; and (2) the excepting clause does not harmonize with the context in Matthew. If Jesus sided with the Shammites, why should the disciples be amazed at the strictness of his teaching and exclaim, "If this is the situation...it is not advisable to marry" [Matt. 19:10]? And in the context of Matt. 5:32 Jesus is replacing the standard recognized by the Jews of his day with the perfect standard of God [Matt. 5:17-48; Diatess. 9:10-20]; but if the exceptive clause is retained, his teaching is no higher than Shammai's." From *The New Testament, Its Background, Growth, and Content*, Abingdon Press, p. 163, footnote

⁴⁹ 5:33a Or *Do not make an oath not intending to keep it.*

⁵⁰ 5:33b Numbers 30:2; Leviticus 5:4-6

Mt 5:36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.

³⁶Neither swear by your head, since you have not the power to make a single hair white or black.

Mt 5:37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

³⁷But let your word be 'Yes' for 'Yes,' 'No' for 'No,' and beyond these is from evil.

An Eye For an Eye

Mt 5:38 Ἐκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

³⁸"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'⁵¹

Mt 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

³⁹But I tell you not to resist the evil. On the contrary, whoever strikes you on the right cheek, turn to him the other also.

Mt 5:40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἅφες αὐτῷ καὶ τὸ ἱμάτιον·

⁴⁰And the one wanting to sue and take your shirt, surrender to him your jacket as well.

Mt 5:41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο.

⁴¹And whoever conscripts you for one mile, go with him two miles.

Mt 5:42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

⁴²Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love For Enemies

Mt 5:43 Ἐκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

⁴³"You have heard that it was said, 'Love your neighbor⁵² and hate your enemy.'

Mt 5:44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς;

⁴⁴But I say to you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you and are persecuting you,

Mt 5:45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

⁴⁵so that you be children of your Father who is in heaven. For he causes his sun to rise upon the evil and the good, and rains upon the righteous and the unrighteous.

Mt 5:46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

⁴⁶For if you love the ones who love you, what reward do you have? Do not even the revenue agents do the same?

Mt 5:47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

⁴⁷And if you greet your own kind⁵³ only, what are you doing beyond the ordinary? Do not even the Gentiles do the same?

Mt 5:48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

⁴⁸Be perfect, therefore, as your heavenly Father is perfect.

⁵¹ **5:38** Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

⁵² **5:43** Leviticus 19:18

⁵³ **5:47** ἀδελφός (adelphós), in the plural. This word can mean one of the same mother, or one of the same blood in a broader sense, like cousin or clansman, or broader yet, one of the same country or race; or one of the same rank or club, like associate. Or it could mean simply "your friends, your neighbors, your acquaintances." But the context here is the issue of enemies. To the natural man, other political nations and races are enemies. Moses also had to remind the Israelites to be kind to aliens; had to remind them what it was like to have themselves been aliens in Egypt.

Chapter 6

Giving to the Needy

Mt 6:1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θαυμάζειν αὐτοὺς· εἰ δὲ μὴ γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

¹"Be careful not to do your acts of tzedakah⁵⁴ in front of people, trying to be seen by them, for in that case you have no reward with your Father in heaven.

Mt 6:2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

²"So when you do your charitable giving, do not sound a trumpet before you as the hypocrites do in the synagogues and in the lanes, so they may be esteemed by people. Truly I tell you, they have their reward in full.

Mt 6:3 σοὺ δὲ ποιούντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου,

³But you, when you do your giving to the needy, do not let your left hand know what your right hand is doing,

Mt 6:4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ [αὐτὸς] ἀποδώσει σοι.

⁴so that your giving may be in secret. And your Father, who sees in secret, will reward you.

Prayer

Mt 6:5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

⁵"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the boulevards, so they will be seen by people. Truly I tell you, they have their reward in full.

Mt 6:6 σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

⁶But you when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret. Then your Father, who sees in secret, will reward you.

Mt 6:7 Προσευχόμενοι δὲ μὴ βατταλογήητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

⁷But when you pray, do not speak thoughtless repetition⁵⁵ like the Gentiles do. For they suppose that because of the greater number of their words they will be heard.

⁵⁴ 6:1 txt δικαιοσύνην \aleph^{*2} B D 0250 f¹ 892 1582* 2814 vg ita,aur,b,c,d,e,ff1,g1,h,l NA27 {} // δοσ(e)iv \aleph^1 syr^c cop^{bo} // ἐλεημοσύνην K L M U W Z Δ Θ Π f¹³ 2 28 33 118 124 157 346 565 579 700 788 1071 1424 1582c \aleph it^{f,k} syr^{p,h} mae TR HF RP. "Tzedakah" are acts of philanthropy, charity, righteousness.

⁵⁵ 6:7 Greek, βατταλογεῖν - βαττολογεῖν. Following is what BDF §40 says about this word. All uses of it except one are in Christian literature or dependent on Christian literature. Because of the doubling of the t consonant, which is incorrect for Greek, we know this is a word imported or adapted in hybrid form from some other language(s), most likely Semitic. According to Fredrich Blass, it is a combination of a Semitic word, בִּטְלָה, Beth-Teth-Lamedh, for 'empty, inane, idle,' with λογεῖν appended. According to Delling, it is a remodeling of βατταρίζειν - 'stammer,' in connection with - λογεῖν. Also, it looks similar to the Latin bat(t)ulus = μογιῶλος, that is, speaking with difficulty or having an impediment in one's speech. And see also Corp. Gloss. Lat. II 32.17, garrulus- βαττολάλος - fond of talking endlessly, prattling, given to prosy, rambling, or tedious loquacity. In the only use of βαττολογεῖν in non-Christian literature, it had the idea of prattling foolishly. So I say that in the context here, it means speaking mindlessly with the goal of quantity of words in mind, rather than thoughtful or heartfelt speech. Therefore we should avoid possibly even short prayers, if the prayers are formulaic. And consider what this says about 'speaking in tongues' when you don't even know the meaning of what you are saying. "What therefore does this conclude? I will pray with the spirit, and I will also pray with the mind." I Cor. 14:15 "When you pray, let not your mind be unfruitful, but still pray with your spirit." I Cor. 14:14. If your mind is idle when you are praying, it is בִּטְלָה prayer.

Mt 6:8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἵδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

⁸Do not be like them therefore. You see, your Father knows what you need before you ever ask him.

Mt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου,

⁹"This, then, is how you should pray: "Our Father in heaven, hallowed be your name.

Mt 6:10 ἔλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.

¹⁰Your kingdom come, your will be done on earth as it is in heaven.

Mt 6:11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

¹¹Give us today our daily bread.

Mt 6:12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

¹²And forgive us our debts, as we also have forgiven⁵⁶ our debtors.

Mt 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

¹³And lead us not into temptation, but deliver us from evil. For yours is the kingdom, and the power, and the glory, for ever. Amen."⁵⁷

Mt 6:14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

¹⁴For if you forgive people their trespasses, your heavenly Father will also forgive you.

Mt 6:15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

¹⁵But if you are not forgiving to people,⁵⁸ neither will your Father forgive you your trespasses.

Fasting

Mt 6:16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

¹⁶"And when you fast, do not become of somber countenance like the hypocrites do, for they disfigure their faces so that they will appear to people as fasting. Truly I tell you, they have their reward in full.

Mt 6:17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,

¹⁷But you when you fast, anoint your head and wash your face,

⁵⁶ 6:12 txt ἀφίκαμεν **Σ*** B Z f¹ 1582 vgst syr^{p,h} NA27 {} // ἀφίομεν D E L W Δ Θ 157 565 cop? // ἀφίμεν **Σ**¹ K M U Π Φ f¹³ 2 28 346 579 700 788 1071 1424 1582^c **ⲙⲓ** it^{f,k} syr^{p,h} cop? mae TR HF RP

⁵⁷ 6:13b txt ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμὴν E G K L M S U W Δ Θ Σ Φ Ω 0233 f¹³ 2 28 33 118^c 565 579 597 700 788 892 1006 1010 1071 1241 1243 1292 1424 1505 1582^c **ⲙⲓ** it^{f,g¹,k,q} syr^{h,pal} cop^{(sa),bopt} arm eth geo slav Didache TR RP // omit **Σ** B D Z 0170 f¹ 118 205 1582* **ⲉ**547 **ⲉ**2211 it^{a,aur,b,c,ff¹,h,l} vg cop^{meg,bopt} Diatessaron^{syr} Origen Cyril-Jerusalem^{dub} Gregory-Nyssa Cyril; Tertullian Cyprian Ambrose Chromatius Jerome^{5/6} Augustine NA27 {A} // lac **ⲡ**⁴⁵ A C F H N P Y 69. The UBS textual commentary says that the words "For yours is the kingdom, and the power, and the glory for ever. Amen." were added probably for the sake of liturgy, adapted from 1 Chronicles 29:11-13. There are several other variants: some witnesses without "the kingdom and;" some without "the power and;" and the Old Latin k reads only "for yours is the power for ever and ever." Some Greek manuscripts expand "for ever" to "for ever and ever," and several late manuscripts, 157, 225, and 418, add a Trinitarian ascription, "for yours is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit for ever. Amen." There is no previous instance in Scripture of the exact words "for thine is the kingdom, and the power, and the glory, for ever. Amen." Some claim these exact words are found in Hebrew in the Cabala and the Golden Dawn. And that therefore, they are part of some Wicca initiation rites. But Jesus may have modeled these words loosely after King David's blessing of Yahweh, on the occasion of the dedication of the beginning of the building of the temple, in 1 Chronicles 29:11-13.

⁵⁸ 6:15 txt omit **Σ** D f¹ 1 118 205 892* 1582* it^{a,aur,c,ff¹,g¹,h,k,l} vg syr^p cop^{meg,bopt} Diatess Euseb Chrom^{lem} Aug NA27 {C} // add τὰ παραπτώματα αὐτῶν B E G L M W Δ Θ Σ Φ 0233 f¹³ 28 33 157 180 565 579 597 700 892^c 1006 1010 1071 1241 1243 1292 1342 1424 1505 **ⲙⲓ** it^{f,q} vg^{mss} syr^{c,h,pal} cop^{sa,bopt} arm eth geo slav Basil; Chrom^{com} TR HF RP // lac **ⲡ**⁴⁵ A C F H N P Y 69.

Mt 6:18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

¹⁸so that you do not appear to people as fasting, but rather to your Father, who is in secret. And your Father, who sees in secret, will reward you.

Treasures in Heaven

Mt 6:19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

¹⁹"Do not accumulate for yourselves treasures on earth, where moth and corrosion⁵⁹ eat away, and where thieves break through and steal.

Mt 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

²⁰But accumulate for yourselves treasures in heaven, where neither moth nor corrosion eat away, and where thieves do not break through and steal.

Mt 6:21 ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου.

²¹For where your treasure is, there your heart will be also.

Mt 6:22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

²²"The eye is the lamp of the body. So if your eye is open and generous,⁶⁰ your whole body will be bright.

Mt 6:23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

²³But if your eye is suspicious and stingy,⁶¹ your whole body will be dark. If then darkness is the light in you, how great the darkness!

Mt 6:24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

²⁴"No one can serve two masters. Either you will hate the one and love the other, or be devoted to the one and despise the other. You cannot serve *both* God and Mammon.⁶²

⁵⁹ **6:19** βρῶσις, "the devourer," which in the Greek Old Testament was used for the locust. However, the same word has also been used for the corrosion process of metals. There does seem to be some allusion here to Malachi 3:10, 11. If that were the case, an alternative translation would speak more of agricultural wealth, as follows: "Do not accumulate for yourselves stores on earth, where moth and locust eat away..." James 5:2-3 speaks of both; moths eating at clothing wealth, and corrosion eating at metal wealth.

⁶⁰ **6:22** Greek, *haplous*, which means literally, *single*. But it is from a Semitic idiom, not to be translated literally. Compare Proverbs 11:25 in the Septuagint, where *haplous* means "generous."

⁶¹ **6:23** Literally, "if your eye is evil." From the Hebrew, רַעְיִן רָעָה - *rā'āh 'ayin*; see endnote for a full discussion of this concept.

⁶² **6:24** A common Aramaic word for wealth and property, which meant literally, *a fortress to rely on*. The sin of serving *Mammon* involves thinking that there is security in wealth and property, and with that mentality to store up wealth for the future, as the Rich Fool did in Luke chapter 12. Jesus taught us not to worry even about food or clothes. He also said to pray: "Give us this day our DAILY bread." That means that to work so that you have more than enough stores for just one day at a time, that is serving mammon. The apostle Paul said that with food and clothes we should be content. Worldly wealth is very insecure, especially the theoretical kinds such as stocks, bonds, Federal Reserve Notes, negotiable instruments. And stored up food reserves are perishable and subject to vermin. But if we store up treasure in heaven, where there are no thieves, rust, or moths, or taxes, that is real security, real estate. There is a secure inheritance that is non-negotiable. If you do not think this is what Mammon means, then look at the context before and after: it is all against storing up more food and clothes than you need for one day. Your retirement is in heaven. You cannot serve both God and Financial Security.

Do Not Worry

Mt 6:25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίνητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθησθε· οὐχὶ ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

²⁵"Considering this, I tell you, do not worry for your life, what you will eat or what you will drink, or for your body, what you will put on. Does not life mean more than food, and the body more than clothes?

Mt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

²⁶Look at the birds of the sky, that they neither sow nor reap nor gather into barns, yet your heavenly Father feeds them. Do you not matter more than they?

Mt 6:27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

²⁷And who of you *by* worrying is able to add onto his life span one foot?⁶³

Mt 6:28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

²⁸"And about dress, why do you worry? Consider the lilies of the field, how they grow. They neither labor nor weave.

Mt 6:29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

²⁹Yet I tell you, not even Solomon in all his splendor was dressed like one of these.

Mt 6:30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

³⁰Now if God so dresses the grass of the field, which is here today and tomorrow thrown into the stove, how much more would he rather dress you, O you of little faith?

Mt 6:31 μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν; ἢ, Τί πίωμεν; ἢ, Τί περιβαλώμεθα;

³¹Therefore do not worry, saying, 'What would we eat?' or 'What would we drink?' or 'What would we wear?'

Mt 6:32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων.

³²For the Gentiles are pursuing all those things, and your heavenly Father knows that you need all those things.

Mt 6:33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

³³But pursue first rather the kingdom of God and his righteousness, and all those things will be included for you as well.

Mt 6:34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

³⁴"Do not worry, then, for the next day, because the next day will have worries of itself. Today's trouble is enough for the day.⁶⁴

Chapter 7

Correcting Others

Mt 7:1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε·

¹"Do not judge, so that you will not be judged.

⁶³ **6:27** Literally, one cubit. There was an expression in classical Greek, πῆχυιον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."

⁶⁴ **6:34** There is no verb in the Greek text of this last sentence. Therefore, we cannot declare with certainty whether this sentence is a command (imperative mood), or a statement (indicative mood). But from my experience, it is usually the simple copula that is omitted, that is, the word "is."

Mt 7:2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

²For with what judgment you are judging, you will be judged, and with what measure you are measuring out, it will be measured to you.

Mt 7:3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

³"Why do you look at the speck in your brother's eye, but the log in your own eye you do not consider?

Mt 7:4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ὑψος ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

⁴Or how will you say to your brother, 'Let me pluck the speck out of your eye,' and behold, in your own eye is a log?

Mt 7:5 ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

⁵You hypocrite, first take the log out of your eye, and then you will see clearly to pluck the speck out of your brother's eye.

Mt 7:6 Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ρήξωσιν ὑμᾶς.

⁶"Do not give to curs what is sacred, and do not toss your pearls before swine, lest they trample them with their feet, and turn and tear you to pieces.

Ask, Seek, Knock

Mt 7:7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

⁷"Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you.

Mt 7:8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκε καὶ τῷ κρούοντι ἀνοιγήσεται.

⁸For everyone who keeps asking receives, and the one who keeps seeking finds, and to the one who keeps knocking, it will be opened.

Mt 7:9 ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον – μὴ λίθον ἐπιδώσει αὐτῷ;

⁹"Or is there a man among you whose child will ask him for a loaf, who will give him a rock?

Mt 7:10 ἢ καὶ ἰχθὺν αἰτήσῃ – μὴ ὄφιν ἐπιδώσει αὐτῷ;

¹⁰Or again, if he asks for a fish, will give him a snake?

Mt 7:11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

¹¹If you therefore, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?

Mt 7:12 Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

¹²"In all things, then, whatever you would want people to do to you, this you also should do to them, for this is the meaning of the Law and the Prophets.

False Prophets

Mt 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς·

¹³"Enter through the narrow gate. How wide the gate and broad the road that leads to destruction, and how many are those going through it!

Mt 7:14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν.

¹⁴How narrow the gate and troubled the road that leads to life, and how few are the ones finding it!

Mt 7:15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες.

¹⁵"Be on your guard against false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;

¹⁶By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles?

Mt 7:17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ·

¹⁷In the same way, every good tree produces good fruit, but the weed tree produces evil fruit.

Mt 7:18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

¹⁸A good tree cannot bear evil fruit, nor a weed tree bear good fruit.

Mt 7:19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

¹⁹Every tree that does not produce good fruit is cut down and thrown into the fire. ²⁰Thus by their fruits you will find them out.

Mt 7:20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

²⁰Thus by their fruits you will find them out.

The Wise and Foolish Builders

Mt 7:21 Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.

²¹"Not everyone saying to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one doing the will of my Father who is in heaven.

Mt 7:22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

²²Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and in your name perform many miracles?'

Mt 7:23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

²³And then I will declare to them on record: 'I have never known you. Away from me, you workers of lawlessness!'

Mt 7:24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

²⁴Everyone therefore who hears these words of mine and practices them shall be likened to a prudent man who built his house on the bedrock.

Mt 7:25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

²⁵And the rain came down, and the rivers came up, and the winds blew and beat against that house, and it did not fall, for it had been founded on the rock.

Mt 7:26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.

²⁶"And everyone who hears these words of mine and does not practice them shall be likened to a foolish man who built his house on the sand.

Mt 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

²⁷And the rain came down and the rivers came up and the winds blew and beat against that house, and it fell, and great was its fall."

Mt 7:28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

²⁸And it came about that when Jesus had finished saying these things, the crowds were amazed at his teaching,

Mt 7:29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

²⁹for he was teaching them as one who had authority, and not like their Torah scholars.

Chapter 8

A Man With Leprosy

Mt 8:1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

¹And when he came down from the mountainside, large crowds followed him.

Mt 8:2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

²And behold, a leper approached and worshipped him, saying, "Lord, if you are willing, you are able to cleanse me."

Mt 8:3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

³And stretching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately his leprosy⁶⁵ was cleansed.

Mt 8:4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

⁴And Jesus says to him, "See that you tell no one. But go instead and show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

The Faith of the Centurion

Mt 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσήλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτόν

⁵And when he had entered Capernaum, a centurion⁶⁶ came to him entreating him,

Mt 8:6 καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

⁶and saying, "My servant is laid up in the house a paralytic, being tormented terribly."

Mt 8:7 καὶ λέγει αὐτῷ, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

⁷He says to him, "I will come and heal him."

Mt 8:8 καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

⁸But the centurion answered and said, "Lord, I am not worthy that you enter under my roof. But just say a word, and my servant will be healed.

Mt 8:9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

⁹For I too am a man under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does."

Mt 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.

¹⁰And Jesus was astonished hearing this, and he said to those following him, "Truly I tell you, I have not found faith like this from anyone in Israel.

⁶⁵ 8:3 The Greek word was used for various diseases of the skin— not necessarily leprosy.

⁶⁶ 8:5 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort— 1,000 men, would have ten *centurions*, each commanding 100 of the men.

Mt 8:11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

¹¹And I tell you, many will come from east and west, and will recline with Abraham and Isaac and Jacob in the kingdom of heaven.

Mt 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

¹²But natural heirs of the kingdom will be cast into the outer darkness; out there will be weeping, and gnashing of teeth."

Mt 8:13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, "Ὑπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

¹³Then Jesus said to the centurion, "Go. As you believed let it be for you." And in that hour the servant was healed.

Jesus Heals Many

Mt 8:14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

¹⁴And coming into Peter's house, Jesus saw *Peter's* mother-in-law bedridden and fever-stricken.

Mt 8:15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

¹⁵And he touched her hand, and the fever left her; and she got up and began to wait on him.

Mt 8:16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·

¹⁶And when evening came, they brought to him many who were demon-possessed, and he drove out the spirits with a word. And all those who had an illness he healed,

Mt 8:17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

¹⁷so that the thing spoken through the prophet Isaiah might be fulfilled, which says: "Our infirmities he picked up, and our diseases he carried."⁶⁷

The Cost of Following Jesus

Mt 8:18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

¹⁸But when Jesus saw a crowd around him, he gave the order to leave to the other side of the lake.

Mt 8:19 καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔαν ἀπέρχῃ.

¹⁹And one Torah scholar approached him and said, "Teacher, I will follow you wherever you go."

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

²⁰And Jesus says to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head."

Mt 8:21 ἕτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

²¹And another *man*,⁶⁸ one of the disciples, said to him, "Lord, allow me first to leave and bury my father."

Mt 8:22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

²²But Jesus says to him, "You follow me, and leave the dead to bury their own dead."

⁶⁷ 8:17 Isaiah 53:4

⁶⁸ 8:21 Another, different kind of man; that is, not another scribe, but another of a different kind.

Jesus Calms the Storm

Mt 8:23 Καὶ ἐμβάντι αὐτῷ εἰς [τὸ] πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

²³And his disciples followed him as he embarked in the boat.

Mt 8:24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.

²⁴And behold a great storm arose in the sea, such that the boat was getting covered over by the waves. But he himself was sleeping.

Mt 8:25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα.

²⁵And coming up to him, they roused him, saying, "Lord, save *us*! We are perishing!"

Mt 8:26 καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

²⁶And he says to them, "Why are you afraid, O you of little faith?" Then, once he was up, he rebuked the wind and the sea, and there came a complete calm.

Mt 8:27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, Ποταπὸς ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

²⁷And the men marvelled, saying, "What kind of man is this, that even the winds and the sea obey him?"

The Legion of Demons Near Gadara

Mt 8:28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

²⁸And when he came to the other side to the region of the Gadarenes, two men coming out of the tombs met him, demon-possessed, extremely dangerous, such that no one was able to pass that way.

Mt 8:29 καὶ ἰδοὺ ἔκραζαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

²⁹And behold they cried out saying, "What business do you have with us, O Jesus,⁶⁹ you Son of God? Have you come here to torture us before the time?"

Mt 8:30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

³⁰Now some distance from them there was a herd of many pigs feeding.

Mt 8:31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.

³¹And the demons begged him saying, "If you drive us out, send us into the herd of pigs."

Mt 8:32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

³²And he said to them, "Go!" So coming out they went into the pigs; and behold, the whole herd rushed down the steep bank into the sea, and died in the waters.

Mt 8:33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων.

³³And the herders fled. And when they had gone into the town they reported all things, including the things about the demon-possessed men.

Mt 8:34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

³⁴And behold all the town came out to have a meeting with Jesus. And when they saw him they begged him that he would move out of their borders.

⁶⁹ 8:29 txt Ἰησοῦ υἱὲ C³ K M U W Δ Θ Π Φ 0242^{vid} f³ 2 157 565 579 700 788 1071 1424 1582 **it** vg^{cl} syr^{p,h} cop^{sa,bo} TR HF RP // Υἱὲ **8** B C* L f¹ 33 118 346 892 it^{ff¹,k,l} vgst syr^s cop^{mae,bo} NA27 {} // lac **9**⁴⁵ A D F G H N P 28 69.

Chapter 9

Jesus Heals a Paralytic

Mt 9:1 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

¹And embarking in a boat, he crossed over and came into his own town.

Mt 9:2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.

²And behold they brought to him a paralytic placed on a mat. And when Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

Mt 9:3 καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ.

³And behold, some of the Torah scholars said to themselves, "This fellow is blaspheming!"

Mt 9:4 καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἵνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

⁴And knowing⁷⁰ their thoughts, Jesus said, "Why do you think evil things in your hearts?"

Mt 9:5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρε καὶ περιπάτει;

⁵For which is easier: to say 'Your sins are forgiven,' or to say: 'Get up and walk'?

Mt 9:6 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας – τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρῃ σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.

⁶But so that you may know that the Son of Man has authority on earth to forgive sins..." Then he says to the paralytic, "Get up, take your mat and go to your house."

Mt 9:7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

⁷And he stood up and went away to his house.

Mt 9:8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

⁸After seeing this, the crowd feared and praised the God who had given such authority to humans.

The Calling of Matthew

Mt 9:9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελωνίῳ, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

⁹And moving on from there, Jesus saw a man named Matthew sitting at the taxes post, and he says to him, "Follow me." And he got up and followed him.

Mt 9:10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

¹⁰And it came about that Jesus and his disciples were reclining at table in the house of Matthew, and behold a large crowd of revenue agents⁷¹ and sinners came and were eating with them.

⁷⁰ 9:4 txt καὶ εἰδὼς B E^c M Π f¹ 157 205 565 597 700 1079 1195 1424 1546 syr^h arm geo¹ Chrys WH NA25 SBL THGNT // εἰδὼς δὲ Θ syr^p cop^{sa, meg} geo² // καὶ ἰδὼν N C D E* F G K L S U W X Δ Φ Ω 0233 f¹³ 2 33 180 579 892 1006 1010 1071 1216 1230 1242 1243 1253 1292 1342 1365 1505 1646 2148 21 Lect itaur, b, c, d, f, ff¹, g¹, k, l, q vg cop^{bo} Chrom Aug TR RP NA28 {B} // ἰδὼν δὲ N Σ 240 244 ita^h syr^{pal} mss^{ss} Jer Spec // lac P⁴⁵ A H Y P Q 28 69. UBS commentary: 'A majority of the Committee preferred the reading ἰδὼν to εἰδὼς because (a) the latter appears to be a correction of the former ("seeing another's thoughts seems to be a less appropriate expression than "knowing" them), and (b) ἰδὼν, which corresponds to the statement in ver. 2, was more likely to be altered to εἰδὼς through recollection of ἐπιγνούς in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa...' Dirk Jongkind: "Both ἰδὼν and εἰδὼς have sufficient attestation to consider them seriously. Given how close the two forms are (same length, both starting with /i/), the question becomes if there are transcriptional reasons why one would morph into the other? The previous sentence starts with καὶ ἰδοὺ, which seems a reasonable source of influence to effect the change from εἰδὼς to ἰδὼν. Both parallel passages in Mk and Lk read ἐπιγνούς, a verb of mental awareness, as is εἰδὼς. I don't think that similarity between εἰδὼς and ἐπιγνούς is strong enough to cause a change from ἰδὼν to εἰδὼς, but it is near enough to see that Mt simply tells the story with εἰδὼς instead of ἐπιγνούς." Note that the same variant repeats in Matthew 12:25. Note also that, though the TR reads ἰδὼν, the KJV reads "knowing."

⁷¹ 9:10 Greek *telonai*; The telones were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the

Mt 9:11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

¹¹And seeing this the Pharisees said to his disciples, "Why does your rabbi eat with revenue agents and sinners?"

Mt 9:12 ὁ δὲ ἀκούσας εἶπεν, Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες.

¹²But he heard, and said, "The healthy have no need of a doctor, but only those who have something bad do.

Mt 9:13 πορευθέντες δὲ μάθετε τί ἐστίν, Ἐλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν.

¹³But go learn what this means: 'I desire mercy and not sacrifice.'⁷² For I have not come to call the righteous, but sinners, to repentance."

Jesus Questioned About Fasting

Mt 9:14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

¹⁴Then the disciples of John came to him, saying, "Why is it we and the Pharisees are fasting, but your disciples are not fasting?"

Mt 9:15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστίν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.

¹⁵And Jesus said to them, "Are the members of the bridegroom's party able to mourn while the bridegroom is with them? But days will come when the bridegroom is taken away from them; and then they will fast.

Mt 9:16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

¹⁶Now no one puts a patch of unshrunk cloth onto an old garment. For the patch of it tears away from the garment, and a worse tear results.

Mt 9:17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινούς, καὶ ἀμφότεροι συντηροῦνται.

¹⁷Neither do they put new wine into old wineskins. Otherwise, the wineskins will burst, the wine will spill out, and the wineskins will be ruined. Rather, they put new wine into new wineskins, and both are preserved."

A Dead Damsel and a Sick Woman

Mt 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

¹⁸While he was speaking these things to them, behold a certain ruler came, prostrating himself to him, saying, "My daughter has just now died. But come and put your hand on her and she will revive."

Mt 9:19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

¹⁹And getting up Jesus followed him, including his disciples.

Mt 9:20 Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·

²⁰And behold a woman suffering a twelve year flow of blood came up behind *and* touched the tassel⁷³ of his cloak.

publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the "tax" was a tribute forced upon the conquered by the conqueror, the collectors of the tribute were personal reminders to the populace that they, the givers of the tribute, were conquered serfs. Hence the collectors of the tribute were particularly hated and despised as a class. They were prejudged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

⁷² 9:13 Hosea 6:6

Mt 9:21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

²¹For she was saying to herself, "If I only touch his cloak, I will be healed."

Mt 9:22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

²²And Jesus turning and seeing her said, "Take heart, daughter, your faith has healed you."

And the woman was healed from that time on

Mt 9:23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

²³And Jesus came into the ruler's house, and when he saw the flute players and the crowd in commotion,

Mt 9:24 ἔλεγεν, Ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.

²⁴he said, "Go your ways. For the maiden has not died but sleeps." And they laughed at him with scorn.

Mt 9:25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.

²⁵And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised *from the dead*.

Mt 9:26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

²⁶And this news went out into all that region.

Jesus Heals the Blind and Mute

Mt 9:27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ] δύο τυφλοὶ κρίζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαυίδ.

²⁷And as Jesus went on from there, two blind men followed him, crying out and saying, "Have mercy on us, O Son of David!"

Mt 9:28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναί, κύριε.

²⁸And when he had come into the house, the blind men came to him, and Jesus says to them, "Do you believe that I am able to do this?" They say to him, "Yes, Lord."

Mt 9:29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν.

²⁹Then he touched their eyes, saying, "According to your faith let it be done for you."

Mt 9:30 καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁρᾶτε μηδεὶς γινωσκέτω.

³⁰And their eyes were opened. And Jesus warned them sternly, saying, "See that no one knows about this."

Mt 9:31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

³¹But they went out and spread the news about him throughout that whole region.

Mt 9:32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον·

³²And as they were going out, behold a mute who was demon-possessed was brought to him.

Mt 9:33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ.

³³And when the demon was expelled, the mute spoke. The crowd was amazed, and said, "Nothing like this has ever been seen in Israel!"

Mt 9:34 οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

³⁴But the Pharisees said, "By the prince of the demons he expels the demons."

⁷³ **9:20** See Numbers 15:38, Deut. 22:12; Malachi 4:2. The "tassels" or "corners" were also Jesus' "wings," because the Hebrew word is the same. So, the prophecy of Malachi 4:2: "But to you that fear my name the sun of righteousness shall arise with healing in his wings; and ye shall go forth, and gambol as calves from the stall."

The Workers Are Few

Mt 9:35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

³⁵And Jesus went through all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness.

Mt 9:36 Ἴδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἔρριμμένοι ὥσεί πρόβατα μὴ ἔχοντα ποιμένα.

³⁶And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried and laid down in resignation.

Mt 9:37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·

³⁷Then he says to his disciples, "The harvest is truly plentiful, but the workers are few.

Mt 9:38 δεῖθήτε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

³⁸Ask the Lord of the harvest, therefore, that he send out workers into his harvest."

Chapter 10

Jesus Sends Out the Twelve

Mt 10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

¹And calling forward his twelve disciples, he gave them authority over unclean spirits, so as to expel them, and to heal every disease and every illness.

Mt 10:2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

²And these are the names of the twelve apostles: First, Simon, the one called Peter, and his brother Andrew; and James the son of Zebedee and John his brother;

Mt 10:3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος,

³Philip and Bartholomew; Thomas and Matthew the revenue agent; James son⁷⁴ of Halphaeus and Thaddaeus;

Mt 10:4 Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

⁴Simon from Cana⁷⁵ and Judas of Kerioth,⁷⁶ the one who also betrayed him.

⁷⁴ **10:3** Or *brother*

⁷⁵ **10:4a** txt καναναῖος B C (D) L N f¹ 33 892 latt cop^{meg} TG SBL NA28 {} // κανανίτης X E F K M U W Γ Δ Θ Π Φ f¹³ 2 28 157 346 565 579 700 788 1071 1424 2211 TR RP // lac P⁴⁵ A H P Q Γ 69. BDAG: "Κανανίτης, ου, ὁ man from Cana, Cananite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.; ἀπὸ κώμης τινός (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καναναῖος with this term." Under Κανά it says the home of, "according to many, also of Simon, Mt 10:4 (s. Καναναῖος). – Heinz Noetzel, Christus und Dionysus '60. – EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says Κανανίτης (G2581) is derived from καν-᾿naw', "jealous." Canaan in Greek consistently starts with the letter X. Canaan (Genesis 13:12) Χανααν; Canaanite: Χαναανίων (Genesis 10:18) Χαναανίους (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Χαναανία. The KJV is incorrect rendering the word κανανίτης here as "Canaanite." The bottom line is that both of the Greek textual variants above mean "from Cana," although the first listed variant, καναναῖος, is said by some scholars to be from the Aramaic for "zealot."

⁷⁶ **10:4c** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words יִשְׁכַּרְיֹתָי, יִשׁ qariyyôṭ, ish Qerioth, which mean *a man from Kerioth*. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

Mt 10:5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε·

⁵These Twelve Jesus sent out, giving orders to them, saying: "Do not go down a Gentile road, and do not enter a town of Samaritans.

Mt 10:6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

⁶But go rather to the lost sheep of the house of Israel.

Mt 10:7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.

⁷And as you go, preach saying: 'The kingdom of heaven has drawn near.'

Mt 10:8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· ὡρεὰν ἐλάβετε, ὡρεὰν δότε.

⁸Heal the sick, raise the dead,⁷⁷ cleanse the lepers, drive out the demons. Freely you have received; freely give.

Mt 10:9 Μὴ κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

⁹Pack neither gold nor silver nor copper in your belts,

Mt 10:10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

¹⁰neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.

Mt 10:11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακεῖ μείνατε ἕως ἂν ἐξέλθητε.

¹¹"And whatever town or village you enter, find out who in it is worthy, and stay there until you leave.

Mt 10:12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν·

¹²But when entering the house, greet it.

Mt 10:13 καὶ ἐὰν μὲν ἦ ἡ οἰκία ἄξια, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

¹³And if indeed the house is worthy, let your peace arrive upon it. But if it is not worthy, let your peace return to you.

Mt 10:14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν [ἐκ] τῶν ποδῶν ὑμῶν.

¹⁴And whoever does not welcome you or listen to your words, go outside that house or town and shake the dust off your feet.

Mt 10:15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

¹⁵Truly I tell you, on the day of judgment it will be more bearable for the land of Sodom and the land of Gomorrah, than for that town.

Mt 10:16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

¹⁶Behold, I am sending you out like sheep in the midst of wolves. Be shrewd as snakes therefore, yet innocent as doves.

Mt 10:17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

¹⁷And be on your guard against people. For they will hand you over to councils, and they will flog you in their synagogues.

⁷⁷ 10:8 txt νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· N^{*2} B C^{*} (D) N Σ Φ (εγίρετε) 0281^{vid} f¹ f¹³ 22 33 157 346 349 399 543 565 700^{mg} 892 2211 al it^{a,b,c,h,k,l,q} vg (syr^s) cop^{sa} mss, mae, bo eth geo^A arab; Euseb NA27 {} // λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε, νεκροὺς ἐγείρετε· P W Δ 566 1573 2145 syr^h // λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε· 16 348 372 1093 1579 1582^c TR // δαιμόνια ἐκβάλλετε, λεπροὺς καθαρίζετε· 28 // δαιμόνια ἐκβάλλετε· 1424^{*} // νεκροὺς ἐγείρετε before ἀσθενοῦντας vg^{ms} // λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε (omit νεκροὺς ἐγείρετε) N¹ C³ E F K L M U X Y Γ Θ Π 2 118 124 579 700^{*} 788 1071 1424^c 211 (abt. 150 minuscules tot.) it^f syr^(p), pal cop^{sa} arm eth² mss geo^{1,B} HF RP // lac 245 A H 69 syr^c.

Mt 10:18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

¹⁸And also before governors and kings you will be brought, because of me, to be a testimony to them and to the nations.

Mt 10:19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·

¹⁹But when they arrest you, do not worry how or what you might say. For it will be given to you at that hour what you should say;

Mt 10:20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

²⁰because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.

Mt 10:21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

²¹And brother will betray brother to death, and a father a child; and children will rise up against parents and put them to death.

Mt 10:22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

²²And you will be hated by all because of my name, but the one who endures to the end, this one will be saved.⁷⁸

Mt 10:23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως [ἂν] ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

²³But when they persecute you in this town, flee to a new one;⁷⁹ for truly I tell you, you will not finish *all* the towns of Israel before the Son of Man has come.

Mt 10:24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

²⁴A disciple is not above the rabbi, nor a servant above his lord.

Mt 10:25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοῦλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

²⁵It is sufficient for the disciple that he become like his rabbi, and the servant like his lord. If the head of the house has been called Baal-zibbul,⁸⁰ how much more the members of his household.

Mt 10:26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

²⁶So do not fear them. For there is nothing veiled that will not be unveiled, or hidden that will not be made known.

⁷⁸ 10:22 or perhaps, "rescued"

⁷⁹ 10:23 txt ἑτέραν N B W 33 265 333 423 492 527^c 719 822 892 900 935 936 1020 1192 1227 1253 1289 1424 1532 1541 1602 2147 2372 813 Origen^{5/7} Peter-Alexandria Athanasius Apostolic Constitutions^{mss} Chrysostom^{lem} Socrates^{1/2} Cyril Theodoret NA27 {C} // ἄλλην C E F G N X Δ Σ Φ 28 157 180 372 579 597 700 1006 1010 1071 1243 1292 1342 1505 2737

Lect Clement Origen^{mss} Basil Apostolic Constitutions Socrates^{1/2} TR HF RP // *either* ἑτέραν or ἄλλην it^{aur,c,f,l} vg syr^{p,h} cop^{sa,meg,bo} arm eth geo slav Ambrose Jerome Augustine // ἄλλην, ἐάν δὲ ἐν τῇ ἄλλῃ διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην D 0171^{vid} (it^{h,k}) Tatian? // ἄλλην, κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην 565 2145^c // ἄλλην, κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἑτέραν (L ἐκδιώξουσιν) Θ 163 247 (Origen^{1/7}) 934 1193 1229 1314 1353* 1678 2118 2660 2701^s 2786 // ἑτέραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην f¹ f¹³ 22 23 134 188 205 346 375 788 (828) 1166 1595 Or // *either* ἑτέραν...ἄλλην or vice versa, or ἄλλην...ἄλλην it^{a,b,ff¹,g¹,q} (vg^{mss}) syr^s Diatessaron Petilianus // lac 9⁴⁵ A H P 69 syr^c. Regarding the construction τὴν ἑτέραν here, the presence of the article is said by DeBrunner in BDF §306(2) to be "surprising." He goes on, "It probably means 'the next' is peculiar." By this I take him to mean, 'go to the next town, provided it is a different, previously unvisited town.

⁸⁰ 10:25 txt Βεελζεβοῦλ (9¹¹⁰) C K M N U W Y Δ Θ Π Φ f¹ f¹³ 2 28 33 124 157 346 565 579 700 788 1071 1424 m it syr^h cop^{sa,bo} Cyprian TR HF RP NA27 {} | Βεελζεβοῦλ D L | Βεεζεβοῦλ N B pc | *Beelzebub* it^{c,(ff¹)} vg syr^{s,p} KJV | lac 9⁴⁵ A H P 69. The spelling Βεελζεβοῦβ would represent the Hebrew בַּעַל זְבוּב - ba'al zəbūb as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboúl - בַּעַל זְבוּל - ba'al zəbūl would mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzebub became associated with the Aramaic Beeldebaba, 'enemy.' The conflation of Ba'alzebub and Beeldebaba, as 'Beelzebub,' came to be a name for Satan.

Mt 10:27 ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐδὲς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

²⁷What I say to you in the dark, you are to say in the light; and what you hear *whispered* into your ear, you are to proclaim on the housetops.

Mt 10:28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

²⁸And do not fear because of those who kill the body but are not able to kill the soul. But do fear on the other hand the one who is able to destroy both soul and body in Gehenna.

Mt 10:29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.

²⁹Are not two sparrows sold for a penny?⁸¹ Yet not one of them will fall to the ground apart from your Father.

Mt 10:30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν.

³⁰And as for you, even the hairs of your heads are all numbered.

Mt 10:31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

³¹So fear not; you matter more than many sparrows.

Mt 10:32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἑμοί ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς·

³²"Everyone therefore who shall acknowledge me before people, I also shall acknowledge them before my Father in heaven.

Mt 10:33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ ἐγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.

³³And whoever disowns me before people, I also shall disown that person before my Father in heaven.

Mt 10:34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.

³⁴"Do not suppose that I have come to bring peace upon the earth. I did not come to bring peace, but a sword.

Mt 10:35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,

³⁵For I have come to turn "a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law—

Mt 10:36 καὶ ἔχθοι τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

³⁶a man's enemies will be members of his own household.⁸²

Mt 10:37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·

³⁷"He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me;

Mt 10:38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

³⁸and the one who does not take up his cross and follow behind me is not worthy of me.

Mt 10:39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν.

³⁹The person who finds his life will lose it, and the one who loses his life for my sake will find it.

⁸¹ **10:29** Literally, "an assarion," which was a little fragment of brass coin. It is a saying or expression, not meant to be exact, which means "a pittance, a trifle, a doit." This saying is used in a scoffing manner, and in American English, we say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point. A farthing is one quarter of a penny. A hay-penny is a half of a penny, a very small, light coin. In America we do not have any coins representing a fraction of a penny, but the word penny itself would do, since a penny by itself will currently buy absolutely nothing. The American penny is, in fact, only a fragment of copper, since it appears to be made mostly of aluminum, with a copper gilding!

⁸² **10:36** Micah 7:6

Mt 10:40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

⁴⁰"He who receives you receives me, and he who receives me receives the one who sent me.

Mt 10:41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

⁴¹He who receives a prophet because of the title of prophet will receive a prophet's reward, and he who receives a righteous one because of the title of righteous one will receive a righteous one's reward.

Mt 10:42 καὶ ὃς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

⁴²Truly I tell you, whoever gives even just a cup of cold water to one of these little ones because of the title of disciple, will certainly not lose his reward."

Chapter 11

Jesus and John the Baptizer

Mt 11:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

¹And it came about that when Jesus had finished giving orders to his twelve disciples, he removed himself from there to teach and preach in their towns.

Mt 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

²And when John was hearing in prison about the works of Christ, he, sending *word* through his disciples,

Mt 11:3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;

³said to him, "Are you the one who was to come, or should we expect another?"

Mt 11:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·

⁴And in answer, Jesus said to them, "Go and report back to John what things you are hearing and seeing:

Mt 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·

⁵The blind see again and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised and the good news is preached to the poor.

Mt 11:6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

⁶And *tell him*, 'Blessed be whoever is not offended on account of me.' "⁸³

Mt 11:7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

⁷And as they were leaving, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed being swayed to and fro by the wind?

⁸³ **11:6** Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus' non-abstentious lifestyle, or even what in John the ascetic's view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 14:1-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not frequently fast, or at least did not teach his disciples to frequently fast (Diatess. 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Diatess. 10:30; Matt. 11:18-19; Luke 7:33, 34). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 19:7). He violated the Sabbath by allowing his disciples to husk grain (Mark 2:23-28; Matt. 12:1-8; Lk 6:1-5). He did not pay the two-drachma tax, except for only the two people who were discovered, out of the total of 13 in his party (Diatess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see the endnote at the end of this document.) It remains today, that some who consider themselves righteous are offended by these truths about Jesus' lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17

Mt 11:8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

⁸On the contrary, what did you go out to see? Someone dressed in delicate finery? Behold, those wearing delicate finery are in kings' houses.

Mt 11:9 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

⁹On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet.

Mt 11:10 οὗτός ἐστιν περὶ οὗ γέγραπται, Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

¹⁰This is the one about whom it is written: 'Behold, I am sending my messenger before your face, who will prepare your way before you.'⁸⁴

Mt 11:11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.

¹¹Truly I tell you: Among those born of women there has not risen anyone greater than John the Baptizer. But the one who is least in the kingdom of heaven is greater than he.

Mt 11:12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν.

¹²And from the days of John the Baptizer until now, the kingdom of heaven has been aggressively advancing, and the aggressive are seizing it.⁸⁵

Mt 11:13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν·

¹³For all the Prophets and the Law prophesied until John.

Mt 11:14 καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.

¹⁴And if you are willing to receive *it*, he is the Elijah who was to come.

Mt 11:15 ὁ ἔχων ὦτα ἀκουέτω.

¹⁵Let the one who has ears, hear."

Mt 11:16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθημένῳ ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἐτέροις

¹⁶"To what, then, shall I compare this generation? It is like children sitting in the marketplace, calling out to the others, saying:

⁸⁴ 11:10 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

⁸⁵ 11:12 The Greek verb translated "aggressively advancing" is βιάζω, but also possibly the deponent βιάζομαι. The Greek substantive translated "the aggressive" is βιαστής, a derivative of the Greek verb just mentioned. The passage is difficult to translate because in the New Testament this Greek substantive is found only here, and the verb is found only here and in a similar passage in Luke 16:16. The verb could mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that a less pejorative use for the word did not exist, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the Baptizer. Jesus had just finished describing John. He was no wimp swayed back and forth by wind. He wore rough and tough clothing, ate a rough and tough diet, lived in the rough and tough desert, and fearlessly rebuked Herod. My impression is that, just as it was such a strong, tough man pushing the kingdom forward, so also it was such people who were the first to eagerly snap it up for the treasure it was: aggressive or assertive people. Those who were forceful in the best sense of forceful. They "seized the day." Such people were also quick (labeled impetuous by some) to discern trends, and recognize an opportunity. Street wise people, not fastidious. John represented a somewhat veiled sign as being a type of Elijah. More cautious people would not jump in on such hints that maybe this was the Elijah who was to come. They, like the Pharisees, would want more black and white directions. But those who were impetuous in a good sense, took the plunge. Jesus later in Matt. 21:31-32 sheds more light on this subject: speaking to the chief priests and elders, he said, "The tax collectors and the prostitutes are going ahead of you into the kingdom. For John came to you to show you the way of righteousness, and you did not believe him. And the tax collectors and the prostitutes did believe him, but even after you saw that, you still did not repent and believe him." "Seize the day" is a word to the wise. The kingdom of God is not for the timid. "But as for the timid, and unbelieving, and abominable, and murderers, and immoral persons, and sorcerers and idolaters, and all liars, their inheritance will be in the lake of fire and burning sulfur, which is the second death." (Rev. 21:8) "'And if he shrinks back, My soul will not be pleased with him.' For we are not of those who shrink back and are destroyed, but of those who believe and possess their souls." Hebrews 10:38-39, Habakkuk 2:4

Mt 11:17 λέγουσιν, Ἡὐλῆσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

¹⁷"We played the flute for you, and you didn't dance; we sang a dirge, and you didn't mourn."

Mt 11:18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει·

¹⁸For John the Baptizer came neither eating nor drinking, and they say, 'He has a demon.'

Mt 11:19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἴδού ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

¹⁹The Son of Man came eating and drinking, and they say, 'Behold a glutton and a wino, a friend of revenue agents and sinners.' Well, wisdom is vindicated by her works."⁸⁶

Woe on Unrepentant Cities

Mt 11:20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·

²⁰Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented:

Mt 11:21 Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βηθσαϊδὰ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενομέναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

²¹"Woe to you, Korazin! Woe to you, Bethsaida! For if the miracles that happened in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

Mt 11:22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.

²²Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

Mt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇς; ἕως ἄδου καταβῇς. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενομέναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

²³And you, Capernaum, will you be exalted up to heaven? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Mt 11:24 πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

²⁴Regardless, I tell you, it will be more bearable for Sodom on the day of judgment than for you."

Rest for the Weary

Mt 11:25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

²⁵At that time Jesus continued, and said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the sophisticated and learned, and revealed them to little children.

Mt 11:26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

²⁶Yes, Father, for it was pleasing this way in your sight.

⁸⁶ 11:19 txt ἀπὸ τῶν ἔργων αὐτῆς B* W syr^{p,h} cop^{samss},bo slav^{mss} Hier^{mss} (Apollinaris); mss^{acc.} to Jerome NA27 {B} // ἀπὸ πάντων τῶν ἔργων 124 346 788 pc // ἀπὸ τῶν τέκνων αὐτῆς B² C D E F G K L N Δ Θ Π Σ Φ f¹ 22 28 33 157 174 180 205 565 579 597 700 892 1009 1006 1010 1071 1079 1195 1216 1230 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 Lect it^{a,aur,c,d,f,ff¹,g¹,h,l,q} vg syr^{c,s,h,mg} cop^{samss,mae¹} arm (eth) geo slav^{mss} goth Origen Epiphanius Chrysostom; Hilary Ambrose Jerome Augustine TR HF RP // ἀπὸ πάντων (τῶν) τέκνων αὐτῶν 165 1536 2290 // ἀπὸ πάντων τῶν τέκνων αὐτῆς 13 346 543 826 828 983 (it^k ab omnibus filis suis) // ἀπὸ τῶν τέκνων αὐτῆς πάντων 2680 2950 pc // ἀπὸ ἔργων κατὰ σοφίαν ἐπιτελουμένων δικαιούται μᾶλλον ἢ ἀπὸ λόγων σοφία 1507 (acc. to Willker) // lacuna 245 A H P 69 cop^{mae²}. The readings with τέκνων are probably a harmonization to the Luke 7:35 parallel. The ones that add πάντων are even more harmonized. (Note: the standard shorthand f¹³ does not work here, because that family is divided here. Part of it are 13, 124, 174, 346, 543, 788, 826, 828, 983.)

Mt 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.

²⁷"All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

Mt 11:28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἐγὼ ἀναπαύσω ὑμᾶς.

²⁸"Come to me, all you who are weary and burdened, and I will give you rest.

Mt 11:29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

²⁹Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

Mt 11:30 ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

³⁰For my yoke is easy and my burden is light."

Chapter 12

Lord of the Sabbath

Mt 12:1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν.

¹At that time Jesus on a Sabbath was going through the grain fields. And his disciples were hungry, and began to pluck and eat some heads of grain.⁸⁷

Mt 12:2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ, Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

²And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible⁸⁸ to do!"

Mt 12:3 ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπέινασεν καὶ οἱ μετ' αὐτοῦ;

³And he said to them, "Have you not read what David did, when he and those with him were hungry?

Mt 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξδον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

⁴How he entered the house of God, and the loaves of offering he ate, which for him was not permissible to eat, neither for those with him, but only for the priests?

Mt 12:5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν;

⁵Or haven't you read in the Torah that on the Sabbath the priests can, in the temple, desecrate the Sabbath, and yet are innocent?

Mt 12:6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε.

⁶And I tell you, something greater than the temple is here.⁸⁹

⁸⁷ **12:1** This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grain field, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain."

⁸⁸ **12:2** The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξουσία, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

⁸⁹ **12:6** God said, "Remember the Sabbath day, to keep it holy." The goal of the commandment was holiness. In the temple, it was always holy. It was holy in the temple every day, not just on the seventh day. When you are in the holy of holies in the temple, there are no holy days. The temple, its configuration and materials and form, were a pattern of the body of Christ. When we are in Christ, we are in the Holy of Holies. There, there are no days holier than others, for *everything* is holy. In this passage, Jesus said, "Something greater than the temple is here." That something is the body of Christ.

Mt 12:7 εἰ δὲ ἐγνώκετε τί ἐστίν, Ἦλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

⁷But if you had known what this means: 'I desire mercy, not sacrifice,'⁹⁰ you would not have condemned the innocent.

Mt 12:8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

⁸For the Son of Man is lord of the Sabbath."

Mt 12:9 Καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν·

⁹And going on from that place, he went into their synagogue,

Mt 12:10 καὶ ἰδοὺ ἄνθρωπος χειρὰ ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύσαι; ἵνα κατηγορήσωσιν αὐτοῦ.

¹⁰and behold, a man with a shriveled hand. And they questioned him, in order that they might accuse him, saying, "Is it permissible to heal on the Sabbath?"

Mt 12:11 ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἔξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;

¹¹Then he said to them, "Is there anyone among you who, if he has one sheep, and it falls into a pit on the Sabbath, will not take hold of it and lift?

Mt 12:12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

¹²And how much more valuable is a human being than a sheep! Therefore, it is permissible to do good on the Sabbath."

Mt 12:13 τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινόν σου τὴν χειρὰ. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιής ὡς ἡ ἄλλη.

¹³Then he says to the man, "Stretch out your hand." So he stretched it out, and it was restored, just as sound as the other.

Mt 12:14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

¹⁴And the Pharisees went out and began to plot against him, as to how they might kill him.

Crowds Follow Jesus

Mt 12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,

¹⁵But being aware of this, Jesus departed from there, and many crowds followed him, and he healed them all,

Mt 12:16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·

¹⁶and ordered them not to make him manifest,

Mt 12:17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

¹⁷so that the thing spoken through the prophet Isaiah might be fulfilled, which says:

Mt 12:18 Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

¹⁸"Behold, my servant whom I have chosen, my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he will announce righteous judgment to the nations.

Mt 12:19 οὐκ ἐρίσει οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

¹⁹He will not quarrel or cry out; nor will anyone hear his voice in the streets.

Mt 12:20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

²⁰A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads righteous judgment to victory.

Mt 12:21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

²¹And in his name the Gentiles will put their hope."⁹¹

⁹⁰ 12:7 Hosea 6:6

⁹¹ 12:21 Isaiah 42:1-4

Jesus and Baalzibbul

Mt 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

²²Then a demonized man who was blind and mute was brought to him, and he healed him so that the mute man spoke and saw.

Mt 12:23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ;

²³And all the multitudes were astonished and said, "Could this be the Son of David?"⁹²

Mt 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦλ ἄρχοντι τῶν δαιμονίων.

²⁴But when the Pharisees heard *this*, they said, "Only by Ba'al-zibbul,⁹³ the ruler of the demons, is this fellow driving out the demons."

Mt 12:25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

²⁵But knowing their thoughts, he said to them, "Every kingdom divided against itself will be desolated, and every city or house divided against itself will not stand.

Mt 12:26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

²⁶And if Satan is driving out Satan, he is divided against himself, so how will his kingdom stand?

Mt 12:27 καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

²⁷"And if I am driving out the demons by Baal-zibbul, by whom are your disciples driving them out? Therefore, they will be your judges.

Mt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

²⁸But if I am driving out the demons by the Spirit of God, then the kingdom of God has come upon you.

Mt 12:29 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

²⁹Or how can anyone enter the house of the strong man and carry away his things, unless he first binds the strong man? And then he will plunder his house.

Mt 12:30 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

³⁰"The person who is not with me is against me, and the one who does not gather with me is scattering."⁹⁴

Mt 12:31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

³¹"Therefore I tell you, all kinds of sin and blasphemy will be forgiven people, but the blasphemy of the Spirit will not be forgiven.

⁹² **12:23** The Traditions of the Elders and Pharisaic teaching declared that 3 steps were required in order to cast out a demon: 1, talk with demon, 2, find out its name, 3, cast it out by name. So then, they could not cast out a demon if the person or demon did not speak. Thus it was considered a sure sign of being the Messiah, if someone cast a demon out of a mute person.

⁹³ **12:24** txt βεελζεβοῦλ ²¹ C D (L) W Θ Φ 0281 f¹ f¹³ 33 **21** it syr^h (cop^{sa,bo}) HF RP NA27 {} // Βεελζεβοῦλ **8** B // *Beelzebub* (there are only non-Greek witnesses to this TR reading) it^{c,(ff1)} vg syr^{s,c,p} TR. The spelling Βεελζεβοῦλ would represent the Hebrew בְּעֵל זְבוּב - ba'al zəḇūb as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בְּעֵל זְבוּל - ba'al zəḇūl would mean "lord of filth." "Ba'al." means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Baalzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Baalzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzebub became associated with the Aramaic Beeldebaba, "enemy." Thus the conflation of Baalzebub and Beeldebaba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

⁹⁴ **12:30** txt σκορπίζει "is scattering" TR HF RP NA27 {} // σκορπίζει με "is scattering me" **8** 33 1582* pc syr^{hmg} cop^{bo} // "he who is not gathered with me is scattered" cop^{mae2} // lacuna ⁴⁵ P A F H P Q. See the same variant in Luke 11:23.

Mt 12:32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

³²And whoever speaks a word against the Son of Man, that will be forgiven them, but whoever speaks against the Holy Spirit, that will not be forgiven him, either in this age or in the one to come.

Mt 12:33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

³³"Either call the tree good and its fruit good, or call the tree bad and its fruit bad; for the tree is known by its fruit. ⁹⁵

Mt 12:34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

³⁴"You spawn of vipers, how are you able to speak good things, since you are evil? For out of the abundance of the heart the mouth speaks.

Mt 12:35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

³⁵The good person brings forth good things out of the treasure of good in his heart, and the evil person brings forth evil out of his treasure of evil.

Mt 12:36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργόν ὃ λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως·

³⁶And I tell you, every idle word which human beings will speak, they will have to give an explanation for it on the day of judgment.

Mt 12:37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

³⁷For out of your words you will be justified, and out of your words you will be condemned."

The Sign of Jonah

Mt 12:38 Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

³⁸Then some of the Torah scholars and Pharisees responded to him saying, "Teacher, we want to see a miraculous sign from you."

Mt 12:39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

³⁹But he answered and said to them, "An evil and adulterous generation asks for a miraculous sign. And no sign will be given to it except the sign of the prophet Jonah.

Mt 12:40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

⁴⁰For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth.

Mt 12:41 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

⁴¹"Men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

Mt 12:42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

⁴²The Queen of the South will be resurrected at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

⁹⁵ **12:33** Compare Gospel of Thomas, saying 43: "His disciples said to him, 'Who are You, that You should say these things to us?' [Jesus said to them,] 'You do not realize who I am from what I say to you, but you have become like the Jews; for they (either) love the tree and hate its fruit or love the fruit and hate the tree.'" Jesus likened himself to a tree, and his sayings and his deeds were the fruit of that tree. Some people liked his deeds, but not him. Some liked him, but not his sayings. But if a tree's fruit is good, it is a good tree.

Mt 12:43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει.

⁴³"Now when an unclean spirit comes out from a human being, it goes through waterless places, seeking rest, and does not find it.

Mt 12:44 τότε λέγει, Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

⁴⁴Then it says, 'I will return to my house from which I came.' And when it arrives, it finds the house standing empty, swept clean and put in order.

Mt 12:45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

⁴⁵Then it goes and brings with it seven other spirits more evil than itself, and they enter inside and live there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation."

Jesus' Mother and Brothers

Mt 12:46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστίκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

⁴⁶While he was still speaking to the crowd, behold, his mother and brothers had been standing outside, wanting to talk to him.

Mt 12:47 εἶπεν δὲ τις αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.

⁴⁷And someone said to him, "Behold, your mother and your brothers have been standing outside, wanting to talk to you."

Mt 12:48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

⁴⁸And he replied to the one who informed him, and said, "Who is my mother, and who are my brothers?"

Mt 12:49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

⁴⁹And extending his hand toward his disciples, he said, "Behold, my mother and my brothers.

Mt 12:50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

⁵⁰For whoever does the will of my Father in heaven, that person is my brother and sister and mother."

Chapter 13

The Parable of the Sower

Mt 13:1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

¹That same day Jesus went out of the house and sat down by the lake.

Mt 13:2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

²And such large crowds gathered around him, he got into a boat to sit in it, and all the people stood on the shore.

Mt 13:3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

³And he spoke many things to them in parables, and said: "Behold, the sower went out to sow.

Mt 13:4 καὶ ἐν τῷ σπεῖρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.

⁴And as he sowed, some *seed* fell beside the way,⁹⁶ and the birds came and ate them up.

Mt 13:5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

⁵And other *seed* fell on the rocky spots, where it did not have much soil, and it sprang up quickly, because it did not have depth of soil.

Mt 13:6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

⁶And when the sun came up, it was scorched, and because it had no root, it dried up.

Mt 13:7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἐπνίξαν αὐτά.

⁷And others fell on the thorns, and the thorns grew up and choked them.

Mt 13:8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα.

⁸And others fell on the good soil, and yielded fruit, one a hundredfold, the other sixty, and another thirty.

Mt 13:9 ὁ ἔχων ὦτα ἀκουέτω.

⁹Let the one who has ears, hear."

The Parable of the Sower Explained

Mt 13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

¹⁰And the disciples came to him and said to him, "Why do you speak to them in parables?"

Mt 13:11 ὁ δὲ ἀποκριθεὶς εἶπεν [αὐτοῖς] ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

¹¹And he answered and said, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

Mt 13:12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

¹²For to the one who has, it will be given, and he will have an abundance. As for the one who does not have, even what he has will be taken away from him.

Mt 13:13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·

¹³For this reason I speak to them in parables, that 'Though looking they do not see, and though listening they neither hear nor understand.'

Mt 13:14 καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα, Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

¹⁴In them the prophecy of Isaiah is fulfilled, which says: 'With an ear you will hear and never understand; and looking, you will see, and not at all perceive.

Mt 13:15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αὐτούς.

¹⁵For this people's heart has become impervious; they hardly hear with the ears, and they have shut up their eyes, lest they see with the eyes and hear with the ears and understand with the heart, and turn, and I would heal them.'⁹⁷

Mt 13:16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν.

¹⁶"But blessed are your eyes because they see, and your ears, because they hear.

⁹⁶ 13:4 Or possibly, "beside the row." The way or road for seed is the row.

⁹⁷ 13:15 Isaiah 6:9,10; This and other quotes of the Old Testament may differ from what your English Old Testament says, because your Old Testament was translated mainly from the Masoretic Text. When the gospels writers were recalling the words of Jesus, the differences between how they say Jesus quoted the O.T. and what our Old Testament says could be because they were quoting from the Septuagint, which is the Greek translation of the Hebrew Old Testament, done a couple hundred years before Christ.

Mt 13:17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

¹⁷For truly I tell you, many prophets and righteous ones longed to see what you are seeing, but did not see it, and to hear what you are hearing, but did not hear it.

Mt 13:18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειράντος.

¹⁸"Hear then the parable of the sower:

Mt 13:19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.

¹⁹When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away what was sown in his heart. This is the *seed* sown beside the way.

Mt 13:20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·

²⁰And what was sown on the rocky spots, this is someone who hears the word and immediately with joy receives it.

Mt 13:21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

²¹But having no root in himself, he is alive only a short time. For when tribulation comes, or persecution because of the word, he quickly falls away.

Mt 13:22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος [τούτου] καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

²²And what was sown in the thorns, this is someone who hears the word, and the worry of the world, and the seductiveness of wealth⁹⁸ choke the word, and it becomes unfruitful.

Mt 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

²³And what was sown on the good soil, this is someone who hears the word and understands, who does bear fruit and produces; one a hundredfold, the other sixty, and another thirty."

The Parable of the Look-alike Weeds

Mt 13:24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ.

²⁴He put before them another parable, as follows: "The kingdom of heaven is likened to a man sowing good seed in his field.

Mt 13:25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

²⁵But while the people were sleeping, his enemy came and sowed zizania⁹⁹ in between the wheat, and went away.

⁹⁸ **13:22** Or "deceitfulness of wealth." I see two possible interpretations of this. One, that wealth is seductive, and draws the poor toward it and away from the kingdom. Two, is that it is talking about those who obtain wealth in this world, and they are deceived into thinking that they are wealthy.

⁹⁹ **13:25** Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the head of seed appeared, because the zizania seed heads were different from the wheat heads. The zizania grain was not good for anything. The King James Version rendered ζιζάνιον as the English word "tare," a word probably descended from the Arabic tarhah, (noun) or tarahah, (verb), the basic meaning of which is transferred to the English word "tare." To "tare" goods is to ascertain the difference between the gross quantity and the net, to ascertain the quantity of the useful, and throw away the damaged goods, along with the packaging, the pallets, and whatever other deleterious material may be found with it. This word "tare" was first chosen as an English translation of ζιζάνιον for revisions of John Wycliffe's New Testament, and the word was made the standard by Mr. John Purvey, in his 1388 revision of the Wycliffe New Testament, and subsequently was adopted for use in Tyndale's and all English Bible translations of the 1500's and 1600's. Purvey chose the word tare because the tare vetch was a common weed problem among the plants of the England of his day. The seeds of the tare vetch had to be removed from the seed corn after harvest. But the tare vetch did not resemble the corn plant at all. The Greek word translated in this parable as "wheat" could mean either corn or wheat, but the plant zizanium resembled wheat, not corn. I concluded that the word "tare" is not appropriate here for three reasons; One, its meaning does not include the look-alike trait of the plant; Two, the word now refers to a vetch that is cultivated with oats for use as fodder, unlike the useless zizanium; and Three, it is a word too seldom used for most people to understand.

Mt 13:26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

²⁶And when the wheat grass had sprung up and formed seed,¹⁰⁰ at that same time the zizania became apparent.

Mt 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἄγρῳ; πόθεν οὖν ἔχει ζιζάνια;

²⁷"So the owner's servants came to him and said to him, 'Sir, you sowed good seed in your field, did you not? How then does it have zizania?'

Mt 13:28 ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

²⁸"And he said to them, 'A hateful person did this.' "And the servants say to him, 'Do you want us to go out, then, and collect them?'

Mt 13:29 ὁ δὲ φησιν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον.

²⁹"But he says, 'No, in case while collecting the zizania you uproot the wheat along with them.

Mt 13:30 ἄφετε συναυξάνεσθαι ἀμφοτέρω ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

³⁰Leave both to grow together until the harvest, and at the time of harvest I will tell the reapers: Collect the zizania first and tie them in bundles to be burned, but gather the wheat into my barn."

The Parables of the Mustard Seed and the Yeast

Mt 13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἄγρῳ αὐτοῦ·

³¹Another parable he put before them, and said, "The kingdom of heaven is like a mustard seed, which a person took and sowed in his garden,

Mt 13:32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

³²which indeed is smaller than all the seeds, but when it grows, it becomes a tree, larger than all the herbs, such that the birds of the sky come and nest in its branches."

Mt 13:33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυπεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

³³He told them another parable: "The kingdom of heaven is like yeast, which a woman took and buried into three measures¹⁰¹ of dough, until the whole *batch* was leavened."

Mt 13:34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·

³⁴Jesus spoke all these things to the crowds in parables; indeed he said nothing to them without a parable,

Mt 13:35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

³⁵so that the thing spoken through the prophet might be fulfilled, which says: "I will open my mouth in parables, I will utter things hidden since the creation of the world."¹⁰²

The Parable of the Look-alike Weeds Explained

Mt 13:36 Τότε ἀφείλους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

³⁶Then, leaving the crowds, he went into the house. And his disciples came to him and said, "Explain to us the parable of zizania in the field."

¹⁰⁰ 13:26 Greek: *fruit*

¹⁰¹ 13:33 Greek: three *sata*, about 5 gallons, or 22 liters.

¹⁰² 13:35 Psalm 78:2

Mt 13:37 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

³⁷And he answered and said, "The one sowing the good seed is the Son of Man,
Mt 13:38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

³⁸and the field is the world, and the good seed, these are the children of the kingdom. The zizania are the children of the evil one,

Mt 13:39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.

³⁹and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels.

Mt 13:40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

⁴⁰"And as the zizania are collected and consumed by fire, so it will be at the end of the age.

Mt 13:41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

⁴¹The Son of Man will send out his angels, and they will collect out of his kingdom all the things that lead to sin and those who practice lawlessness;

Mt 13:42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

⁴²and they will throw them into the furnace of fire. There will be weeping there, and gnashing of teeth.

Mt 13:43 Τότε οἱ δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

⁴³At that time, the righteous will shine forth like the sun in the kingdom of their Father. Let the one who has ears, hear.

The Parables of the Hidden Treasure and the Pearl

Mt 13:44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρων ἄνθρωπος ἔκρυπεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

⁴⁴"The kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it *again*. Then out of his joy he goes and sells what things he has, and buys that field.

Mt 13:45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·

⁴⁵"Again, the kingdom of heaven is like a merchant who was looking for fine pearls.

Mt 13:46 εὗρων δὲ ἓνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

⁴⁶And when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

The Parable of the Net

Mt 13:47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ·

⁴⁷"Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish,

Mt 13:48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

⁴⁸which when full, the fishers pulled up onto the shore, and sitting down, they collected the good *kinds* into baskets, but threw away the bad.

Mt 13:49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

⁴⁹This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous,

Mt 13:50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

⁵⁰and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth."

Mt 13:51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί, κύριε.

⁵¹"Jesus said to them, "Have you understood all these things?" They are saying to him, "Yes, Lord."

Mt 13:52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

⁵²And he said to them, "Therefore every Torah scholar disciplined into the kingdom of heaven is like a person who owns a house, who puts forward out of his treasure room items both new and old."

A Prophet Without Honor

Mt 13:53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

⁵³And it came about that when Jesus had finished these parables, he moved on from there.

Mt 13:54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

⁵⁴And coming into his home town, he taught them in their synagogue, such that they were astounded, and said, "Where did this man get this wisdom and these miraculous powers?"

Mt 13:55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

⁵⁵Isn't this the son of the carpenter? Isn't his mother named Mary, and his brothers Jacob and Joseph¹⁰³ and Simon and Judah?

Mt 13:56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

⁵⁶And aren't all his sisters here with us? Where then did this *man* get all these things?"

Mt 13:57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

⁵⁷And they were offended by him. And Jesus said to them, "A prophet is not without honor except in his home town, and among his relatives."

Mt 13:58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

⁵⁸And he did not do many miracles there, because of their unbelief.

Chapter 14

John the Baptizer Beheaded

Mt 14:1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,

¹At that time, Herod the tetrarch heard the report about Jesus,

Mt 14:2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

²and said to his attendants, "This is John the Baptizer! He is risen from the dead, and that is why miraculous powers are at work in him!"

Mt 14:3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδωκεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

³Now Herod had arrested John, and bound him, and put him away in prison, because of Herodias, his brother Philip's wife.

Mt 14:4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.

⁴For John had been saying to him, "It is not lawful for you to have her."

¹⁰³ 13:55 txt Ἰωσήφ N² B C N Θ f¹ 33 700^c 892 lat syr^{s,c,h}mg cop^{mae,bo}pt Or^{pt} NA28 // Ἰωσήφ P¹⁰³vid K L W Δ Φ 0106 f¹³ 565 1241 it^{k,qc} cop^{sa,bo}mss TR RP // Ἰωση 700* syr^h cop^{bo}pt // Ἰωάννης N* D Γ 579 1424 vg^{mss} Or^{pt}

Mt 14:5 καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

⁵And though wanting to kill him, he feared the crowd, because they regarded him as a prophet.

Mt 14:6 γενεαίσις δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρρεσεν τῷ Ἡρώδῃ,

⁶And when Herod's birthday celebration took place, the daughter of Herodias¹⁰⁴ danced among them, and she pleased Herod;

Mt 14:7 ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.

⁷for which reason he promised with an oath to give her whatever she might ask for.

Mt 14:8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

⁸So after being instructed by her mother, she says, "Give me here on a platter the head of John the Baptizer."

Mt 14:9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

⁹Though greatly distressed, the king because of his words of oath¹⁰⁵ and those reclining with him, commanded that it be given,

Mt 14:10 καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ·

¹⁰and sent orders and beheaded John in the prison.

Mt 14:11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.

¹¹And his head was brought on a platter and given to the girl, and she carried it to her mother.

Mt 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτό, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

¹²And his disciples came and took the corpse and buried him. Then they went and told Jesus.

Jesus Feeds the Five Thousand

Mt 14:13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

¹³And hearing *this*, Jesus went away from there, in a boat, to a remote place by himself. And the crowds heard, and followed him on foot from the towns.

Mt 14:14 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

¹⁴And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.

Mt 14:15 ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

¹⁵Now as evening came on, the disciples came to him, saying, "The place is remote, and the hour is already late. Therefore, dismiss the crowds, so they can go away into the villages and buy food for themselves."

¹⁰⁴ **14:6** It is difficult to follow Herod's family tree. But this is little wonder, the way they fornicated, adulterated, and married relatives. For example, who was Herodias' first husband? But the following is what can be distilled from all accounts. Herodias' first husband, named Philip in the Bible and Herod in Josephus, was also known as Herod Philip. That's all. They were the same man. Herodias then divorced Herod Philip and married Herod Antipas, who was Herod Philip's half brother (the father of both was Herod I, king of Judea, 4 B.C., who had eight wives in his lifetime. Herod Philip's mother was Mariamne II, the third wife, and Herod Antipas' mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of *The Works of Josephus*, trans. William Whiston, Hendrickson, 1988; or *Antiquities* book 18, chapter 5, secs. 136,137). I am confident that the dancer in question was Salome, the daughter of Herod's wife Herodias. (FYI: Salome later married another Philip, who was yet another half-brother of Herod Antipas, this time by Herod I's fifth wife, Cleopatra. So Salome lived with her father for a while, then lived with her half-uncle, then married a different half-uncle.)

¹⁰⁵ **14:9** The Greek for oath is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. 'Deaths,' for example, would mean "ways of dying," or "cases of death." Here it would mean something like "words of oath." Other examples are Matthew 14:9 and Luke 5:21.

Mt 14:16 ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς, Οὐ χρειάν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

¹⁶But Jesus said to them, "They do not need to go away. You give them *something* to eat."

Mt 14:17 οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

¹⁷But they are saying to him, "We have nothing here except five loaves and two fish."

Mt 14:18 ὁ δὲ εἶπεν, Φέρετέ μοι ὧδε αὐτούς.

¹⁸And he said, "Bring them here to me."

Mt 14:19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

¹⁹And having directed the crowds to recline on the grass, he takes the five loaves and the two fish, and looking up to heaven, he blessed *God*. And after he broke the loaves, he gave them to the disciples, and the disciples to the crowds.

Mt 14:20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.

²⁰And all ate and were satisfied. And they picked up the extra of the fragments, twelve large baskets¹⁰⁶ full.

Mt 14:21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσει πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

²¹Now the ones eating were about five thousand men, without¹⁰⁷ women and children.

Jesus Walks on the Water

Mt 14:22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

²²And he immediately ordered his disciples to get into the boat and go on ahead of him to the other side, while he would dismiss the crowds.

Mt 14:23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

²³And after he had dismissed the crowds, he went up into the mountain by himself to pray. And as evening came on he was alone there.

Mt 14:24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

²⁴The boat was now in the middle of the lake, being battered by the waves, because the wind was contrary.

Mt 14:25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.

²⁵And in the fourth watch¹⁰⁸ of the night he went out toward them, walking on the lake.

Mt 14:26 οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

²⁶And when the disciples saw him walking on the lake, they were terrified, saying, "It's a ghost!" And they cried out in fear.

Mt 14:27 εὐθύς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων, Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.

²⁷Jesus immediately spoke to them and said: "Take heart, it is I. Don't be afraid."

Mt 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα·

²⁸And Peter answered him and said, "Lord, if it's you, order me to come to you on the water."

¹⁰⁶ **14:20** κόφινος (κόφινος) a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000 all two of the gospels that contain the event used the Greek word σπυρίς. A kophinos was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.

¹⁰⁷ **14:21** The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all. See the endnote about this, which discusses the possibilities in greater detail.

¹⁰⁸ **14:25** Between 3 a.m. and 6 a.m.

Mt 14:29 ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

²⁹And he said, "Come." And Peter got down out of the boat and walked on the water, and went toward Jesus.

Mt 14:30 βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με.

³⁰But when he saw the violent wind, he became afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

Mt 14:31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὁλιγόπιστε, εἰς τί ἐδίστασας;

³¹And immediately Jesus reached out his hand and grabbed him, and says to him, "O you of little faith, why did you doubt?"

Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.

³²And when they climbed into the boat, the wind died down.

Mt 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.

³³And those in the boat worshipped him, saying, "You truly are the Son of God."

Mt 14:34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.

³⁴And once they had crossed over, they came ashore at Gennesaret.

Mt 14:35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

³⁵And when the men of that place recognized him, they sent *word* into that whole area, and they brought to him all those who were sick.

Mt 14:36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἦψαντο διεσώθησαν.

³⁶And they were entreating him that they could just touch the tassel of his cloak; and as many as touched were completely healed.

Chapter 15

Clean and Unclean

Mt 15:1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες,

¹Then some Pharisees and Torah scholars from Jerusalem come to Jesus, saying,

Mt 15:2 Διὰ τί οἱ μαθηταί σου παραβαίνουν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.

²"Why do your disciples break the tradition of the elders?¹⁰⁹ For they do not wash their hands when they eat."

Mt 15:3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

³And in response he said to them, "And you, why do you break the command of God for the sake of your tradition?"

¹⁰⁹ **15:2** Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a "fence" around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowledged that only the Torah was authoritative, and that their "fence" laws could be debated. A few generations later, other teachers of the law arose, called the Tanaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tanaim's laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the "fence" laws conflicted with the Torah, the "fence" laws were considered to have priority. These laws were called the Mishna, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses

Mt 15:4 ὁ γὰρ θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

⁴For God said, 'Honor father and mother' and 'The one who curses father or mother must be put to death.'

Mt 15:5 ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς,

⁵But you say, whoever says to father or mother: 'Whatever you might be owed from me is a gift *vowed to God*,'

Mt 15:6 οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

⁶he will not at all honor his father or his mother *with it*, and you have annulled the word of God for the sake of your tradition.

Mt 15:7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων,

⁷"You hypocrites! Isaiah has prophesied rightly about you, in saying,

Mt 15:8 Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ¹¹⁰ τοῖς χεῖλεσίν με τιμᾷ· ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

⁸"This people draw near to me with their mouth, and honor me with their lips, but their heart is far from me.

Mt 15:9 μάτην δὲ σέβονταιί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

⁹They worship me in vain, teaching as Torah the decrees of human beings.¹¹¹

Mt 15:10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε·

¹⁰And calling the crowd forward, he said to them, "Listen, and understand:

Mt 15:11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

¹¹The thing entering into the mouth does not make a human being unclean, but rather the thing coming forth out of the mouth, that *is what* makes the human being unclean."

Mt 15:12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

¹²Then the disciples are coming to him and saying to him, "Do you know that the Pharisees were offended when they heard this statement?"

Mt 15:13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

¹³And he in answer said, "Every plant that my heavenly Father has not planted will be uprooted.

Mt 15:14 ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.

¹⁴Leave them; they are blind leaders of the blind. And if a blind person leads a blind person, both will fall into a pit."

Mt 15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολήν.

¹⁵And in response Peter said to him, "Explain the parable to us."

Mt 15:16 ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

¹⁶And he said, "Are you also this unintelligent?

¹¹⁰ 15:8 txt Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ C E^c K G M N S U W Y Γ Π Φ 0106 2 118 157 346 565 1071 1241 it^fg syr^h TR RP // Ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ E* // Ἐγγίζει με ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ F // Ἐγγίζει μοι ὁ λαὸς τῷ στόματι αὐτῶν καὶ Δ // Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν *and then omit* καὶ τοῖς χεῖλεσίν με τιμᾷ Ω // ὁ λαὸς οὗτος ἐγγίζει μοι f¹ // ὁ λαὸς οὗτος B D L Θ 073 33 124 579 788 892 1424 lat syr^{s,c,p} cop^{sa,bo,mae-2} Cl Or Did NA28 // *lacuna* P⁴⁵ A H P Q 28 69. The longer reading seems to be a harmonization to the LXX text of Isaiah 29:13 in Codex Vaticanus, according to Weiss. Swanson differs from NA28 apparatus as to the reading of f¹³ and says it reads with E*, whereas the NA28 says it reads with B. This is because neither is correct, in that the Family is not united. The agreed-upon members of the family are 13, 69, 124, 346, 543, 788, 826, 828, 983, and 1689.

¹¹¹ 15:9 Isaiah 29:13

Mt 15:17 οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

¹⁷Do you not understand that everything entering the mouth goes into the stomach, and then is ejected into the sewer?

Mt 15:18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον.

¹⁸But the things coming forth out of the mouth come from the heart, and those things make the human being unclean.

Mt 15:19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.

¹⁹For out of the heart, come forth evil reasoning, murder, adultery, fornication, theft, false testimony, slander.

Mt 15:20 ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

²⁰Those are the things making the human being unclean; but the eating with unwashed hands, that does not make the human being unclean."

The Faith of the Canaanite Dog

Mt 15:21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

²¹And leaving there, Jesus departed to the areas of Tyre and Sidon.

Mt 15:22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξεληθοῦσα ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε, υἱὸς Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

²²And behold a Canaanite woman from those borders, after coming forward cried out, saying, "Have mercy on me, Lord, Son of David! My daughter is suffering terribly from a demon."

Mt 15:23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.

²³But he answered not a word to her. So his disciples are coming to him and urging him, saying, "Send her away, because she keeps crying out behind us."

Mt 15:24 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

²⁴And in response to her he said, "I was sent only to the lost sheep of the house of Israel."

Mt 15:25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι.

²⁵But she comes and bows down to him saying, "Lord, help me."

Mt 15:26 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

²⁶And he in answer said, "It is not right to take the children's bread and toss it to the dogs."

Mt 15:27 ἡ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

²⁷And she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."¹¹²

¹¹² **15:27** The Greek in this verse is quite unusual. There is either an unusual use of the word ναί - naí, or an unusual use of the word γάρ. The word ναί is usually an affirmative answer, that is, expressing agreement. The word γάρ is a **causal** conjunction, used to express cause and effect. If both these words are used in this verse according to their most common usage, then this verse makes no sense. Following is how the verse should read, when rendering these two words in their most common meanings: "Yes, Lord, for even the dogs eat of the crumbs falling from their master's table." The affirmative agreement on her part makes no sense, because she is contradicting Jesus' statement that it is not right to give to dogs the children's bread. The "for" makes no sense, because this is what she would be saying, "Yes, you are right that it is not right to give the dogs of the children's bread, because even the dogs eat of the crumbs falling from their master's table." The conclusion she makes in that case is a non-sequitur. Therefore, every translation out there has rendered one of these two words irregularly. Most or all choose to render γάρ irregularly. They render it as an adversative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where γάρ is an adversative. But if we are not going to render γάρ as an adversative, then there are only two or three other solutions: to render ναί as a "Yes" answer in opposition to what Jesus had said, as follows: "Yes, it is, Lord, for even the dogs eat of the crumbs falling from their master's table," or, to render γάρ as "Why." This latter is well within the realm of possibility according to the lexical authorities. The other main causal

Mt 15:28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις, καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

²⁸Then in answer Jesus said to her, "Oh, woman, great is your faith! Let it be for you as you desire." And her daughter was healed from that very hour.

Jesus Feeds the Four Thousand

Mt 15:29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

²⁹And when he departed from there, Jesus came near the Sea of Galilee; and having gone up into the mountain, he was sitting there.

Mt 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κυλλοὺς, κωφοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

³⁰And many large crowds came to him, having with them the lame, the cheiroplegic,¹¹³ the blind, the mute, and many others, and they laid them down at his feet, and he healed them,
Mt 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

³¹causing the crowd to marvel, seeing the mute speaking, the impaired of hand whole, and the lame walking and the blind seeing, and they glorified the God of Israel.

Mt 15:32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

³²And calling forward his disciples, Jesus said, "I feel for the crowd, because they have been staying with me three days now and do not have anything to eat. And to dismiss them without eating, I am not willing, lest they collapse on the journey."

Mt 15:33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

³³And the disciples say to him, "Where in the desert could we obtain so many loaves of bread, enough to satisfy so large a crowd?"

Mt 15:34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.

³⁴And Jesus says to them, "How many loaves do you have?" And they said, "Seven, and a few fish."

Mt 15:35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν

³⁵And having ordered the crowd to recline on the ground,

Mt 15:36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

³⁶he took the seven loaves of bread and the fish, and when he had given thanks, he broke and gave to the disciples, and the disciples to the crowds.

conjunction, ὅτι, not infrequently means "Why?" Thus, one very possible rendering of this woman's answer is as follows: "Yes, Lord, yet why do the dogs eat of the crumbs falling from their master's table?" In this rendering, the word καὶ is used as an adversative, which is lexically valid. Another possible rendering again makes καὶ the adversative, and γάρ meaning "certainly," which is lexically valid, as follows: "True, Lord, yet the dogs certainly eat of the crumbs falling from their master's table." Now, we have some clues in this context that the Canaanite woman said something very unusual, in Jesus' view. Jesus' response to the woman's statement expresses much emotion and surprise. Jesus' response begins with the interjection ὦ. This is an interjection that Jesus used in only two other contexts, both of them preceding harsh rebukes of the apostles; once when they could not heal a boy, and the other in Luke when he called them slow of heart to believe the scriptures. I think what it is here is a woman with much chutzpah. Not only is she a woman talking this way to a man, which was improper, but she was talking to not just any man, but a Rabbi. Then, we have the fact that she is a Gentile talking to a Jew, and a Rabbi at that.

¹¹³ **15:30** "Stricken hand," that is, those impaired of upper limb. The Greek word is κυλλὸς - kullōs, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kullōs here is found with another word meaning "lame" having already been used, so you would think that kullōs is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kullōs in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.

Mt 15:37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν, ἑπτὰ σπυρίδας πλήρεις.

³⁷And all ate and were satisfied, and they picked up the fragments that were left over, seven full baskets.

Mt 15:38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

³⁸Now the ones eating were four thousand men, apart from women and children.

Mt 15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

³⁹And after he dismissed the crowd, he embarked in the boat, and went into the territory of Magadan.

Chapter 16

*The Yeast of the Pharisees, Sadducees,
and Herod*

Mt 16:1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.

¹And the Pharisees and Sadducees approach him, and testing *him*, they asked him to show them a sign from heaven.

Mt 16:2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, [Ὁψίας γενομένης λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός·

²But he in answer said to them, [When evening comes, you say, 'Fair weather, the sky is red.'

Mt 16:3 καὶ πρωΐ, Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. [[Ὑποχριταί,]] τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]

³And in the morning, 'Today, stormy weather, for the sky is red *and* threatening.' [["You hypocrites,]] The face of the sky you know how to judge, but the signs of the times you are not able to?]¹¹⁴

Mt 16:4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

⁴"A wicked and adulterous generation demands a sign, but no sign will be given it except the sign of Jonah."¹¹⁵ And he left them *and* went away.

Mt 16:5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

⁵And when the disciples were going to the other side, they forgot to take bread loaves.

Mt 16:6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

⁶And Jesus said to them, "Watch out. Be on your guard against the yeast of the Pharisees and Sadducees."

Mt 16:7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.

⁷And they were deliberating among themselves, saying, "We didn't bring bread loaves."

¹¹⁴ **16:2-3** txt include without Ὑποχριταί, C D (W) Δ 33 [NA27] {C} // include all bracketed E F G H K L (M) (N) O U Θ Π Σ Φ (δὲ τὰ) f¹ 2^c 118 180 205 346 565 597 700 892 1006 1009 1010 (1071 οἰποκριταί) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582^c 1646 2148 2174 Lect it^a,aur,b,c,d,e,f,ff¹,g¹,l,q vg syr^{p,h} cop^{bopt} eth geo slav Euseb Chrysost; Jevencus Hilary Jer Aug TR HF RP // insert w. variation after v. nine 579 // omit all bracketed X B X Y Γ 047^{acc.} to Gregory f¹³ 2* 157 788 1216 syr^{s,c} cop^{sa,mae,bopt} arm; Or Hier^{mss} mss^{acc.} to Jer // lacuna P⁴⁵ A F P 28 69. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρράζω - purrázō, is found only in literature by Byzantine writers. (The Septuagint has πυρρίζω - purrízō) There is some chance that Scrivener and Lagrange are right in their argument that the pericope was omitted by copyists in Egypt and other places where red sky in the morning does not announce rain.

¹¹⁵ **11:29** Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Christ.

Mt 16:8 γνούς δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;

⁸And Jesus knowing, said, "You of little faith, why are you reasoning among yourselves, 'We have no bread loaves'?"

Mt 16:9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;

⁹Do you still not understand nor remember the five loaves for the five thousand, and how many basketfuls you picked up?

Mt 16:10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλάβετε;

¹⁰Nor the seven loaves for the four thousand, and how many basketfuls you picked up?

Mt 16:11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

¹¹How do you not understand that it was not about bread that I was speaking to you? But be on your guard against the yeast of the Pharisees and Sadducees."

Mt 16:12 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν ἄρτων] ἀλλὰ ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

¹²Then they understood, that he had not meant they should be on their guard against yeast,¹¹⁶ but against the teaching of the Pharisees and Sadducees.

Peter's Confession of Messiah

Mt 16:13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

¹³And upon entering into the area of the Caesarea that was in Philip's jurisdiction, Jesus queried his disciples, saying, "Who are the people saying the Son of Man is?"

Mt 16:14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.

¹⁴And they said, "Some, John the Baptizer; others, Elijah; and still others, Jeremiah or one of The Prophets."

Mt 16:15 λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

¹⁵He says to them, "And you, who do you say I am?"

Mt 16:16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

¹⁶And Simon Peter answered, and said to him, "You are the Christ, the son of the living God."

Mt 16:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

¹⁷And Jesus in response said to him, "Blessed are you, Simon son of John,¹¹⁷ because it was not flesh and blood that revealed this to you, but my Father, who is in heaven.

Mt 16:18 ἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

¹⁸And I also say to you, that you are Peter, and upon this rock¹¹⁸ I will build my church, and the gates of Hades will not prevail against it.

¹¹⁶ **16:12** Many witnesses add various words after "yeast," in five varieties. It appears that the shorter reading is original, and the additions are various attempts to explain the seeming contradiction, where Matthew says Jesus said yeast, then here he says he did not say yeast. But, the phrase "said" can also mean "mean" as I have it translated above. This seems more likely than copyists taking away the explanations. But, it is possible that copyists considered the presence of τῶν ἄρτων or τοῦ ἄρτου to be unnecessary for the sense and therefore omitted the words as superfluous. The UBS4 edition includes τῶν ἄρτων and rates it {C} in certainty, UBS3 gave it a {D}, and the NA26 edition includes the words τῶν ἄρτων.

¹¹⁷ **16:17** See footnote on John 1:42

¹¹⁸ **16:18** Peter's name means "rock" in Greek. Yes, Jesus did build his church upon Peter, and also upon the other eleven apostles. See Revelation 22:14 "with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb." Rev. 21:9 says this is talking about "the bride, the wife of the Lamb." So we see that the church is built on Peter indeed, but Peter's foundation is no wider or higher than the other eleven foundations. And was he the only apostle allowed to bind and loose? No, we see that all the apostles practised that.

Mt 16:19 δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

¹⁹And to you I will give the keys of the kingdom of heaven, and whatever you declare to be forbidden on earth shall have been forbidden in heaven, and whatever you permit on earth shall have been permitted in heaven."¹¹⁹

Mt 16:20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἵπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

²⁰Then he admonished the disciples, that they not tell anyone that he was the Christ.

Jesus Predicts His Death

Mt 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

²¹From that point on, Jesus began to reveal to his disciples that he had to leave for Jerusalem, and suffer many things at the hands of the elders and chief priests and Torah scholars, and be killed, and on the third day rise again.

Mt 16:22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

²²And after pulling Jesus aside, Peter began correcting him, saying, "God forbid, Lord! This will never happen to you."

Mt 16:23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

²³But he turned and said to Peter, "Get behind me, Satan! A hindrance you are to me, because you are not considering the *concerns* of God, but the *concerns* of mortals."

Mt 16:24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

²⁴Then, Jesus said to his disciples, "If someone wants to follow me, he must deny himself, and take up his cross and follow me.

Mt 16:25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν.

²⁵For whoever tries to keep his life will lose it. But whoever loses his life for my sake, will find it.

Mt 16:26 τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

²⁶For what will it gain a human being, if he acquires the whole world, but is penalized his soul? In other words, what will a human being pay, in trade for his soul?

Mt 16:27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

²⁷For the Son of Man will soon come in the glory of his Father with his angels, and then, he will pay back to each one, according to the way of life of each.

Mt 16:28 ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

²⁸Truly I tell you, There are some of those present here, who will certainly not taste death before they see the Son of Man coming in his kingship."

¹¹⁹ **16:19** Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 18:18. It should be noted that here in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only, whereas in chapter 18 v. 18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles.

Chapter 17

The Transfiguration

Mt 17:1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

¹And after six days Jesus takes Peter, and James, and John his brother, and he is leading them up into a high mountain, by themselves.

Mt 17:2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς.

²And he was transfigured in front of them, and his face shone like the sun, and his garments became bright as the daylight.

Mt 17:3 καὶ ἰδοὺ ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ' αὐτοῦ.

³And behold, Moses and Elijah appeared to them, conversing with Him.

Mt 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλίᾳ μίαν.

⁴And in response, Peter said to Jesus, "Master, it is good for us to be here. If you want, I will make three shelters here, one for you, one for Moses, and one for Elijah."

Mt 17:5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

⁵While he was still speaking, behold a bright cloud overshadowed them, and behold, a voice from the cloud, saying as follows: "This is my beloved Son, with whom I am well pleased. Listen to him."

Mt 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

⁶And when they heard this, the disciples fell on their faces, and were extremely frightened.

Mt 17:7 καὶ προσήλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.

⁷And Jesus approached them, and after touching them reassuringly, he said, "Stand up, and do not be afraid."

Mt 17:8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

⁸And when they opened their eyes, they saw no one, except Jesus himself alone.

Mt 17:9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἴπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.

⁹And as they were coming down from the mountain, Jesus was admonishing them, as follows: "Do not tell anyone about the vision, until such time the Son of Man is raised from the dead."

Mt 17:10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;

¹⁰And the disciples queried him, as follows, "So why do the Torah scholars say that Elijah has to come first?"

Mt 17:11 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·

¹¹In answer, he said, "Elijah does indeed come first, and will restore all things.

Mt 17:12 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

¹²But I am telling you, that Elijah has already come, and they did not recognize him, but did with him whatever they wished."

Mt 17:13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

¹³Then the disciples understood that he had spoken to them about John the Baptizer.

The Healing of a Boy Who Had an Evil Spirit

Mt 17:14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσήλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

¹⁴And when they had returned to the crowd, a man came up to him, falling to his knees,

Mt 17:15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

¹⁵and saying, "Lord, have mercy on my son, because he is lunatic and suffering horribly. For example, he often falls into fire, and often into water.

Mt 17:16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

¹⁶And I brought him to your disciples, and they were not able to heal him."

Mt 17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

¹⁷And in answer, Jesus said, "O unbelieving and perverted generation! How long shall I stay with you? How long shall I put up with you? Bring him here to me."

Mt 17:18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

¹⁸And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.

Mt 17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

¹⁹At that time, the disciples came to him in private, and said, "Why were we not able to drive it out?"

Mt 17:20 ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.

²⁰And he says to them, "Because of your lack of faith. For truly I tell you, if you have faith as *small as* a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. In fact, nothing will be impossible to you."

Mt 17:21 [[Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστεία.]]

²¹[[But this kind does not come out except with prayer and fasting.]]¹²⁰

Mt 17:22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

²²And when they were gathering back together in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings,

Mt 17:23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

²³and they will kill him, and during the third day he will rise again." And they were very sad.

The Two Drachma Tax

Mt 17:24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσήλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

²⁴And when they arrived in Capernaum, the collectors of the two drachmas¹²¹ approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

¹²⁰ 17:21 txt omit N* B Θ 0281 33 579 788 892* 1604 2680 253 it^e,ff¹ syr^{s,c,pal} cop^{sa,bopt,mae²} eth^{ms} geo NA28 {A} // Τοῦτο δὲ τὸ γένος οὐκ ἐκβάλλεται εἰ μὴ ἐν προσευχῇ καὶ νηστεία N² // Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστεία C D E F G H K L M O S U W X Y Δ Π Σ Φ Ω f¹ 2 28 157 180 565 597 700 892^c 1006 1009 1010 1071 1079 1216 1230 1241 1242 1243 1292 1342 1365 1424 1646 2174 2148 vg it^{a,aur,b,c,d,f,ff²,g¹,l,n,q,r¹} (syr^{p,h}) cop^{(meg),bopt} arm eth slav Origen Asterius Basil Chrys Hilary Ambrose Jerome Aug TR RP // Τοῦτο δὲ τὸ γένος οὐκ ἐξέρχεται εἰ μὴ ἐν προσευχῇ καὶ νηστεία 118 205 209 1505 11074 // lac. P⁴⁵ A N P 69. There is no instance in the New Testament where either Jesus or his disciples had to fast in order to cast out a demon. In fact, Jesus said all you needed is as little faith as a mustard seed. Which is it? Faith as small as a mustard seed is all you need, or also add your works, like fasting? The fact that 3 different Greek verbs are used in the manuscripts that do contain the verse, is an indication that the verse is not original. I think this is an "ascetic" corruption to the gospel of Matthew.

¹²¹ 17:24 A *drachma* was worth about a day's wage. The two drachma collection, 6 grams of silver, was the so-called temple tax in Exodus 30:11-16. But this payment was not intended to be a tax at all. Quoting Exodus 30:12, "When you take a census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to Yahweh, so that no plague may come upon him for being numbered." The money was primarily an offering as atonement for the evil act of a man being numbered. Then it was merely incidental that as long as the temple personnel had this money anyway, "You shall take the atonement money from the Israelites and shall designate it

Mt 17:25 λέγει, Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλοτρίων;

²⁵He says, "Yes *he does*." And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons,¹²² or from others?"

Mt 17:26 εἰπόντος δέ, Ἀπὸ τῶν ἄλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί.

²⁶And when he answered, "From others," Jesus said to him, "Alright then, the sons are free."¹²³

Mt 17:27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

²⁷But, so that we not scandalize them,¹²⁴ go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin.¹²⁵ Take that, and give it to them, as mine and yours."¹²⁶

for the service of the tent of meeting; before Yahweh it will be a reminder of the ransom given for his life." Ex. 30:16. It was an offering or ransom money to atone for the repugnant stench to God caused by the act of numbering the people. There are other scriptures indicating God's displeasure with the idea of his people being numbered. See for example, I Chronicles chapter 21, and 27:23,24. It is clear that the payment was a ransom for a man's life. How many times must a man be ransomed? Ransom, even to terrorists, is not paid more than once. The ransom was to be paid only when a man "crosses over to join those who are numbered," Exodus 30:13,14. God had never commanded that the ransom be paid annually, as the tradition came to be. For it was only to be collected "when you number the people," v. 12. This was in anticipation of the only census ever ordered by God, the one that took place in Numbers chapter 1. God was against the numbering of the people as a practice. This was allowed just one time only, with a way to escape his wrath built in. The only additional census permissible was of aliens, as in II Chron. 2:17. Jesus apparently was not in the habit of paying the two drachmas. In this instance he only paid for himself and for Peter, and did nothing about the other eleven apostles, since they were not brought up. Jesus did not "obey every law of man." He did not just automatically do what every bureaucrat told him to do. Jesus was not a chump, and neither should his disciples be. We are supposed to be wise as serpents. For a reading of all the scriptures showing how the tradition of the annual tax came about, see the endnote entitled, "How did a once-only atonement offering become an annual tax?"

¹²² **17:25** The meaning of υἱοί, "sons," here, could be an extended meaning; that is, "from their own relatives in race and culture, extended to their countrymen, from their citizens." This is a possible interpretation because it is made an antonym of ἄλλοτριοί, which in Jewish Greek like in the Septuagint, meant "aliens." Here the meaning would be, that since the two drachma tax was supposedly for maintenance of the temple- God's house, then God's children, the citizens of the kingdom of God, were exempt from that tax.

¹²³ **17:26** This word free, will not be understood properly, unless one understands "tribute" properly. Tribute was a poll tax paid to the conqueror, by a conquered or subjugated people. Anyone paying tribute, was by definition not free, but rather a member of an enslaved nation.

¹²⁴ **17:27a** Some surmise that Jesus did this in order to appear to be compliant with an illegitimate tax, so as not to scandalize any believers who thought that he surely must "obey every law of man." That is possible. But also possible, is that Jesus wanted to honor the oral contract Peter had already made with the tax collectors: the collectors had previously asked if Jesus pays the tax, and Peter had answered in the affirmative. Thus, only those two individuals involved in the oral contract, were obligated to pay it this instance.

¹²⁵ **17:27b** A silver coin worth four drachmas, equivalent to 12 grams of silver. Each man was to pay 6 grams of silver, which =1 stater=1 Babylonian shekel=1/2 of a sanctuary shekel (Phoenician or Hebrew standard).

¹²⁶ **17:27c** Note that Jesus did not tell the other eleven disciples to pay. The payment at issue in this passage was a Jewish religious matter, and originally not even a tax (see previous footnote on "the two drachmas." Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings don't pay the tax. And kings is what Jesus and the twelve apostles were.

Chapter 18

Who Is the Greatest?

Mt 18:1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

¹In that same hour, the disciples approached Jesus, saying, "So who is the greatest in the kingdom of heaven?"

Mt 18:2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

²And calling a child over, he stood him in the midst of them,

Mt 18:3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

³and he said, "I tell you truly: unless you change and become like little children, there is no way you will enter into the kingdom of heaven.

Mt 18:4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

⁴Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven.

Mt 18:5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

⁵And whoever receives one little child such as this on the basis of my name, is receiving me.

More About Little Ones

Mt 18:6 Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγῃ τῆς θαλάσσης.

⁶As for that person through whom one of these little ones who believe in me might ever be scandalized, it would be better for that person that a mill stone be hung around his neck and be sunk in the bottom of the sea.

Mt 18:7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἔλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

⁷Woe to the world, because of those scandalizings. Certainly, the scandalizings are bound to come. Nevertheless, woe to the person through whom the scandalizing comes.

Mt 18:8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

⁸And if your hand or your foot scandalizes you, cut it off, and throw it away from you. It is better for you to enter into life maimed and crippled, than to be thrown into everlasting fire, having both hands or both feet.

Mt 18:9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

⁹And if your eye scandalizes you, tear it out, and throw it away from you. It is better for you to enter into life one-eyed, than be thrown into fiery Gehenna with two eyes.

Mt 18:10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

¹⁰See that you not despise or overlook even one of these little ones; for I tell you, in heaven their angels through it all are seeing the face of my Father who is in heaven.

Mt 18:11 [[Ἦλθεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σῶσαι τὸ ἀπολωλός.]]

[[¹¹For the Son of Man came to seek and to save what was lost.]] ¹²⁷

¹²⁷ 18:11 txt omit N B L* Θ* f¹³ (not 346) 1* 9 33 146 556 788 837 892* 899* 929* 1294 1502 1582* 2317 2680 ite,ff¹ syrs,pal copsa,mae,bo^{pt} geo^{2A} Origen Eusebius; Jevencus Jerome NA27 {B} // Ἦλθεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σῶσαι τὸ ἀπολωλός. D E F H K L^{mg} M* (M¹ + ζητήσαι, M² + ζησῶσαι) N U W (Δ -ὁ before Υἱός) Θ C Π Σ Φ 078^{vid} 1c 2 22 28 118 124 180 205 565 597 700 1006 1071 1079 1230 1241 1242 1253 1292 1344 1365 1424 1546 1582^c 1646 2148 2174 (21 1,360

Mt 18:12 Τί ὑμῖν δοκεῖ; ἂν γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἑννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

¹²What do you think? Suppose a man has a hundred sheep, and one of them is lost. Will he not leave the ninety-nine on the mountain, and go look for the one that is wandering?

Mt 18:13 καὶ ἂν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἑννέα τοῖς μὴ πεπλανημένοις.

¹³And if he happens to find it, truly I tell you, he rejoices over it more than the ninety-nine that were not lost.

Mt 18:14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

¹⁴That is how undesirable it is, in the eyes of your Father in heaven, that *even* one of these little ones be lost.¹²⁸

A Brother Who Sins

Mt 18:15 Ἐὰν δὲ ἀμαρτήσῃ [εἰς σέ] ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἂν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

¹⁵Now if your brother sins [against you],¹²⁹ go show him his fault, just between you and him.

If he listens to you, you have won back your brother.

Mt 18:16 ἂν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·

¹⁶But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.'

Mt 18:17 ἂν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἂν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

¹⁷And if he refuses to listen to them, tell it to the assembly. And if he refuses to listen to the assembly, he should be considered by you as no different than a gentile or a revenue agent.

minuscules) *Lect*^{pt,AD} it(a),aur,(b),c,d,(f),ff²,g¹,(l,n),q,r¹ vg syrc^{p,h} cop^{bopt} arm geo Chrysostom; Hilary Chromatius TR HF RP // ἦλθεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. G (L^{cmg} has ζητήσε for ζητῆσαι καὶ) 157 346 579 892^c 1009 1010 1195 1216 1243 1342 1505 (250 minuscules) *Lect*^{pt} B50 (it^c) syr^h cop^{bopt} eth slav // ἦλθεν καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός f10 f12 f69 f70 f80 f185^{pt} f211 f299 f303 f374 f1642 // *lacuna* P⁴⁵ A C P 69. The UBS Editorial Committee says that there can be little doubt that the words ἦλθεν γὰρ ὁ υἱὸς τοῦ θεοῦ (ζητῆσαι) καὶ σῶσαι τὸ ἀπολωλός are spurious here, being absent in the earliest witnesses representing several textual types (Alexandrian, pre-Caesarean, Egyptian, Antiochian), and manifestly borrowed by copyists from Lk 19:10 [or Matthew 9:13]. The reason for the interpolation was apparently to provide a connection between ver. 10 and verses 12-14. On the other hand there appears no reason why it might have gotten deleted or removed if original.

¹²⁸ 18:14 Or, "...that even one of these little ones be ruined."

¹²⁹ 18:15 txt [D] ἀμαρτήσῃ εἰς σέ D E F G H K L N O U W Δ Θ Π Σ Φ 078 f¹³ 2 28 157 205 346 565 597 700 788 892 1006

1010 1079 1216 1230 1241 1242* 1243 1253 1292 1365 2174 *Lect*^{pt,AD} ita,aur,b,c,d,e,f,ff¹⁺²,l,g¹,h,l,n,q,(r¹) vg syrc^{s,p,h,pal} cop^{meg,bopt} arm eth geo slav^{mss} Basil^{ms} Chrysostom^{mss}; Hilary Lucifer Pacian Chrosmatius Jerome Augustine^{6/7} TR HF RP [NA27] {C} // ἀμαρτήσῃ εἰς σέ 118 1071 1195 1344 1546 1646 // ἀμαρτή εἰς σέ W 33 180 1009 1242^c 1342 (1424) 1505 1582^c 2148 *Lect*^{pt} Basil^{5/9} Didymus Chrysostom Thodoret // ἀμαρτήσῃ B 0281 1 22 579 1582* pc cop^{sa,bo} slav^{mss} Cyril; Augustine^{1/7} WH // ἀμαρτή (Lk 17:3) Origen^{lem} Basil^{4/9} // *lacuna* P⁴⁵ A C P Γ. There might have been a dictation error, that when reading ἡσῃ εἰς σέ the listener thought that there had been a repetition by accident (because the last two syllables sound similar in later Greek to the first two syllables), or that the reader changed his pronunciation or stumbled over the pronunciation, and so the scribe listening wrote only the first set of sounds. On the other hand the phrase "against you" might have been added, according to the UBS textual commentary, to harmonize this verse with the "against me" of v. 21 shortly hereafter where Peter asks, "How many times shall my brother sin against me and I forgive him?" The reading without "against you" is the earliest, but this could have been changed very early on, according to the UBS commentary. In the UBS 4th Edition Greek New Testament, the words "against you" are in single square brackets, and this result is given a C rating of certainty. Regarding single square brackets, the explanation is "that the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain."

Mt 18:18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

¹⁸Truly I tell you, what things you *apostles* on earth declare to be forbidden, shall have been forbidden in heaven; and what things you on earth declare to be permitted, shall have been permitted in heaven.¹³⁰

Mt 18:19 Πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

¹⁹Again I say to you, if two of you on earth agree with one voice concerning any and all matters about which you make request, it will be brought about for you by my Father who is in heaven.

Mt 18:20 οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

²⁰For where two or three are gathered together in my name, there am I in the midst of them.

The Parable of the Unmerciful Servant

Mt 18:21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

²¹At that time Peter approached and said to him, "Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?"

Mt 18:22 λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτὰ.

²²Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times.¹³¹

Mt 18:23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

²³"Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants.

Mt 18:24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.

²⁴So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talants.

Mt 18:25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριοςπραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι.

²⁵But since he did not have the means to repay, the master ordered him to be sold as a slave, and also his wife and children and everything he had, and then to be paid back.

Mt 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

²⁶"The servant therefore fell down, and was entreating him, saying, 'Be patient with me, and I will pay you back everything.'

Mt 18:27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

²⁷And moved with compassion, the master of that servant released him, and forgave his debt.

Mt 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων, Ἀπόδος εἴ τι ὀφείλεις.

²⁸"But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, 'Pay me back everything you owe.'

¹³⁰ **18:18** Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 16:19. It should be noted that here in 18:18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles, whereas in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only.

¹³¹ **18:22** cf. Genesis 4:24: "If Cain is *avenged* seven times, then Lamech seventy-seven times." It is equally beyond human nature to forgive the same person 77 times in one day, as it is to forgive the same person 490 times in one day. But Gentiles do not need to know this reference in order to understand that Matthew means to indicate a number that is large beyond human nature. In a story taken from older accounts, Plutarch, *Mor.* 245d uses the number 7,777 for the same purpose (cf. Polyaeus 8, 33).

Mt 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.

²⁹"The fellow servant therefore fell down, and was begging him, saying, 'Be patient with me, and I will pay you back.'

Mt 18:30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῶ τὸ ὀφειλόμενον.

³⁰But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

Mt 18:31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

³¹"When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

³²Then summoning him, his master is saying to him, 'You wicked servant! All that debt of yours I forgave you, because you begged me.'

Mt 18:33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καγὼ σὲ ἠλέησα;

³³Aren't you then also obligated to forgive your fellow servant, as I have forgiven you?"

Mt 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.

³⁴"And in anger, his master handed him over to the jailers, until such time he could pay back everything he owed.

Mt 18:35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

³⁵This is how my Father in heaven will act toward you also, unless you each forgive your brother from your heart."

Chapter 19

Jesus Tested on Divorce

Mt 19:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

¹And it came about that when Jesus had finished these discourses he departed from Galilee, and went into the region of Judea on the other side of the Jordan.

Mt 19:2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

²And large crowds followed him, and he healed them there.

Mt 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

³And some Pharisees came to him, testing him, and saying, "Is it permitted for someone to release¹³² his wife for any cause at all?"

Mt 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς;

⁴But in answer he said, "Have you never read, that from the beginning the creator made them male and female,

Mt 19:5 καὶ εἶπεν, Ἔνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

⁵and said, 'For this reason a man shall leave father and mother, and be joined to his woman, and the two shall become one flesh'?

¹³² 19:3 "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.

Mt 19:6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

⁶As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate."

Mt 19:7 λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι [αὐτήν];

⁷They are saying to him, "Why then did Moses command to give a release of interest form¹³³ in order to release?"¹³⁴

Mt 19:8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.

⁸He says to them, "Moses, in view of the hardness of your hearts, permitted you to release your wives, though it is not originally designed this way.

Mt 19:9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται.

⁹But I tell you that whoever releases his wife, except upon grounds of fornication, and marries another, commits adultery."¹³⁵

Mt 19:10 λέγουσιν αὐτῷ οἱ μαθηταί, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

¹⁰The disciples are saying to him, "If this is the situation of a man with a wife, it is not advisable to marry!"

Mt 19:11 ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον, ἀλλ' οἷς δέδοται.

¹¹And he said to them, "Not everyone can receive this word, but only those to whom it has been given.

Mt 19:12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

¹²For there are some who are eunuchs, who were born that way from their mother's womb. And there are some who are eunuchs who were made to be eunuchs by human beings. And

¹³³ **19:7a** This word ἀποστάσιον - apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

¹³⁴ **19:7b** txt ἀπολῦσαι **NDLZ** Θ it^{a,aur,d,e,f1,g1,h1} vg syr^{pal} arm eth^{ms} geo Origen; Jerome Augustine // ἀπολῦσαι αὐτήν **BCNW** Φ 078 087 it^{f,q} (it^{b,ff2}) syr^{p,h} cop^{mae,bo}^{ms} (Ir^{lat}).

¹³⁵ **19:9** {D} txt

μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται **NC³L** it^l vg^{ms} syr^s NA28 {}

μὴ ἐπὶ πορνείᾳ καὶ γαμήσει ἄλλην μοιχᾶται **S**

παρεκτὸς λόγου πορνείας καὶ γαμῆσῃ ἄλλην μοιχᾶται **D** it^{a,b,d,e,g1,h,r1} vg^{ms} cop^{sa}

μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται **EFGHKUZ** vg^{ms} TR RP

παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται **B**

παρ' ἐκτος λόγου ἐπὶ πορνίας καὶ γαμῆσῃ ἄλλην μοιχᾶται **Φ**

παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται 0233

μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται **C***

μὴ ἐπὶ πορνίᾳ ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται **N**

μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται **YΔΠΣ078**

μὴ ἐπὶ πορνείᾳ καὶ γαμήσει ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται **M**

μὴ ἐπὶ πορνείᾳ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται **W**

μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολυμένην γαμῶν μοιχᾶται **Θ**

----- μοιχευθῆναι ὡσαύτως καὶ ὁ γαμῶν ἀπολελυμένην μοιχᾶται **Ψ²⁵**

lac **APQ**.

The UBS textual commentary says, "After μοιχᾶται several witnesses add καὶ ὁ ἀπολελυμένην γαμῶν (or γαμήσας) μοιχᾶται ('and he who marries a divorced woman commits adultery'). Although it might be argued that homoeoteleuton (μοιχᾶται ... μοιχᾶται) accounts for its accidental omission from **NDL** 1241 *al*, the fact that **BC*** ^{f1} *al* read μοιχᾶται only once (at the conclusion of the combined clauses) makes it more probable that the text was expanded by copyists who accommodated the saying to the prevailing text of 5:32."

there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it."

The Little Children and Jesus

Mt 19:13 Τότε προσηνέχθησαν αὐτῷ παιδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

¹³At that time, little children were brought to him, so that he might lay his hands on them and pray for them. But the disciples scolded them.

Mt 19:14 ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

¹⁴But Jesus said, "Let the little children come to me, and do not hinder them. For of such is the kingdom of heaven."

Mt 19:15 καὶ ἐπιθείς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

¹⁵And when he had laid hands on them, he moved on from there.

The Rich Young Ruler

Mt 19:16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

¹⁶And behold, someone came up to him and said, "Good Teacher,¹³⁶ what good must I do so that I will inherit eternal life?"

Mt 19:17 ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

¹⁷And he said to him, "Why are you calling me good? No one is good except One, God.¹³⁷ But if you want to enter eternal life, keep the commandments."

Mt 19:18 λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπεν, Τὸ Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,

¹⁸He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not give false testimony,

¹³⁶ **19:16** txt Διδάσκαλε ἀγαθέ C E F G H K U W Δ Θ Σ Φ f¹³ 2 28 33 118 157 180 205 346 565 579 597 700 892^{mg} 1006 1009 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1424 1505 1546 1582^c 1646 2148 2174 *Lect* it^{aur,b,c,f,ff²,g¹,h,l,q,r¹} vg syr^{c,s,p,h,pal} cop^{sa,mae,bo^{pt}} arm eth^{msTH} geo² slav Marcus^{acc. to Irenaeus Justin Origen^{pt} Basil Cyril-Jerusalem Chrysostom^{lem⁻}; Juvenius Jerome TR HF RP // Διδάσκαλε Ν B D L 1 22 892* 1010 1365 1582* B it^{a,d,e,ff¹} cop^{bo^{pt}} geo¹ eth^{pp} Origen^{pt} Hilary NA27 {A} // lacuna P⁴⁵ A N P Π.}

¹³⁷ **19:17** txt Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. C E F G H K M W Σ Φ f¹³ 2 28 33 118 124 157 180 205 346 565 788 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424* 1505 1546 1582^c 1646 2148 2174 *Lect* it^{f,q} syr^{p,h} cop^{sa,bo^{ms}}; eth^{msTH} slav (Ju) Basil Chrysostom TR HF RP // Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθοῦ, εἰ μὴ εἷς, ὁ θεός. 579 // Τί με ἀγαθόν Οὐδεὶς ἀγαθός εἰ μὴ εἷς ὁ θεός Δ // Τί με λέγεις ἀγαθόν; εἷς ἐστὶν ὁ ἀγαθός Mar^{lr} // Τί με λέγεις ἀγαθόν; εἷς ἐστὶν ὁ ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς Marcus^{acc. to Irenaeus Justin Naassenes^{acc. to Hippolytus} (Ps-Clementines) // Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός. Ν B² L Θ 1424^c 1582* pc it^{a,d} (lat,syr^{s,c,h^{mg}}) cop^{mae,bo} Origen WH NA27 {A} // Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ἐστὶν ὁ ἀγαθός. B* // Τί με ἐρωτᾷς περὶ ἀγαθοῦ; εἷς ἐστὶν ἀγαθός. D // Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. it^{g¹,h} Eusebius Augustine // Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; ὅδε ἐστὶν ὁ ἀγαθός. 892* // Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεὶς ἐστὶν ὁ ἀγαθός, εἰ μὴ εἷς, ὁ θεός. 892^c // Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ἀγαθός. f¹ 22 700 1192* 1424^{mg} pc // Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός, ὁ θεός. it^{aur,b,c,(ff²),ff²,l,r¹} vg (syr^{c,h^{ms},pal^{ms}}) cop^{meg,bo} geo^{2,(A)} Novatian Jerome // Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός, ὁ πατήρ. it^c // lacuna P⁴⁵ A N P Π. The Majority Text reads, "Why are you calling me good? No one is good but one: God.". The UBS and Nestle / Aland text read Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός.: "Why are you asking me about what is good? There is only One who is Good." In addition, that text does not contain the word ἀγαθέ -"good" modifying Teacher when the man first addresses Jesus in verse 16. The UBS editorial committee says that the passage clearly was changed by copyists to harmonize Matthew's account with Mark 10:18 and Luke 18:19. And they say about the majority reading, as shown in my translation above, that if it "were original in Matthew, it is hard to imagine why copyists would have altered it to a more obscure one, whereas scribal assimilation to Synoptic parallels occurs frequently." Well, I for one can easily imagine why someone would not like the reading "Why are you asking me about what is good?" It seems preposterous that a Rabbi would object to being asked about what is good, since declaring what was good or what was not good, that was his job. And even more preposterous, is that the Son of God, who was made into flesh in order to declare the attributes of the Father to men, would object to being asked about what is good.}

Mt 19:19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

¹⁹honor your father and your mother,¹³⁸ and, love your neighbor as yourself."¹³⁹

Mt 19:20 λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

²⁰The young man says to him, "All these I have kept. What am I still missing?"

Mt 19:21 ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.

²¹Jesus said to him, "If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me."

Mt 19:22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

²²But when the young man heard this statement, he went away regretting, for he was owner of much property.

Mt 19:23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

²³And Jesus said to his disciples, "Truly I say to you, the rich will get into the kingdom of heaven with great difficulty.

Mt 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

²⁴And again, I say to you, it is easier for a camel¹⁴⁰ to pass through the eye of a needle, than for a rich person to enter into the kingdom of God."

Mt 19:25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι;

²⁵And when they heard *this*, the disciples were greatly astonished, saying, "Who then can be saved?"

Mt 19:26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατόν.

²⁶And Jesus looked at them, and said to them, "With human beings, this is impossible; but with God, all things are possible."

Mt 19:27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;

²⁷Then Peter answered and said to him, "Look how we have left everything, and followed you. What then will there be for us?"

Mt 19:28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

²⁸And Jesus said to them, "Truly I say to you, you who are hearing me: In the new beginning, when the Son of Man sits on his glorious throne, you also will sit, upon twelve thrones, judging the twelve tribes of Israel.

Mt 19:29 καὶ πᾶς ὅστις ἀφήκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

²⁹And everyone who has left houses or brothers or sisters or fathers or mothers or children or lands for the sake of my name, will receive a hundred times as much, and inherit eternal life.

Mt 19:30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

³⁰But many who are first will be last, and many who are last will be first."

¹³⁸ **19:19a** Exodus 20:12-16; Deuteronomy 5:16-20

¹³⁹ **19:19b** Leviticus 19:18

¹⁴⁰ **19:24** Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.

Chapter 20

The Parable of the Workers in the Vineyard

Mt 20:1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·

¹"Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.

Mt 20:2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

²And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

Mt 20:3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

³And when he went away, about the third hour,¹⁴¹ he saw others, standing in the market place idle.

Mt 20:4 καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

⁴To them also he said, "You also go out into my vineyard, and whatever is right, I will give you."

Mt 20:5 οἱ δὲ ἀπῆλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.

⁵So they left. And again, he went away about the sixth hour and also the ninth hour, and did the same thing.

Mt 20:6 περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

⁶And about the eleventh hour he went away and found others standing, and he says to them, "Why are you standing here the whole day idle?"

Mt 20:7 λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε.

⁷They say to him, "Because no one has hired us." He says to them, "You also go out into my vineyard. And whatever is right, that you will receive."

Mt 20:8 ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

⁸And when evening had come, the owner of the vineyard says to his foreman, "Call the workers and pay them their wages, starting from the last ones, to the first ones."

Mt 20:9 καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

⁹And those who had arrived at about the eleventh hour, each received a denarius.

Mt 20:10 καὶ ἐλθόντες οἱ πρώτοι ἐνόμισαν ὅτι πλεῖον λήμψονται καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί.

¹⁰And the ones who had arrived first expected to receive more, yet they received a denarius each themselves.

Mt 20:11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

¹¹So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βασιτάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

¹²saying, "These last ones worked one hour, and you have treated them the same as us who have borne the burden of the *whole* day, and the scorching heat."

Mt 20:13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν, Ἐταῖρε, οὐκ ἄδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

¹³And he in answer to one of them said, 'Friend, I am not doing you wrong. Did you not agree to a denarius with me?

¹⁴¹ **20:3** That is, about 9 a.m. Then again at 3 p.m. and 5 p.m. The Jewish clock began at sunrise and sunset; thus the third hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.

Mt 20:14 ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

¹⁴Take what is yours and go your way. So this is what I want to give to the last ones, as I also gave to you.

Mt 20:15 [ἢ] οὐκ ἔξεστίν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι;

¹⁵Is it not permissible for me to do what I want with things that are mine? Or is your eye evil¹⁴² because I am generous?

Mt 20:16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

¹⁶Thus, the last will be first, and the first will be last.¹⁴³

Jesus Again Predicts His Death

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητάς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς,

¹⁷And as he was going up to Jerusalem, Jesus took the Twelve aside in private, and said to them on the way,

Mt 20:18 Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,

¹⁸"Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death.

Mt 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

¹⁹And he will be handed over to the Gentiles, to be ridiculed and crucified, and during the third day he will rise again."

A Mother's Request

Mt 20:20 Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.

²⁰At that time, the mother of the sons of Zebedee approached him, along with her sons. She is worshiping him and asking a favor from him.

Mt 20:21 ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

²¹And he said to her, "What do you want?" She says to him, "Decree that these two sons of mine sit one on the right and one on the left of you in your kingdom."

Mt 20:22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

²²But in answer Jesus said, "You do not know what you are asking.¹⁴⁴ Are you able to drink the cup which I am about to drink?" They say to him, "We are able."

Mt 20:23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοιμάσται ὑπὸ τοῦ πατρὸς μου.

²³He says to them, "My cup you will indeed drink, but to sit on my right or on my left is not mine to grant, but is only for those for whom it has been prepared by my Father."

¹⁴² 20:15 ὀφθαλμός πονηρός, "evil eye," is a Semitic concept, in which the attitude of the heart or the force of a person's thoughts, are focused out through, and cause the narrowing of the person's eye, out of envy, resentment, scheming, or even voodoo, toward one's neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.

¹⁴³ 20:16 Most witnesses add πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί (For many are called, but few are chosen). It is more likely that these words were incorporated by copyists from 22:14, where they terminate another parable, than that so many witnesses deleted these words (8 B L Z 085 892* 1243* 1342 (1424) cop^{sa}, bop^t Diatessaron). The reading without these words is given an A rating of certainty by the editorial committee of the United Bible Societies' Greek New Testament, 4th Edition, which means that it is certain.

¹⁴⁴ 20:22 In this phrase, "you are asking" is plural. Whereas, when the mother was worshiping and asking, it was singular. Whether or not it was the mother's idea, or the sons', or both, Jesus addresses them in the plural. In the next sentence when he asks, 'Are you able...', plural, he is surely addressing the sons, not the mother.

Mt 20:24 Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

²⁴And when the *other* ten heard, they were upset about the two brothers.

Mt 20:25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

²⁵And Jesus, calling them to him, said, "You know that the rulers among the nations lord it over them, and the great ones exercise authority over them.

Mt 20:26 οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,

²⁶It shall not be so among you. Instead, whoever wants to be great among you shall be your servant,

Mt 20:27 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·

²⁷and whoever wants to be first among you must be your slave.

Mt 20:28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

²⁸Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

Two Blind Beggars Receive Their Sight

Mt 20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

²⁹And as they were leaving Jericho, very large crowds were following them.

Mt 20:30 καὶ ἰδοὺ δύο τυφλοὶ καθημένοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, [Κύριε,] ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ.

³⁰And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, "Have mercy on us, Lord, Son of David!"

Mt 20:31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ.

³¹But the crowd scolded them, that they should be quiet. But they cried out the more, saying, "Have mercy on us, Lord, Son of David!"

Mt 20:32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν;

³²And Jesus stopped, and called out to them and said, "What do you want me to do for you?"

Mt 20:33 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

³³They are saying to him, "Lord, that our eyes be opened."

Mt 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

³⁴And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they followed him.

Chapter 21

The Triumphal Entry

Mt 21:1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

¹And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples,

Mt 21:2 λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

²telling them, "Go into the village ahead of you, and immediately you will find a donkey tied up, and her colt with her. Untie *them* and bring *them* to me.

Mt 21:3 καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειάν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.

³And if anyone says anything to you, say, 'The Lord needs them, and will send them right back.'"

Mt 21:4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος,

⁴Now this happened so that what was spoken through the prophet would be fulfilled, which says,

Mt 21:5 Εἶπατε τῇ θυγατρὶ Σιών, Ἴδου ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

⁵Say to the Daughter of Zion: 'Behold, your king is coming to you meek, and riding on a donkey, and¹⁴⁵ on a colt, the foal of a donkey.'¹⁴⁶

Mt 21:6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς

⁶And those disciples went, and did just as they were instructed by Jesus.

Mt 21:7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

⁷They brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

⁸And the large crowd of people spread their garments out on the road; and some were cutting branches off the trees and spreading *those* on the road.

Mt 21:9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαβὶδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

⁹And the crowd proceeding ahead of him, and those following after, were shouting out as follows: "Hosha na¹⁴⁷ to the Son of David!" "Blessed is he who comes in the name of the Lord!"¹⁴⁸ "Hosha na in the highest!"

Mt 21:10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος;

¹⁰And when he came into Jerusalem, the whole city was stirred, saying, "Who is this?"

Mt 21:11 οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ¹⁴⁹ τῆς Γαλιλαίας.

¹¹And the crowds would say, "This is the prophet Jesus, from Nazareth, Galilee."

Jesus Clears the Temple

Mt 21:12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς,

¹²And Jesus went into the temple, and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers¹⁵⁰ he overturned, and the seats of the ones selling doves.

¹⁴⁵ **21:5a** It appears to me that Matthew (or a later editor of Matthew) mistook this exegetical "and" in the Greek of the Septuagint Zechariah 9:9 as meaning both a donkey and its colt. An exegetical "and" would make the verse read, "and mounted on a donkey, specifically a colt, the foal of a donkey." Perhaps as a result of misunderstanding this, Matthew's account of Jesus' donkey ride has Jesus sitting on both the donkey and its foal, whereas the other gospel writers say only the foal. See Mark 11:1-7; Luke 19:30-35; John 12:14, 15. And the Zechariah passage itself says he rides only one animal.

¹⁴⁶ **21:5b** Zechariah 9:9

¹⁴⁷ **21:9a** Ὡσαννά = Aramaic ܠܗ ܫܢܐ - hōša' nā', similar to the Hebrew לְהוֹשִׁינָה - hōšī'āh nā', an expression reminiscent of the ܠܗ ܫܢܐ in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὁ Κύριε, σῶσον δὴ - Ὁ Κύριε, sōson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

¹⁴⁸ **21:9b** Psalm 118:26

¹⁴⁹ **21:11** txt Ναζαρεθ & B NA28 // Ναζαρετ

¹⁵⁰ **21:12** The Greek word here, κολλυβιστής - kollubistēs, is traditionally translated "moneychangers," but bankers is what they were. They are called moneychangers here because the main purpose of their "tables" when in the temple area was to break up larger currency into smaller change, and also perhaps to exchange foreign currency, if there was such a thing in the Roman empire. But the fact is, what the "tables" were is little in-temple, mini-

Mt 21:13 καὶ λέγει αὐτοῖς, Γέγραπται, 'Ο οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

¹³And he says to them, "It is written: 'My house shall be called a house of prayer';¹⁵¹ but you are making it 'a den of thieves.'¹⁵²"

Mt 21:14 Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

¹⁴And the blind and the lame came to him in the temple, and he healed them.

Mt 21:15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, 'Ωσαννὰ τῷ υἱῷ Δαυίδ, ἡγανάκτησαν

¹⁵But when the chief priests and the Torah scholars saw the wonders that he performed, and the children crying out in the temple and saying, "Hosha na to the Son of David," they were indignant,

Mt 21:16 καὶ εἶπαν αὐτῷ, 'Ακούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι 'Εκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

¹⁶and they said to him, "Do you hear what they are saying?!" And Jesus says to them, "Yes. Have you never read, 'Out of the mouths of children and those still nursing you have arranged for yourself praise'¹⁵³?"

Mt 21:17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡύλισθη ἐκεῖ.

¹⁷And he left them, and went outside the city, to Bethany, and found lodging there.

The Withered Fig Tree

Mt 21:18 Πρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπεΐνασεν.

¹⁸And early in the morning, as he was on his way back to the city, he was hungry.

Mt 21:19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

¹⁹And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

Mt 21:20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;

²⁰And when the disciples saw this they marvelled, saying, "How did the fig tree immediately wither?"

Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἰπῆτε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·

²¹And in answer Jesus said to them, "Truly I say to you, if you have faith, and do not second guess, not only will you do something like the fig tree, but also should you say to this mountain, 'Be lifted up and thrown into the sea,' it would happen.

Mt 21:22 καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

²²In fact anything whatsoever that you ask for in prayer believing, you will receive."

branches of banks. We know they were tables of bankers offering other banking services such as savings accounts paying interest, because of Luke 19:23, where the "tables" were places to put money on deposit to earn interest.

¹⁵¹ **21:13a** Isaiah 56:7

¹⁵² **21:13b** Jeremiah 7:11

¹⁵³ **21:16** Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.

The Authority of Jesus Questioned

Mt 21:23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

²³And after he had come into the temple, as he was teaching, the high priests and the elders of the people approached, saying, "By what authority are you doing these things? And who gave you the authority for these things?"

Mt 21:24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

²⁴And in answer Jesus said to them, "I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things.

Mt 21:25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

²⁵The baptism of John, where was it from, from heaven, or from human beings?" So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe in him?'

Mt 21:26 ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

²⁶And if we say, 'From human beings,' we fear the people, for they all hold John as a prophet."

Mt 21:27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

²⁷And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I telling you by what authority I am doing these things."

The Parable of the Two Sons

Mt 21:28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

²⁸"So what do you think? A man had two sons. And he went to the first son *and* said, 'Son, go work in the vineyard today.'

Mt 21:29 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὅστερον δὲ μεταμεληθεὶς ἀπήλθεν.

²⁹And he in answer said, 'I will not,' but with a subsequent change of heart, he went.

Mt 21:30 προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπήλθεν.

³⁰And he went to the other son *and* said the same thing. And he in answer said, 'I will, sir,' and did not go.

Mt 21:31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

³¹Who of the two performed the will of the father?" They are saying, "The first one." Jesus says to them, "Truly I say to you: the revenue agents and prostitutes are going into the kingdom of God before you."¹⁵⁴

Mt 21:32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὅστερον τοῦ πιστεῦσαι αὐτῷ.

³²For John came to you with the way of righteousness, and you did not believe in him. The revenue agents and prostitutes, however, did believe in him. And you when you saw that, neither did you subsequently have a change of heart and believe in him."

¹⁵⁴ **21:31** This phrase προάγουσιν ὑμᾶς – proágousin humâs, "are going ahead of you," is a "comparative expressing exclusion," according to BDF §245a(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."

The Parable of the Tenants

Mt 21:33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

³³"Listen to another parable. There was a landowner who planted a vineyard, and he put a hedge around it, and dug a winepress in it, and built a watchtower, and leased it out to tenant farmers, and journeyed away.

Mt 21:34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

³⁴And when the time of harvest had drawn near, he sent servants of his to the farmers, to take his fruit.

Mt 21:35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

³⁵And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned.

Mt 21:36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

³⁶Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱόν μου.

³⁷So finally he sent his own son to them, thinking, 'They will respect my son.'

Mt 21:38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

³⁸But the farmers when they saw the son said to each other, 'This is the heir. Hey, let's kill him, and his inheritance will be ours.'

Mt 21:39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

³⁹And they took him and cast him outside the vineyard and killed him.

Mt 21:40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

⁴⁰When therefore the owner of the vineyard comes, what will he do to those farmers?"

Mt 21:41 λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

⁴¹They are saying to him, "He will kill those creeps catastrophically,¹⁵⁵ and give the vineyard to other farmers, who will pay him back the fruits in their seasons."

Mt 21:42 λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

⁴²Jesus says to them, "Have you never read in the scriptures, " 'A stone which the builders rejected, this one has become the chief cornerstone. From the Lord this came about, and it is marvelous in our eyes'¹⁵⁶?"

Mt 21:43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

⁴³Therefore I say to you, that the kingdom of God will be taken away from you, and given to a nation producing its fruit.

¹⁵⁵ **21:41** There may be an alliteration here, κακοὺς κακῶς – kakoûs kakōs (bad guys badly), where the word for bad guys starts with the same sound as the word for badly. He will kill those bad guys badly. Thus, many translations render it "bring those wretches to a wretched end." The reason they chose those words is that they start with the same sound, not necessarily because those words are the best translation for the Greek words. The reason I chose three words starting with the K sound is that that sound is generally considered an unpleasant sound. (Although Kappa was a softer K than was Xi, Kappa being the unaspirated and Xi being the aspirated K sound.) Thus we get the word "cacophonous." And the Spanish word "caca."

¹⁵⁶ **21:42** Psalm 118:22,23

Mt 21:44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.

⁴⁴And the person who trips over that stone will be broken into pieces, and upon whomever the stone falls, it will turn him into powder." ¹⁵⁷

Mt 21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·

⁴⁵And when the chief priests and the Pharisees heard this parable of his, they knew that it was about them that he was speaking.

Mt 21:46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

⁴⁶And though seeking to arrest him, they feared the crowds, since they held him to be a prophet.

Chapter 22

The Parable of the Wedding Banquet

Mt 22:1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων,

¹And once again Jesus in response to them spoke by means of a parable, saying,

Mt 22:2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

²"The kingdom of heaven may be likened to a king, who put on a wedding feast for his son.

Mt 22:3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν.

³And he sent his servants to summon those who were invited to the wedding, and they did not want to come.

Mt 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

⁴Once more, he sent other servants, telling *them*, 'Say to those invited, "Look, my noon meal has been prepared, my bulls and fattened animals are slaughtered, and everything is ready. Come now to my wedding feast."

Mt 22:5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

⁵But they disregarded this and went off, one to his own field, another on his trade route,

Mt 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

⁶and others of them captured his servants, and insulted and killed them.

Mt 22:7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

⁷And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.

Mt 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

⁸Then, he says to his servants, 'Seeing as how my wedding feast is ready, and the ones invited were not worthy,

Mt 22:9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὔρητε καλέσατε εἰς τοὺς γάμους.

⁹go out therefore onto the crossings of the roads, and whoever you find, invite them to the wedding feast."

¹⁵⁷ 21:44 txt include v. 44 \aleph B C L W Z Φ 0102 it^{aur,c,f,g¹,h},l,q vg syrc^{p,h} cop^{sa,meg,bo} arm eth geo slav Chrystostom Cyril; Jerome Augustine TR TG [WH] RP [NA28] SBL // omit v. 44 D 33 it^{a,b,d,e,ff¹,r¹} syr^s Irenaeus^{lat} Origen Eusebius^{syr}. Possibly also lacking in Papyrus 104 <http://tinyurl.com/694eg7> from Oxyrhynchus (early III century). Some say the verse is an interpolation from Luke 20:18. Yet the words are quite different at the beginning, and according to the UBS committee, the verse's omission can be accounted for when the eye of the copyist passed from αὐτῆς (last word of ver. 43) to αὐτόν (the last word of ver. 44). Also, the committee says, the more appropriate place for copyists to have inserted it, if it was an interpolation, would have been after verse 42.

Mt 22:10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

¹⁰So going out into the roads, those servants gathered everyone that they could find, both the evil and the good. And so the wedding hall was filled with guests reclining.

Mt 22:11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

¹¹Now when the king went in to observe the ones reclining, he saw there a man who was not dressed in wedding clothes.

Mt 22:12 καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφिमώθη.

¹²And he says to him, 'Friend, how is it you have come in here without having wedding clothes?' And he was speechless.

Mt 22:13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

¹³Then the king said to his servants, 'Bind his feet and hands, and throw him outside, into the outer darkness; there, there will be weeping, and gnashing of teeth.'

Mt 22:14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

¹⁴For many are invited, but few are chosen."

Paying the Tribute Tax to Caesar

Mt 22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

¹⁵Then the Pharisees left, and plotted how¹⁵⁸ they might entrap him in a saying.

Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρῳδιανῶν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

¹⁶And they send disciples of theirs to him, along with Herodians, saying as follows, "Teacher, we know that you are honest, and that you teach the way of God with integrity,¹⁵⁹ and it makes no difference to you about anyone, for you pay no attention to the personage of people.¹⁶⁰

Mt 22:17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

¹⁷Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?"

Mt 22:18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;

¹⁸But aware of their evil, Jesus said, "Why are you testing me, you hypocrites?

Mt 22:19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

¹⁹Show me the coinage used for the tribute." And they brought him a denarius.

Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

²⁰And he says to them, "Whose image is this, and whose inscription?"

Mt 22:21 λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

²¹They say to him, "Caesar's." Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."

Mt 22:22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

²²And when they heard *this*, they were amazed, and they left him, *and* went away.

¹⁵⁸ **22:15** The Greek phrase συμβούλιον ἔλαβον ὅπως is a Latinism from *consilium capere*, and it says literally, "took counsel how to."

¹⁵⁹ **22:16a** Matthew says "you teach the way of God ἐν ἀληθείᾳ - en alētheíai," whereas Mark and Luke say ἐπ' ἀληθείας - ep' alētheías.

¹⁶⁰ **22:16b** In other words, "It makes no difference to you who you are dealing with, as far as their status in society."

Marriage at the Resurrection

Mt 22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

²³During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him

Mt 22:24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

²⁴as follows: "Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man's wife, and raise up descendants for his brother.'

Mt 22:25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

²⁵Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife.

Mt 22:26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.

²⁶And it was the same with the second, and the third, up till and including all the seven.

Mt 22:27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

²⁷And last of all, the woman died.

Mt 22:28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

²⁸In the resurrection, then, of which of the seven will she be wife? For all of them had her."

Mt 22:29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·

²⁹And in answer Jesus said to them, "You are mistaken, from not knowing either the scriptures or the power of God.

Mt 22:30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.

³⁰For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

Mt 22:31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος,

³¹Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,

Mt 22:32 Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.

³²I am the God of Abraham, and the God of Isaac, and the God of Jacob¹⁶¹? He is not the God of the dead, but of the living."

Mt 22:33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήρσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

³³And when the crowds heard this, they were astonished at his teaching.

The Weightiest Commandment

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.

³⁴And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same place,

Mt 22:35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν,

³⁵and one of them, a lawyer,¹⁶² questioned him, testing him:

¹⁶¹ 22:32 Exodus 3:6

¹⁶² 22:35 txt νομικὸς N B D E^c K L S W Δ Θ Π Σ Φ 0102 0161 0197 f¹³ (but 124 without αὐτῶν preceding, and 828 νομικὸς ἐξ αὐτῶν) 28 33 157 180 346 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 it^a,aur,b,c,d,f,ff³,g¹,h,l,q,r¹ vg syr^{c,p,h,hgr,pal} copsa,meg,bo eth geo¹ slav Chrystostom^{lem-}; Tertullian Hilary Jerome Augustine TR HF RP WH [NA27] {C} // νομικὸς τις (like Luke 10:25) E* F G H 0233 2 372 Lect⁴ (= beginning of lection) // omit (like Mark 12:28) f¹ 118 205 it^e syr^s arm geo² Origen^{gr}, lat // lacuna P⁴⁵ A C N P 1582. It would be hard to explain why second and third set of witnesses would differ, other than that they were assimilating to the other gospels. In addition, Matthew nowhere else uses the word νομικὸς. Thus, the

Mt 22:36 Διδάσκαλε, ποία ἐντολή μεγάλη ἐν τῷ νόμῳ;

³⁶"Teacher, which is the greatest commandment in the law?"

Mt 22:37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

³⁷And he told him, "'You shall love Yahweh your God with all your heart and with all your soul and with all your strength.'¹⁶³

Mt 22:38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

³⁸This is the greatest and primary commandment.

Mt 22:39 δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

³⁹And the second one is like it: 'You shall love your neighbor as yourself.'¹⁶⁴

Mt 22:40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

⁴⁰On these two commandments hang all the law and the prophets."

Whose Son is the Messiah?

Mt 22:41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

⁴¹And as long as the Pharisees were collected together, Jesus questioned them,

Mt 22:42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαυίδ.

⁴²saying: "What do you all think about the Christ— whose son is he?" They are saying, "David's."

Mt 22:43 λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,

⁴³He says, "How is it then that David, by the Spirit, calls him Lord, saying,

Mt 22:44 Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

⁴⁴Yahweh said to my Lord,¹⁶⁵ "Sit at my right hand until such time I put your enemies under your feet."¹⁶⁶

Mt 22:45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;

⁴⁵So, since David calls him Lord, how is he his son?"

Mt 22:46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

⁴⁶And no one was able to answer this argument, nor did anyone from that day on dare ask him anything *else*.

Chapter 23

Jesus Denounces the Rabbis

Mt 23:1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

¹Then Jesus spoke to the crowd and to his disciples,

Mt 23:2 λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

²saying, "The Torah scholars and Pharisees took¹⁶⁷ the seat of Moses;

editorial committee of the United Bible Societies' Greek New Testament gives the reading with νομικὸς only a "C" rating of certainty.

¹⁶³ **22:37** Deuteronomy 6:4, 5

¹⁶⁴ **22:39** Leviticus 19:18

¹⁶⁵ **22:44a** Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהוָה יְהוָה אֱלֹהֵינוּ - nə'um Yəhōvāh la'dōnōi of Psalm 110:1. In this verse, both the Tetragrammaton יְהוָה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: יְהוָה | אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

.

¹⁶⁶ **22:44b** Psalm 110:1

Mt 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

³therefore whatever they say to you, you should do and keep, but not according to their works should you do. For they say and don't do.

Mt 23:4 δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.

⁴But they bind heavy loads¹⁶⁸ and place them on the backs of the people, but they themselves would not budge them with a finger of theirs.¹⁶⁹

Mt 23:5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,

⁵But every act of theirs they do with the goal to be seen by people; for they enlarge their phylacteries, and lengthen their tassels;

Mt 23:6 φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

⁶and they love the places of honor in the banquets, and the prominent seats in the synagogues

Mt 23:7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.

⁷and the greetings in the marketplaces and to be called Rabbi by the people.

Mt 23:8 ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

⁸But you, you should not be called Rabbi, because there is only one teacher for you, and you are all brothers.

Mt 23:9 καὶ πατέρα μὴ καλέσητε ὑμῖν ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.

⁹And call no *one* on earth your father, because there is only one father for you, the heavenly one.

Mt 23:10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς ὁ Χριστός.

¹⁰Neither should you be called Teacher, because your teacher is the Messiah.

Mt 23:11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

¹¹But the greatest among you shall be your servant.

Mt 23:12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

¹²And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

¹³Woe to you, Torah scholars and Pharisees, you hypocrites! For you close the kingdom of heaven in people's faces; you yourselves do not enter, and neither do you allow those who are entering to enter.¹⁷⁰

¹⁶⁷ **23:2** The Greek says ἐκάθισαν ἐπὶ καθέδρας τῆς Μωϋσέως, which when translated literally is "they sat upon the seat of Moses." This is probably a "gnomic" aorist, somewhat like the perfect aspect. Jesus appears to be saying that they legitimately took the place of Moses, and still at the time, were sitting there. Note also that the arrangement of furniture in synagogues in that time included a literal raised seat in the front, symbolically reserved for Moses.

¹⁶⁸ **23:4a** There are a variety of readings here in the Greek. Many manuscripts add the words "and oppressive to bear," but that is probably an interpolation from Luke 11:46.

¹⁶⁹ **23:4b** The word "finger" is in the plural, but it is a collective, talking about the group's acts as individuals. For example, when someone says to a group of people, "Turn your hearts to God," that does not mean that each person has more than one heart, but means rather, each of you all, turn your own heart, singular, to God.

¹⁷⁰ **23:14** Some manuscripts have before verse 13, this text: Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι. Διὰ τοῦτο λήμψεσθε περισσότερον κρίμα. (Woe to you, Torah scholars and Pharisees, you hypocrites! For you eat up the houses of widows, and for a front, make lengthy prayers. Because of this, you will receive a greater condemnation.) Others have the above text, then what we now know of as verse 13. The shorter Greek textual reading is given an A rating of certainty by the United Bible Societies' editorial committee. And this is what they say in the textual commentary: "That ver. 14 is an interpolation derived from the parallel in Mk 12:40 or Lk 20:47 is clear (a) from its absence in the earliest and best authorities of the Alexandrian, the Western, and the Caesarean types of text, and (b) from the fact that the

Mt 23:15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλοτέρου ὑμῶν.

¹⁵Woe to you, Torah scholars and Pharisees, you hypocrites! Because you traverse sea and land to make one convert, and when it happens, you make him twice the son of Gehenna that you are.

Mt 23:16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, Ὃς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.

¹⁶Woe to you, you blind guides, that say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.'

Mt 23:17 μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν;

¹⁷O you blind fools! For which is greater– the gold, or the temple that makes the gold something holy?

Mt 23:18 καί, Ὃς ἂν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

¹⁸Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.'

Mt 23:19 τυφλοὶ, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

¹⁹O you blind *men*! For which is greater– the gift, or the altar that makes the gift something holy?

Mt 23:20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

²⁰It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it,

Mt 23:21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·

²¹and when you swear by the temple, you are swearing by it AND by the One residing in it.¹⁷¹

Mt 23:22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

²²And when you swear by heaven, you are swearing by the throne of God AND by him who sits upon it.

Mt 23:23 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 τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα [δὲ] ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι.

²³Woe to you, Torah scholars and Pharisees, you hypocrites! For you tithe the mint and dill and cumin, and have passed over more important matters of the law– justice, mercy and faith. But these latter you ought to practice, without leaving the former undone.

Mt 23:24 ὁδηγοὶ τυφλοὶ, οἱ διϋλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

²⁴You blind guides, straining out a gnat, but swallowing a camel!

Mt 23:25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

²⁵Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grabbiness¹⁷² and intemperance.¹⁷³

witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13."

¹⁷¹ **23:21** txt κατοικοῦντι (linear participle) "by the One residing in it," X B Θ Φ f¹,¹³ 1424 cop^{sa,bo} TR NA28 // κατοικήσαντι (punctiliar participle) "by him who had dwelt in it," C D E K L W Z Γ Δ 0102 565 579 700 892 1241 f⁸⁴⁴ RP. The New King James Version is the only major English translation that footnotes this issue. In the main text it reads "by Him who dwells in it," and then indicates in a footnote that they did not follow the majority text here. In the NKJV Greek - English Interlinear New Testament, Copyright 1994 by Thomas Nelson, Inc., the Word Studies textual notes say here: "The aorist participle of the Majority Text may suggest He no longer made the temple His special home." There is one reference book that says the verb in the TR reading is plural. There are in fact a couple examples of the same form being plural, in the Doric dialect, a contracted form of the present indicative. But since the article here is singular, the whole phrase is singular.

¹⁷² **23:25a** Picture a grabbiness, continuously acquiring things, always wanting more things. There may be a play on words here with the "cup and dish," when it comes to grabbiness for food and drink, and the other word in this sentence, intemperance.

Mt 23:26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

²⁶O blind Pharisee! First clean the inside of the cup, such that the outside will be clean as well.

Mt 23:27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

²⁷Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

Mt 23:28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

²⁸So you also, outside you appear to people as righteous, but inside you are loaded up with hypocrisy and lawlessness.

Mt 23:29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

²⁹Woe to you, Torah scholars and Pharisees, you hypocrites! For you build the tombs of the prophets, and decorate the graves of the righteous,

Mt 23:30 καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.

³⁰and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

Mt 23:31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας.

³¹By so saying, you are bearing witness against yourselves, that you are sons of the murderers of the prophets.

Mt 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

³²You fill indeed the measure of your forefathers.¹⁷⁴

Mt 23:33 ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

³³O you snakes, you spawn of vipers, how will you wiggle out of the sentence of Gehenna?

Mt 23:34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

³⁴Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town,

¹⁷³ 23:25b txt ἀκρασίας N B D L Δ Θ Φf 0102 J¹,¹³ 33 205 565 892 1010 1241 1243 1424 it^{a,c,d,e}, ff^{2,h,r}1 arm geo slav Origen^{lat} Basil TR NA28 // ἀδικίας C E F G H K Γ 28 157 579 597 700 1006 1071 1292 1342 1505 syr^p Chrysostom RP // ἀκρασίας ἀδικίας W (syr^h) // ἀκαθαρσίας O Σ it^{ar,ff},¹ vg syr^{s,pal} Clement Jerome // πονηρίας 180 Quodvultdeus. The Greek word here, ἀκρασία - akrasía, means to have no or to exercise no power over one's self, in restraining the pursuit of pleasure, the pursuit of one's appetites. (The Majority text, which the KJV did not follow in this instance, reads ἀδικίαν here—"unrighteousness"—instead of ἀκρασίας) But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate result of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. It is not solely a Bible-belt fundamentalist concept, that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great Greek philosophers. See the end note on this verse and the word ἀκρασία, with excerpts of the classic philosophers, showing how they used the word.

¹⁷⁴ 23:32 This is traditionally translated as an imperative: "Fill up then, the measure of your forefathers." But the imperative inflection of verbs was usually identical to the indicative. Therefore, it is possible that this could be an indicative, and be rendered, "You fill indeed the measure of your forefathers." This rendering would be in accord with Luke's parallel in Luke 11:48, which states that their forefathers did the killing, and they did the building. That is a filling or completion of the measure of their forefathers. This could be something like our expression, "You fill your father's shoes." My main reason for rendering this as an indicative is the διὰ τοῦτο - dia touto (for this reason) that Jesus begins verse 34 with. "You will pursue and kill my prophets just like your forefathers did." He is saying that they do indeed fill the shoes of their forefathers (and foremothers—Jezebel).

Mt 23:35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

³⁵so that on you will come all of the blood of the righteous ever spilled upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.

Mt 23:36 ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

³⁶Truly I tell you, this will all fall upon this generation.

Mt 23:37 Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

³⁷O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather together your children, as a hen gathers together her young under her wings, and you were not willing.

Mt 23:38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

³⁸Now behold, your house will be left to you desolate.¹⁷⁵

Mt 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἄν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

³⁹For I tell you, from now on, me you will not see, until such time you say, 'Blessed is he who comes in the name of the Lord.'¹⁷⁶

Chapter 24

Signs of the Times

Mt 24:1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάιναι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

¹And Jesus was proceeding on his way, and left the temple, and his disciples approached to show him the construction of the temple.

Mt 24:2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

²But in answer he said to them, "Do you see all these things?¹⁷⁷ Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

Mt 24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπὲ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

³Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

Mt 24:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·

⁴And in answer Jesus said to them, "See that no one misleads you.

Mt 24:5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

⁵For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

¹⁷⁵ **23:38** It was once thought that texts of Matthew included the word ἔρημος – érēmos to harmonize with Luke 13:35, but now a new analysis of Papyrus 77 (late II century) for Matthew 23:38 has been made, which shows the absence of the word "desolate."

¹⁷⁶ **23:39** Psalm 118:26

¹⁷⁷ **24:2** This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both οὐ and μὴ are still used in questions as in classical." BDF §440 further explains, "Οὐ is employed to suggest an affirmative answer, μὴ (μήτι) a negative reply; in the latter, μὴ with the indicative is an external indication that it is a question, since independent μὴ can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word οὐ suggests a "yes" answer to Jesus' question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.

Mt 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.

⁶And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen, but the end is still not yet.

Mt 24:7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

⁷For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places.

Mt 24:8 πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.

⁸But all these are *just* the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

⁹At that time they will deliver you over to trial, and you will be hated by all nations because of my name.

Mt 24:10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·

¹⁰And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

¹¹and many false prophets shall arise, and lead many astray.

Mt 24:12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγίσεται ἡ ἀγάπη τῶν πολλῶν.

¹²And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

¹³But the person who remains to the end, that one will be saved.¹⁷⁸

Mt 24:14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.

¹⁴And this gospel of the kingdom will be preached in the whole inhabited earth, for a witness to all nations, and then the end will come.

Mt 24:15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω,

¹⁵When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)¹⁷⁹

Mt 24:16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

¹⁶then those in Judea should flee to the mountains,

Mt 24:17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

¹⁷the one on the rooftop should not come down to take things from his house,

Mt 24:18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

¹⁸and the person in the field should not turn back to take his coat.

Mt 24:19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

¹⁹And alas for those who are pregnant, and the ones giving milk during those days!

Mt 24:20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ·

²⁰And pray that your flight not happen during winter or on a sabbath.

Mt 24:21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.

²¹For there will be great distress then, of a sort that has not happened from the beginning of the world till now, nor ever will again.¹⁸⁰

¹⁷⁸ **24:13** or perhaps, "rescued."

¹⁷⁹ **24:15** Daniel 9:27; 11:31; 12:11

¹⁸⁰ **24:21** Daniel 12:1; Joel 2:2

Mt 24:22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

²²And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.¹⁸¹

Mt 24:23 τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδου ὧδε ὁ Χριστός, ἢ, Ὡδε, μὴ πιστεύσητε·

²³At that time, if anyone says to you, 'Behold, here is the Messiah,' or 'There is the Messiah,' do not believe it.

Mt 24:24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς·

²⁴For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.

Mt 24:25 ἴδου προεῖρηκα ὑμῖν.

²⁵See, I have told you ahead of time.

Mt 24:26 ἐὰν οὖν εἴπωσιν ὑμῖν, Ἴδου ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· Ἴδου ἐν τοῖς ταμείοις, μὴ πιστεύσητε·

²⁶If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it.

Mt 24:27 ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

²⁷For just as lightning comes out of the east and shines as far as the west, so shall the appearing of the Son of Man be.¹⁸²

Mt 24:28 ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

²⁸Wherever the carcass is, there the vultures¹⁸³ will be gathered.¹⁸⁴

Mt 24:29 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.

²⁹And immediately after the tribulation of those days, the sun will be darkened and the moon will not give its glow, and the stars will fall from heaven, and the forces of the heavens will be shaken.¹⁸⁵

¹⁸¹ **24:22** This word in the Greek for "made short" is κολοβόω - kolobōō. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, will those days start out as regular 24-hour days, but then be shortened to days of less than 24 hours each? No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. This verse is more clearly put by Mark, in 13:20, because Mark puts it in the past tense, and says who did it also: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse is that, if that period of time went on longer, no flesh would survive.

¹⁸² **24:27** Or, so shall be the coming of the Son of Man. Both 'appearing' and 'coming' are true and appropriate, and included in the meaning of the Greek word παρουσία - parousía here. When someone comes to you, they also "show." Coming is also an appearing, in English.

¹⁸³ **24:28a** Greek: ὁ αἰτός - ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetós is ἱέραξ - hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

¹⁸⁴ **24:28b** The point seems to be that the return of Christ will not be a hidden thing, or something only a select few will be aware of. It will be as obvious, in the same way that it is obvious where the carcass is.

¹⁸⁵ **24:29** Isaiah 13:10; 34:4; Joel 2:31

Mt 24:30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν 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·

³⁰And then the sign of the Son of Man will appear in the sky, and at that time, all the tribes of the earth will wail, and they will see the Son of Man coming on the clouds of the sky, with great power and great glory.

Mt 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

³¹And he will send his angels with a loud trumpet, and they will gather his elect from the four winds, from one end of sky to the other.

Mt 24:32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

³²Now learn this parable from the fig tree:¹⁸⁶ when its branch becomes tender and it puts forth leaves, you know that summer is near.

Mt 24:33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

³³In the same way you also, when you see all these things, you know that *the time* is near, right at the door.

Mt 24:34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

³⁴Truly I tell you: this age will by no means pass away until all these things have taken place.

Mt 24:35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

³⁵Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown

Mt 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

³⁶But as for that day and hour, no one knows *it* except the Father alone; not even the angels of heaven, not even the Son.¹⁸⁷

Mt 24:37 ὥπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

³⁷For just like the days of Noah, that is how the coming of the Son of Man will be.

Mt 24:38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

³⁸For just as in the days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark,

Mt 24:39 καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

³⁹and they did not know *it* right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man.

Mt 24:40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

⁴⁰At that time, two men will be in the field; one will be taken and the other left.

Mt 24:41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

⁴¹Two women will be grinding at the mill; one will be taken and the other left.

Mt 24:42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται.

⁴²Be watchful therefore, because you do not know at what hour your Lord is coming.

¹⁸⁶ **24:32** Luke in 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misinterpret this verse, from the error of limiting its meaning to only the fig tree. There is no significance to which tree Jesus picked for his parable, only the idea of the fresh green leaves in general being a sign of the times.

¹⁸⁷ **24:36** Thanks be to God, Jesus is clear and specific throughout this chapter concerning time periods. We will know the season, he says, but not the day or the hour. These words therefore must be taken at their ordinary face value: a season is about three months, a day is 24 hours, and an hour is 60 minutes. That is, when the season comes upon us, which we will recognize by all the signs given in this chapter, then at that time we will know that the his coming will be at most a few couple months after all these signs have taken place. We will never know the day or hour however.

Mt 24:43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

⁴³But this you know: that if the home owner had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into.

Mt 24:44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

⁴⁴For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.

Mt 24:45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

⁴⁵Who then is the faithful and sensible servant, whom the master places¹⁸⁸ over his domestic servants, to be giving out rations in due time?

Mt 24:46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα·

⁴⁶Happy is that servant whom his lord will find so doing when he comes.

Mt 24:47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

⁴⁷Truly I tell you, he will place him over all his possessions.

Mt 24:48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,

⁴⁸But if that servant says in his heart, 'My lord is taking a long time,'

Mt 24:49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνη μετὰ τῶν μεθύοντων,

⁴⁹and his fellow servants he begins to slap around, but eats and drinks with the drunkards,

Mt 24:50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

⁵⁰the lord of that servant will come at an hour he is not expecting, and at a time he does not know,

Mt 24:51 καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

⁵¹and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins

Mt 25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

¹"At that time, the kingdom of heaven will be like ten virgins who after grabbing their torches, went out for the meeting up with the bridegroom.¹⁸⁹

Mt 25:2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

²Now five of them were foolish, and five of them were wise.

Mt 25:3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

³For the foolish ones when they brought their torches, had not brought some oil along with them.¹⁹⁰

¹⁸⁸ 24:45 Gnostic aorist

¹⁸⁹ 25:1 The meeting "up with," or joining up with, is from the Greek word ὑπάντησις - hupanteesis (See also how I translated this word in John 12:13. This word, by New Testament times, was used somewhat interchangeably with ἀπάντησις (apanteesis) as well, as in verse 6 later in this chapter, and in the passages about meeting the Lord in the air, in I Thessalonians). Here it is referring to the Palestinian wedding custom that the bridesmaids join up with the bridegroom party after he has gone to the bride's father's house and gotten his bride. The official ceremony had already started with the groom and his companions' procession to the bride's father's house. And now, the bridesmaids go out and join the procession to the groom's house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them, along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom's house. And the groom takes a long time to come.

Mt 25:4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

⁴The wise, however, brought along with their torches, some oil in a container.

Mt 25:5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

⁵Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.

Mt 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

⁶And in the middle of the night, there came a loud cry, 'Look, the bridegroom! Come out to join him.'

Mt 25:7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

⁷Then at that time, all those virgins woke up, and trimmed their torches.¹⁹¹

Mt 25:8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

⁸And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

Mt 25:9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

⁹But the wise ones answered saying, 'There may not be enough for both us and you. Go to the vendors and buy more for yourselves.'

Mt 25:10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

¹⁰And while they were gone away to buy some, the bridegroom came, and the ones who were ready went in with him to the wedding, and then the door was locked.

Mt 25:11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον ἡμῖν.

¹¹And later on, the other virgins also arrive, and they are saying, 'Sir! Sir! Open *the door* for us.'

Mt 25:12 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

¹²"But in response, he said, 'Truly I tell you, I do not know you.'

Mt 25:13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

¹³You all should keep watch therefore; because you do not know the day or the hour."

The Parable of the Talants

Mt 25:14 Ὡςπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

¹⁴"For it is like a man going away on a journey. He summoned his own servants, and handed his possessions over to them.

Mt 25:15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως,

¹⁵And to one he gave five talants,¹⁹² and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately,

Mt 25:16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

¹⁶the one who received the five talants went out and worked with them and gained¹⁹³ five more.

¹⁹⁰ **25:3** The plural genitive form of ἑαυτοῦ - heautou, as found here, ἑαυτῶν - heautōn, is the same form for all genders. Therefore, "along with them" could be referring either to the virgins, or to the torches. But we see, from verse 4, that it is referring to the torches.

¹⁹¹ **25:7** The torches consisted of a rag sitting in a small cavity of oil, and for proper ongoing operation, the rag had to be trimmed occasionally, just as oil or kerosene lamps and refrigerators must have their wicks trimmed. Here, the Greek word translated "trim," is κοσμέω - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.

¹⁹² **25:15** A *talant* was a measurement of weight for gold, silver, or copper, from 58 to 80 pounds (26 to 36 kg.). There came to be a coin called a *talant*, whose worth varied depending on the metal, time, and place used. The silver coin here was probably worth about two thousand dollars.

Mt 25:17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

¹⁷Similarly, the one with the two, gained another two.

Mt 25:18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

¹⁸But the one who had received the one talant went out and dug a hole in the ground, and he hid his master's silver.

Mt 25:19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.

¹⁹And after a long time, the lord of those servants returns, and he is settling accounts with them.

Mt 25:20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.

²⁰And when the one who had received the five talants came forward, he presented another five talants to him,¹⁹⁴ saying, 'Lord, you entrusted¹⁹⁵ to me five talants. Look, I have gained another five talants.'

Mt 25:21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

²¹His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:22 προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

²²And when the one *who had received* the two talants came forward, he said, 'Lord, you entrusted to me two talants. Look, I have gained another two talants.'

Mt 25:23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

²³His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:24 προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

²⁴But then when the one who had received¹⁹⁶ the one talant came forward, he said, 'Lord, I knew you, that you are a hard man, who reaps where he has not sown, and gathers what he has not winnowed.'¹⁹⁷

Mt 25:25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.

²⁵And because I was afraid, I went out and hid your talant in the ground. See here, you still have what is yours.'

Mt 25:26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

²⁶But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather what I have not winnowed?'

¹⁹³ 25:16 txt ἐκέρδησεν⁸ c A* B C D L Θ f¹ f¹³ 33 157 118 124 788 892 1424 ~~844~~ 2211 al syr^{p,hmg} cop^{sa} NA27 // ἐποίησεν ⁸* A^c K M U W Δ Π Φ 2 28 346 565 579 700 1071 ²¹ it⁹ syr^h TR RP. Regarding the reading of Codex A, it appears to me that the original hand was ἐκέρδησεν, the first corrector was ἐποίησεν, and a second corrector went back to ἐκέρδησεν. You can view the manuscript online at this link: http://images.csntm.org/Manuscripts/GA_02/GA_02_0005a.jpg. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image. www.csntm.org The variant word being discussed is on line 33 of the first column, in the middle of the line. There is disagreement here between the NA27 apparatus and that of Swanson, in that NA27 lists A* and f¹³ for ἐκέρδησεν, while Swanson lists those as supporting ἐποίησεν.

¹⁹⁴ 25:20a There are not exactly words corresponding to "to him" in the Greek, but the verb used here, προσφέρω - prosphérō, means "bring to engift, pay or present to somebody." In this case, it is to the master.

¹⁹⁵ 25:20b The Greek word I translated "entrusted" here, is παραδίδωμι - paradidwmi, the same word as in 25:14, where I translated it "handed over."

¹⁹⁶ 25:24a The verb λαμβάνω - lambánō (receive) changes from the aorist aspect found in v. 20, to no verb at all in v. 22, to the perfect aspect here in v. 24.

¹⁹⁷ 25:24b Or possibly, "who gathers from where he has not scattered seed." But that would seem redundant.

Mt 25:27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

²⁷Then you should have deposited my silver with the bankers,¹⁹⁸ and when I returned I would recover what is mine with interest.

Mt 25:28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

²⁸Now then, take the talant away from him, and give it to the one who has the ten talants.

Mt 25:29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

²⁹For to everyone who has, *more* will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him.

Mt 25:30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

³⁰And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth."

The Sheep and the Goats

Mt 25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·

³¹"And when the Son of Man returns in his glory, and all the angels with him, then he will sit on his glorious throne,

Mt 25:32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

³²and all the nations will be brought together before him, and he will separate them one from the other, just as a shepherd separates the sheep from the goats,

Mt 25:33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

³³and he will put the sheep on his right and the goats on his left.

Mt 25:34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·

³⁴Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world.

Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με,

³⁵For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink. I was traveling through, and you invited me in.

Mt 25:36 γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἦμην καὶ ἤλθατε πρὸς με.

³⁶Naked, and you put clothes on me. Sick, and you came to look over me. I was in prison, and you came to visit with me.'

Mt 25:37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

³⁷Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink?

Mt 25:38 πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

³⁸And when did we see you a traveler and invite you in, or naked and put clothes on you?

Mt 25:39 πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε;

³⁹And when did we see you sick or in prison and come to visit with you?'

¹⁹⁸ 25:27 The word for bankers is interesting, in that it is a form of the word for table. In the Parable of the Ten Minas in Luke 19:23, the words are "Why did you not put my money on the table?" That is, the table of the money changers, or the counter of the bankers.

Mt 25:40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

⁴⁰"And in answer, the king will say, 'Truly I say to you, as many times as¹⁹⁹ you have done those things to the least of these of my brethren, you have done *them* to me.'

Mt 25:41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

⁴¹"Then, he will say also to the ones on *his* left, 'Depart from me, accursed ones, into the everlasting fire prepared for the devil and his angels.'

Mt 25:42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

⁴²For I was hungry, and you did not give me anything to eat. I was thirsty, and you did not give me a drink.

Mt 25:43 ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.

⁴³I was traveling through, and you did not invite me in. Naked, and you did not put clothes on me. Sick, or in prison, and you did not come and look over me.'

Mt 25:44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι;

⁴⁴Then those also will answer, saying, 'Lord, when did we see you hungry or thirsty or traveling through or naked or sick or in prison and not minister to you?'

Mt 25:45 τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

⁴⁵Then he will answer them saying, 'Truly I say to you, as many times as you did not do those things to one of the least of these, you did not do them to me.'

Mt 25:46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

⁴⁶And those he will send off into everlasting punishment, but the righteous into everlasting life."

Chapter 26

The Plot Against Jesus

Mt 26:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,

¹And it came about that when Jesus had finished all these discourses, he said to his disciples, Mt 26:2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

²"As you know, two days from now the Passover takes place, and the Son of Man will be handed over to be crucified."

Mt 26:3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

³Then the chief priests gathered together, along with the elders of the people, in the courtyard of the high priest, whose name was Kaiapha;

Mt 26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν·

⁴and they came to the decision that they would capture Jesus by trickery and kill him.

¹⁹⁹ **25:40** The Greek formula here, ἐφ' ὅσον ἐποιήσατε is rather hard to render. The most common lexical glosses of the words are as follows: *epi* = (upon); *hosos* = (as much or as often); and *epoiesate* = (you have done). Bauer says that the preposition *epi* is sometimes used with indications of number and measure, and as an example, "*epi tris*" means "three times." So here, the formula could be rendered, "as many times as you have done it to these...you have done it to me,..." Bauer says that here specifically, the formula *epi hosos* means *to the degree that, in so far as*. The only other time that this is used in the New Testament is in Romans 11:13. I notice that the rendering "Whatever you have done to these...you have done to me" is popular lately. The traditional rendering "Inasmuch as you have done it to them..." could imply a causative agency- because you have done it to them, you have done it to me.

Mt 26:5 ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

⁵"But," they were saying, "not in the festival, or there might be an uproar among the people."

Jesus Anointed at Bethany

Mt 26:6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

⁶Now once when Jesus was in Bethany, in the house of Simon the leper,

Mt 26:7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

⁷a woman came to him holding an alabaster bottle of very expensive myrrh, and she poured it on his head as he was reclining.

Mt 26:8 ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;

⁸And when the disciples saw this they were indignant, saying, "This is such waste, for what?"

Mt 26:9 ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

⁹Because this could have been sold for a lot of money, to be given to the poor."

Mt 26:10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·

¹⁰But aware of this, Jesus said to them, "Why are you causing trouble for this woman? For she has performed a good work in me.

Mt 26:11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·

¹¹For the poor you always have with you, but me you do not always have.

Mt 26:12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

¹²For she did the pouring of this myrrh on my body to prepare me for burial.

Mt 26:13 ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

¹³Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her."

Mt 26:14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

¹⁴At that time one of the twelve went to the high priests, the one called Judas of Kerioth,

Mt 26:15 εἶπεν, Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

¹⁵and he said, "What will you give me to betray him to you?" And they placed out for him thirty pieces of silver.²⁰⁰

Mt 26:16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτόν παραδῷ.

¹⁶And from then on, he was looking for a suitable time to betray him.

The Passover Supper

Mt 26:17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

¹⁷And on the first day of Unleavened Bread, the disciples came to Jesus, saying, "Where do you want us getting the Passover meal ready for you to eat?"

Mt 26:18 ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

¹⁸And he said, "Go into the city to a certain person and say to him, 'The Teacher says, "My time is near. I am doing Passover with you, along with my disciples.'""

Mt 26:19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα.

¹⁹And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

²⁰And as evening was coming on, he was reclining with the Twelve.

²⁰⁰ **26:15** Bauer says under ἀργύριον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.

Mt 26:21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

²¹And while he was eating with them he said, "Truly I say to you, one of you will betray me."

Mt 26:22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγὼ εἰμι, κύριε;

²²And deeply saddened, they began every single one to say to him, ²⁰¹ "It's not me, is it, Lord?"

Mt 26:23 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει.

²³And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me.

Mt 26:24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

²⁴The Son of Man is going just indeed like it is written about him, but nevertheless woe to that man through whom the Son of Man is being betrayed. It would have been better for that man if he had not been born."

Mt 26:25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

²⁵And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

Mt 26:26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.

²⁶And as they ate, Jesus took bread, and when he had given thanks, he broke it, and gave it to the disciples, and said, "Take and eat. This is my body."

Mt 26:27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,

²⁷And when he had taken the cup and given thanks, he gave it to them, saying, ²⁰² "Drink from it everyone.

Mt 26:28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.

²⁸For this is my blood of the covenant, ²⁰³ being shed on behalf of many for the forgiveness of sins. ²⁰⁴

²⁰¹ **26:22** In the apparatus below, dotted lines represent a lacuna, and blank space means the MS omits those words. The data is from the NA27 footnotes, Swanson's apparatus, and the online Muenster Institute apparatus.

λέγειν αὐτῷ εἷς ἕκαστος	Σ B L Z 33 1071 NA27 { }
.....εἷς ἕκαστος	C
.....ἕκαστος αὐτῶν	ℙ ³⁷
.....ῶν	ℙ ⁴⁵ (ℙ ⁴⁵ acc. to Swanson's apparatus)
λέγειν εἷς ἕκαστος αὐτῶν	ℙ ⁴⁵ D Θ f ¹³ 788 syr ^s (ℙ ⁴⁵ acc. to the online Muenster apparatus & NA27)
λέγειν αὐτῷ εἷς ἕκαστος αὐτῶν	M 157 syr ^p ,h ^{mg}
λέγειν εἷς ἕκαστος αὐτῶν	124
λέγειν ἕκαστος αὐτῶν	700 Eusebius
εἷς ἕκαστος λέγειν αὐτῶν	346
λέγειν	1424
λέγειν αὐτῷ ἕκαστος αὐτῶν	A K U W Δ Π Φ 074 f ¹ 2 28 565 579 1424 211 syr ^h TR HF RP
lac	ℙ ⁶⁴ N P

²⁰² **26:27** Because of the way there are two aorist participles in a row at the beginning of this verse, there is ambiguity as to how to interpret the "kai" (and) between the two participles. The "kai" could be just a coupler stringing the verbs together in sequence, as follows: "And when he had taken the cup and given thanks, he gave it to them, saying,..." Or, the "kai" could mean "also," as meaning to point out that he gave a little ceremony twice— both when he distributed the bread, and now the wine as well, as follows: "And when he had taken the cup he also gave thanks, and gave it to them, saying..." Luke seems to have something similar to the second interpretation, because in Luke 22:20, he says, "And the cup after the meal in the same way, saying,..."

²⁰³ **26:28** txt διαθήκης (covenant) ℙ³⁷ ℙ^{45vid} Σ B L Z cop^{mae},bo^{pt} Ir^{arm} NA28 // καινῆς διαθήκης (new covenant) A C D W Φ latt syr cop^{sa},bo Ir^{lat} TR RP. The Textus Receptus reading is probably a harmonization with Luke 22:20, as there is no apparent reason why καινῆς, "new," might have been deleted, either accidentally or deliberately.

²⁰⁴ **26:28** Isaiah 53:11

Mt 26:29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

²⁹And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father."

Mt 26:30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν.

³⁰And when they had sung a hymn, they went out toward the Mount of Olives.

Mt 26:31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοί ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης·

³¹Then Jesus is saying to them, "You will all be scandalized because of me this very night, for it is written: "I will strike down the shepherd, and the sheep of the flock will be scattered."²⁰⁵

Mt 26:32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

³²But after I am resurrected, I will go ahead of you into Galilee."

Mt 26:33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

³³But in response Peter said to him, "Though everyone else will be scandalized because of you, I will never be scandalized."

Mt 26:34 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με.

³⁴Jesus said to him, "Truly I tell you, This very night before the rooster crows, you will disown me three times."

Mt 26:35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν σοί ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

³⁵Peter says to him, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.

Gethsemane

Mt 26:36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσате αὐτοῦ ἕως ἂν ἀπελθὼν ἐκεῖ προσεύξωμαι.

³⁶Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here during such time I am gone over there to pray."

Mt 26:37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

³⁷And he took Peter along, and the two sons of Zebedee, and he began to be sorrowful and deeply depressed.

Mt 26:38 τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

³⁸Then he says to them, "My soul is too sad, to the point of death.²⁰⁶ Remain here and stay awake with me."

Mt 26:39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ' ὥς σύ.

³⁹And then after he had moved forward a little, he fell on his face, praying and saying, "My Father, if it is possible, remove this cup from me. Nevertheless, not as I will, but as you will."

Mt 26:40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

⁴⁰And he returns to the disciples, and finds them sleeping. And he says to Peter, "This is how you guys are,²⁰⁷ lacking the self-control to stay awake with me one hour?

²⁰⁵ 26:31 Zechariah 13:7

²⁰⁶ 26:38 ἕως θανάτου; heōs indicating the upper limit of possibility. In other words, he could not be more sad, because if he was any sadder, he would die.

²⁰⁷ 26:40 There is no Greek word corresponding to the word "guys," but I added it to show that the words here are plural inflection, and that Jesus is addressing not just Peter but all three of them.

Mt 26:41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

⁴¹Stay awake and pray, that²⁰⁸ you not go into temptation. The spirit indeed is willing, but the flesh is weak."

Mt 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἅν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.

⁴²Again for the second time he went away and was praying, saying, "My Father, if it is not possible for this cup to go away unless I drink it, may your will be done."

Mt 26:43 καὶ ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

⁴³And when he returned again, he found them sleeping, because their eyelids were weighed down heavily.

Mt 26:44 καὶ ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

⁴⁴And again he left them and went away, praying for the third time, saying the same thing again.

Mt 26:45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

⁴⁵Then at that time he comes to the disciples and says to them, "Still sleeping away and resting? Behold, the hour has drawn near, and the Son of Man is being betrayed into the hands of sinners.

Mt 26:46 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

⁴⁶Get up, let's go. Look, the one betraying me is approaching."

Jesus Arrested

Mt 26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

⁴⁷And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

Mt 26:48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.

⁴⁸And the one betraying him had given them a signal, as follows: "Whomever I kiss is the one. Him you seize."

Mt 26:49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

⁴⁹And he came straight up to Jesus and said, "Good morning, Rabbi."²⁰⁹ Then he kissed him.

Mt 26:50 ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

⁵⁰And Jesus said to him, "Friend, why are you here?" Then at that time they came up and laid their hands on Jesus, and arrested him.

Mt 26:51 καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.

⁵¹And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 τότε λέγει αὐτῷ ὁ Ἰησοὺς, Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.

⁵²Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword.

²⁰⁸ **26:41** The Greek is ambiguous as to whether it means that the activity of praying would prevent them from going into temptation, or that their prayer request should be that they not go into temptation. Both could in fact be true simultaneously.

²⁰⁹ **26:49** The Greek word used as greeting here means literally something like "Joy" or "Rejoice." But insert any cheerful greeting here used in your culture or language.

Mt 26:53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;

⁵³Or do you think I am not able to call on my Father, and he make available to me right now twelve legions of angels?

Mt 26:54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

⁵⁴But then how would the scriptures be fulfilled which indicate that all this needs to happen?"

Mt 26:55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με.

⁵⁵At that time, Jesus said to the crowd, "As though after a bandit you have come out with swords and clubs to capture me? Every day I was sitting in the temple teaching and you didn't arrest me.

Mt 26:56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

⁵⁶But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

Before the Sanhedrin

Mt 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

⁵⁷And the ones arresting Jesus led him away to Kaiapha the high priest, where the Torah scholars and the elders had gathered.

Mt 26:58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

⁵⁸Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

⁵⁹And the high priest and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death,

Mt 26:60 καὶ οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο

⁶⁰and they had not found it from the many false witnesses who had come forward. But then later, two came forward

Mt 26:61 εἶπαν, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.

⁶¹and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it again.'"

Mt 26:62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; τί οὐτοί σου καταμαρτυροῦσιν;

⁶²And the high priest rose and said to him, "Aren't you answering anything? What about this they are testifying against you?"

Mt 26:63 ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ.

⁶³But Jesus was keeping silent. And the high priest said to him, "I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God."

Mt 26:64 λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

⁶⁴Jesus says to him, "You said *that*. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

Mt 26:65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·

⁶⁵Then the high priest tore his robe, saying, "He has blasphemed! What more need do we have for witnesses? Behold, now you have heard the blasphemy.

Mt 26:66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἐνοχος θανάτου ἐστίν.

⁶⁶How does it look to you?" And they said in answer, "He is guilty enough for death."

Mt 26:67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν

⁶⁷Then they spit on his face and pummeled him; they slapped him

Mt 26:68 λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παίσας σε;

⁶⁸while saying, "Prophecy to us, you Messiah— who is the one who hit you?"

Peter Disowns Jesus

Mt 26:69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσήλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

⁶⁹And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, "You also were with Jesus the Galilean."

Mt 26:70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις.

⁷⁰But he was denying it before all of them, saying, "I do not know what you are saying."

Mt 26:71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτόν ἄλλη καὶ λέγει τοῖς ἐκεῖ, Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

⁷¹And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man was with Jesus the Nazarene."

Mt 26:72 καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.

⁷²And again he was denying it, with an oath: "I do not know the man."

Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

⁷³And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

Mt 26:74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

⁷⁴Then he began to curse and swear, saying, "I do not know the man." And immediately a rooster crowed.

Mt 26:75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

⁷⁵And Peter was reminded of the statement Jesus had said, that "Before the rooster crows, you will deny me three times." And he went off outside, and wept bitterly.

Chapter 27

Judas Hangs Himself

Mt 27:1 Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν·

¹And very early in the morning, they all, the chief priests and elders of the people, reached the decision against Jesus that they would put him to death.

Mt 27:2 καὶ δήσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

²And they bound him, and led him away, and handed him over to Pilate the governor.

Mt 27:3 Τότε ἰδὼν Ἰούδας ὁ παραδιδὼς αὐτόν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

³Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders,

Mt 27:4 λέγων, Ἠμαρτον παραδοὺς αἷμα ἀθῶον. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψη.

⁴saying, "I have sinned; I have betrayed innocent blood." But they said, "What is that to us? You deal with *that*."

Mt 27:5 καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγατο.

⁵And after throwing the silver into the temple, he departed, and went off and hung himself.

Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστίν.

⁶And the chief priests when they picked up the pieces of silver, said, "It is not permissible to put them in the temple treasury, since it is blood price money."

Mt 27:7 συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἄγρον τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

⁷And after conferring on a course of action, they bought with the coins the potter's field, as a burial place for foreigners.

Mt 27:8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἄγρος Αἵματος ἕως τῆς σήμερον.

⁸For which reason that field has been called "the Field of Blood" to this day.

Mt 27:9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,

⁹Then was fulfilled what was spoken through Jeremiah the prophet, which says, "And they took the thirty pieces of silver, the price of him on whom a price had been set, as priced by the sons of Israel,"²¹⁰

Mt 27:10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

¹⁰and they traded them for the potter's field, just as the Lord directed me."²¹¹

Jesus Before Pilate

Mt 27:11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις.

¹¹And Jesus was stood before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said, "You are saying that, *not I*."²¹²

Mt 27:12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

¹²And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

¹³Then Pilate says to him, "Don't you hear all the things they are charging you with?"

Mt 27:14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

¹⁴And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον.

¹⁵Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Ἰησοῦν Βαραββᾶν.

¹⁶And they were holding at that time a particularly well-known prisoner named Barabbas.²¹³

²¹⁰ **27:9** The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.

²¹¹ **27:10** Zechariah 11:12,13; Jeremiah 32:6-9

²¹² **27:11** The BDF grammar in §277(1) says that this use of the nominative of a pronoun was used for contrast or other emphasis. In this case, "you" is emphasized, as in "YOU are the king of the Jews?" Blass says Pilate is expressing surprise as follows: "A man like you, is king of the Jews?!" And in response also, Jesus' answer starts out with an emphatic you: "You are saying that, not I." In the gospel of John, it is more clear: "You are saying that I am a king; I am saying that I have come to testify to the truth." But see the endnote in my translation of the gospel of Mark, for discussion of other possibilities.

²¹³ **27:16** txt Βαραββᾶν **Σ** A B D K L M U W Δ Π Φ 0250 f¹³ 1^c 2 33 (69 Βαρρβᾶν) 157 180 205 346 565 579 597 700^c 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582^c **ⲙⲛ** Lect ita,aur,b,c,d,f,ff¹,ff²,g¹,h¹,q,r¹ vg syr^{p,h},palms copsa,meg,bo eth geo¹ slav (Diatessaron^{arm}) Origen^{lat}; Jerome Augustine TR HF RP // Ἰησοῦν Βαραβ(β)ᾶν Θ 1* 118 209* 241** 299** 700* 1278* 1582 syrs,palms^s arm geo² Origen mssacc. to Peter-Laodicea [NA27] {C} // lacuna **ⲡ**⁴⁵ C N P 28 syr^c. It is possible that the original gospel of Matthew said "Jesus Barabbas." And possible that, according to the Editorial Committee of the United Bible Societies Greek New Testament, the word "Jesus" in connection to Barabbas was "deliberately suppressed in most witnesses for reverential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner

Mt 27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

¹⁷When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,²¹⁴ or Jesus who is called Christ?"

Mt 27:18 ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

¹⁸(For he knew that it was out of envy that they had handed him over.)

Mt 27:19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

¹⁹And while he was sitting on the judgment seat, his wife sent *word* to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him."²¹⁵

Mt 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

²⁰And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

Mt 27:21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.

²¹But when the governor answered, he said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

Mt 27:22 λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω.

²²Pilate is saying to them, "What then should I do with Jesus who is called Christ?" They are saying, "Let him be crucified!"

Mt 27:23 ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω.

²³But Pilate was saying, "Why? What crime has he committed?" But they kept shouting that much more, saying, "Let him be crucified!"

Mt 27:24 ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὁψεσθε.

²⁴And when Pilate saw that he was accomplishing nothing, but that instead an uproar was starting, he took some water and washed his hands in front of the crowd, saying, "I am innocent of this man's blood."²¹⁶ You see to that yourselves."

[is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. In many even later witnesses, the copyists state in the margin that the earlier copies call Barabbas Jesus as well. But, they suppressed it, and the subsequent copies did not say Jesus Barabbas. Westcott and Hort however, state that the reading "Jesus Barabbas" was probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed contradistinction. The fact is, according to Josephus, Jesus was not an uncommon name among Jews. After all, Joshua was a big hero in Judaism, and Jesus is simply a form of the name Joshua.

²¹⁴ **27:17** txt Βαραββᾶν **Σ** A D K L M U W Δ Π Φ 0250 f¹³ 2 33 69 157 180 205 346 565 579 597 700^c 788 892 1006 1071 1241 1243 1292 1342 1424 1505 **ⲙⲓ** *Lect copsa, meg, bo* (Diatessaron^{arm}) TR HF RP // τὸν Βαραββᾶν B 1010 Origen ms^{acc.} to Origen lat; Jerome Augustine // Βαραββᾶν or τὸν Βαραββᾶν it^{a,aur,b,c,d,f,ff¹,g¹,h¹,l,q,r¹} vg syr^{p,h, pal^{ms}} eth geo¹ slav // Ἰησοῦν τὸν Βαραββᾶν 1* 22* 118 209* 1582* syr^{s, pal^{ms}} arm geo² Origen^{lat} mss^{acc.} to Origen gr [NA27] {C} // Ἰησοῦν Βαραββᾶν Θ 700* pc // Βαραββᾶν Ἰησοῦν 579 // Βαραββᾶν 1^c 1582^c // *lacuna* **ⲡ**⁴⁵ C N P 28 syr^c. According to the UBS textual commentary, "In ver. 17 the word Ἰησοῦν could have been accidentally added or deleted by transcribers owing to the presence of ὑμῖν before it (YMININ). Furthermore, the reading of B 1010 (τὸν Βαραββᾶν) appears to presuppose in an ancestor the presence of Ἰησοῦν.

²¹⁵ **27:19** It is not certain whether Pilate's wife was saying, "Suffered much because of a dream about him," or "suffered much in a dream because of him," or "suffered much in a dream about him."

²¹⁶ **27:24** Many manuscripts read "this righteous man's blood." Still others read, "this righteous blood." The UBS editorial committee, in the Textual Commentary on the Greek New Testament, comment on this as follows: "The words τοῦ δικαίου (compare the variant reading in ver. 4), which occur at different places in a variety of manuscripts (but not in the best representatives of the Alexandrian, Western, and Caesarean texts), appear to be an

Mt 27:25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

²⁵And in response the whole crowd said, "Let his blood be on us and on our children."

Mt 27:26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

²⁶At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

Mt 27:27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.

²⁷Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort.

Mt 27:28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,

²⁸And they stripped him of his clothes and placed around him a scarlet robe,

Mt 27:29 καὶ πλέξαντες στέφανον ἐξ ἁκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων,

²⁹and after weaving together a crown of thorns they set that²¹⁷ on his head, and a rod²¹⁸ in his right hand, and then they dropped to their knees before him and mocked him, saying, "Hail, King of the Jews!"

Mt 27:30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ.

³⁰And after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

³¹And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion

Mt 27:32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

³²And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross.

Mt 27:33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,

³³And when they came to the place called Golgotha, which is called the "skull" place,

Mt 27:34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

³⁴they offered him wine to drink, mixed with a bitter drug;²¹⁹ and after tasting it, he refused to drink it.

Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

³⁵And once they had crucified him, they divided up his garments by casting lots.

accretion intended to accentuate Pilate's protestation of Jesus' innocence." The committee gives the shortest reading, "this man's blood," a B rating of certainty, which indicates that the text is "almost certain."

²¹⁷ **27:29a** There is no demonstrative pronoun here meaning "that" specifically, but this word serves to indicate in English that they set both the crown of thorns AND the sceptre. Otherwise, the sceptre has no verb.

²¹⁸ **27:29b** The Greek word means a wooden stalk, reed or staff. The obvious purpose was to be a mock sceptre, for the King of the Jews.

²¹⁹ **27:34** The Greek word is χόλη - chólē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chólos. Another reason it is most often associated with the gall bladder, was because it was yellow in color like bile, which is the secretion of the gall bladder. But the word was also used for many other things, such as the ink secretion of a certain fish, the poison of hemlock, a serpent's venom, and of bitterness in general, including, according to the Liddell & Scott lexicon along with other lexical authorities, that in the New Testament, this word means a bitter, yellow ingredient of a drink. One thing certain about this word is that it referred to a substance that tasted very bad, and probably more specifically, tasted bitter. In conclusion, it was probably some kind of drug meant to ease the distress of his coming trauma.

Mt 27:36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

³⁶And sitting down, they kept watch over him there.

Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

³⁷And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

Mt 27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

³⁸There were being crucified along with him at that time two bandits, one on his right and one on his left.

Mt 27:39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινεῖντες τὰς κεφαλὰς αὐτῶν

³⁹And those passing by defamed him, wagging their heads

Mt 27:40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάρβηθι ἀπὸ τοῦ σταυροῦ.

⁴⁰and saying, "Hey, you who destroys²²⁰ the temple and builds another one in three days, save yourself, if you are the son of God, and come down from the cross."

Mt 27:41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

⁴¹In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying,

Mt 27:42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.

⁴²"Others he saved; himself he cannot save. He is the King of Israel? Let him come down now from the cross, and we will believe in him.

Mt 27:43 πέποιθεν ἐπὶ τὸν θεόν, ρυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός.

⁴³He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'"

Mt 27:44 τὸ δ' αὐτὸ καὶ οἱ λησταί οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.

⁴⁴In the same way the bandits who were crucified with him were also taunting him.

Jesus' Death

Mt 27:45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.

⁴⁵And starting from the sixth hour, darkness came over the whole land until the ninth hour.²²¹

Mt 27:46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλι ἡλι λεμα σαβαχθανι; τοῦτ' ἔστιν, Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;

⁴⁶And at about the ninth hour, Jesus cried out in a very loud voice, saying, "Eli, Eli, lema shebaqtani?" Which means, "My God, my God, why have you forsaken me?"

Mt 27:47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἥλίαν φωνεῖ οὗτος.

⁴⁷And some standing there who heard this were saying, "This man is calling Elijah."²²²

Mt 27:48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

⁴⁸And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

Mt 27:49 οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν.

⁴⁹But the rest were saying, "Back off. Let's see if Elijah comes to save²²³ him."²²⁴

²²⁰ **27:40** The nominative article used as vocative, that is, the case or lexical form for addressing someone.

²²¹ **27:45** That is, from noon until 3:00 p.m. In the Jewish system of that time, the first hour was the first hour of daylight, or 6:00 a.m. Thus, the sixth hour would be 12:00, six hours later, and the ninth hour was 9 hours after 6, which is 3:00 o'clock.

²²² **27:47** This shows that the bystanders did not know Hebrew or Aramaic. The sign above Jesus' head was written in three languages for good reason. Most Jews of that day could not read the scriptures in Hebrew, and so it is no surprise that they did not recognize this spoken form of the Hebrew name for God.

Mt 27:50 ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

⁵⁰But Jesus, after crying out again in a loud voice, gave up his spirit.²²⁵

Mt 27:51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν,

⁵¹And behold, the veil of the temple was rent in two from top to bottom, and the earth was shaken, and the rocks split open,

Mt 27:52 καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν,

⁵²and the tombs were opened up,²²⁶ and many bodies of the saints who had fallen asleep were raised again,

Mt 27:53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

⁵³and after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

Mt 27:54 Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

⁵⁴And the centurion and the ones with him who were guarding Jesus, when they saw the earthquake and the other things that happened, they were severely frightened, saying, "This man really was the Son of God."

Mt 27:55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ·

⁵⁵And there were present many women off at a distance observing, who had followed Jesus from Galilee providing for him;

Mt 27:56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

⁵⁶among whom were Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons as well.

Jesus' Burial

Mt 27:57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·

⁵⁷And when evening had come, a certain rich man of Arimathea by the name of Joseph came, who himself had also become a disciple of Jesus.

²²³ **27:49a** The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF §351(1), but see also §418(4).

²²⁴ **27:49b** txt αὐτόν. A D E F G H W Δ Θ Σ Φ 064 f¹ f¹³ 28 33 157 180 205 565 579 597 700 892 1006 1009 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2437^c Lect it^a,aur,b,c,d,f,ff¹,g¹,h¹,i,q,r¹ vg syr^{s,p,h},pal^{mss} cop^{sa,bo} arm eth^{pp,TH} geo Origen^{lat} Hesychius; Jerome Augustine TR HF RP NA27 {B} // αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα. (see Jn 19:34) X B C L Γ 5 26 175 871 1010 1011 1057 1300 1392 1416 1566 1701 2126 2437* 2585 2622 2766 vg^{mss} syr^{pal^{mss}} cop^{meg} eth^{ms} slav [WH] // αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ εὐθέως ἐξῆλθεν ὕδωρ καὶ αἷμα. U // αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν αἷμα καὶ ὕδωρ. 48 67 115 127 160 364 782 1392 1448 1555 1780 2117 2139 2283 2328 2437* 2586 2680 2787 // lacuna P⁴⁵ N P syr^c.

²²⁵ **27:50** The Greek says ἀφῆκεν τὸ πνεῦμα; literally, "he gave up the spirit." This is an expression from the Hebrew scriptures, or Old Testament, where the word for breath and spirit are the same. It says in Genesis that God breathed into man and animals the breath of life. When you give up the breath, it means to die. Same as if you give up the soul or spirit. This same saying is found in the Greek translation of the Hebrew scriptures, called the Septuagint, in Genesis 35:18, where it says, ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν, ἀπέθνησκειν γάρ, ἐκάλεσεν τὸ ὄνομα αὐτοῦ..., "Now it came about that when she have up her soul (for she was dying), she called his name..." It is interesting that the need was felt to clarify that she was dying. In the gospel of Luke, in 23:46, Jesus himself says, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου - "Father, into your hands I commit my spirit." And in John 19:30 it says that Jesus παρέδωκεν τὸ πνεῦμα, "gave up his spirit."

²²⁶ **27:52a** txt καὶ τὰ μνημεῖα ἀνεώχθησαν X^c B D K M U Δ Θ Φ 28 69 124 157 565 700 788 1071 1424 TR RP NA27 SBL {} // καὶ τὰ μνημεῖα ἀνεώχθη A // καὶ τὰ μνημεῖα ἠνεώχθη C* // καὶ τὰ μνημεῖα ἠνεώχθησαν C² L f¹ 2^c 33 579 // καὶ τὰ μνημεῖα ἀνεώχθη Y W Π // ...ἂ μνημεῖα ἀνεώχθησαν 346 // omit X* 2* // lac. N P 13

Mt 27:58 οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

⁵⁸This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ,

⁵⁹And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

⁶⁰and placed it in his *own* new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.

Mt 27:61 ἣν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

⁶¹Now Mary the Magdalene, along with the other Mary, was²²⁷ there throughout, sitting opposite the grave site.

The Guard at the Tomb

Mt 27:62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον

⁶²The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate,

Mt 27:63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

⁶³saying, "Sir, we remember how that deceiver, when he was still living, said, 'After three days I will rise again.'

Mt 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ, Ἥγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

⁶⁴Give orders therefore to secure the grave site through the third day, or his disciples might go steal him and then tell the people, 'He has risen from the dead,' and this last deception will be worse than the first."

Mt 27:65 ἔφη αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὥς οἴδατε.

⁶⁵Pilate said to them, "You have a guard.²²⁸ Go secure it as best you know how."

Mt 27:66 οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

⁶⁶So they went and secured the grave site, sealing the stone along with stationing²²⁹ the guard.

²²⁷ **27:61** The verb "was" is in the singular, because the main subject of and focus of this account is Mary the Magdalene.

²²⁸ **27:65** The word "guard" here is a collective noun. It does not mean one man who is a guard, but a contingent of guards. Pilate may be giving them some guards here, but more likely, he is referring to the company of guards that the Jewish religious authorities already had charge of, by Pilate's authority, for the purpose of guarding the temple, and enforcing their exclusive legal jurisdiction, which Rome allowed in some matters of their Jewish religious law.

²²⁹ **27:66** The Greek preposition μετὰ - metà here, according to Bauer, "makes the stationing of the guard an accompaniment to the sealing of the stone." But he also says in parentheses that this could be an instrumental use of μετὰ, meaning that the placing of the guard was the means of sealing the stone. But also, under the entry for σφραγίζω - sphragizō, to seal, he says that there could also have been a literal means of fastening the stone securely to the tomb so that it could not be moved.

Chapter 28

The Empty Tomb

Mt 28:1 Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

¹And after the Sabbath,²³⁰ at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site.

Mt 28:2 καὶ ἰδὼν σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

²And behold, there came a great earthquake. For an angel of the Lord had come down from heaven, and after going up to the tomb, he had rolled away the stone, and was sitting down now on top of it.

Mt 28:3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν.

³And his face²³¹ was like lightning, and his garments a gleaming white like²³² snow.

Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

⁴And for fear of him, the guards trembled, and became²³³ as dead men.

Mt 28:5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

⁵But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified *man*.

Mt 28:6 οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.

⁶He is not here. For he has risen just as he said. Come, see the place where he was lying.

Mt 28:7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδὼν προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδὼν εἶπον ὑμῖν.

⁷And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you."

Mt 28:8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

⁸And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἰδὼν Ἰησοῦς ὑπῆντησεν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

⁹And behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

Mt 28:10 τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖlate τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονταί.

¹⁰Then Jesus is telling them, "Do not be afraid. Go report to my brothers that I am leaving for Galilee, and they will see me there."

The Official Cover-Up

Mt 28:11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

¹¹And while those were on their way, behold, some of the guard went into the city and reported to the chief priests everything that had happened.

²³⁰ **28:1** The phrase Ὅψὲ δὲ σαββάτων might seem to mean "late part of the Sabbath," but according to BDF §164(4), this is a "partitive genitive," which has the end result of meaning, "after the Sabbath."

²³¹ **28:3a** Some manuscripts say ἰδέα – *idéa*, and others say εἰδέα – *eidéa*. Both are words of vision, that is, appearance. The former has more the nuance of the face (*visage*) than does the latter. The latter is a word covering more of the appearance in general rather than just the countenance.

²³² **28:3b** txt ὡς ¹⁰⁵vid **Σ** **B** **D** **NA28** // ὡσεὶ **A** **C** **L** **W** **Φ** **RP**

²³³ **28:4** txt ἐγενήθησαν ¹⁰⁵**Σ** **B** **C*** **D** **L** **NA28** // ἐγένοντο **A** **W** **Φ** **RP**

Mt 28:12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις

¹²And after coming together with the elders, they came up with a plan, and took the sufficient amount of silver coins and gave them to the soldiers,

Mt 28:13 λέγοντες, Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.

¹³telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμους ποιήσομεν.

¹⁴And if this should ever reach the ears of the governor, we will satisfy him²³⁴ and make you have no worries."

Mt 28:15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον [ἡμέρας].

¹⁵And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

The Assembly on the Mountain in Galilee

Mt 28:16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

¹⁶And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:17 καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

¹⁷And when they saw him, they worshiped him, though some hesitated.

Mt 28:18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

¹⁸And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Mt 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

Mt 28:20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

²⁰teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age."²³⁵

²³⁴ **28:14** Some manuscripts do not have αὐτὸν - autòn - "him" here. Without this word present, the meaning could be, "we will satisfy you and make you have no worries." Either reading is within reason.

²³⁵ **28:20** omit **Ν Β Α* D W** it^{aur,d,e,ff¹,h,n,q} vg sy^ppal^{ms} cop^{sa,meg,bo^{pt}} arm eth^{pp,TH} geo^{1,B} Origen^{vid} Chrysostom Severian^{vid} Cyril Jerome NA28 // add ἀμὴν **A^c E F H K M U Γ Δ Θ Π Σ Φ** it^{a,b,c,f,ff²,l} vg^{ms} sy^{p,h,pa^{lms}} cop^{bo^{pt}} eth^{ms} geo^A Apostolic Constitutions TR RP // lac **Ϟ⁴⁵ C G L N P Q**.

ENDNOTES

Endnote #1 – Names of God

How To Pronounce the Names of God in the Original Languages

There has been a surge of interest recently in how to pronounce God's and Jesus' real names exactly. Also, in how we got the name "Jesus." If you want to say "Jesus Christ" in Hebrew, following is how you do it, and then an explanation of how it became "Jesus Christ" in English. This is provided to the body of Christ as a ministry of David Robert Palmer, a servant of Jesus.

Joshua in places such as Deuteronomy 3:21 and Judges 2:7, was spelled the longer way:

יהושוע a^ˈûšôhəy (But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

י	:		ה	ו	ש	ך	ע
yodh	shwa	he	holam vav	shin	shuruk	ayin	patah
י = yə ,	ה = h ,	ו = ō	ש = sh,	ך = oo,	ע = ˈa		

"yə-hō-shu-ˈa"

The letter shwa, ם, transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ו, transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ף, which is a shorter "o" sound. But putting the "w" in there is confusing, and does more harm than good. The "w" just means that you round your lips more when you say a holam, than when you say a kamats hatuf. The kamats hatuf, ף, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ף or "a" as in father, looks just the same.)

The letter named ayin, ע, transliterated as ˈ, is a pharyngeal consonant, a sound for which we have no equivalent in English. It is accomplished by tightening the pharynx slightly, right as you begin saying the "a." It is something like when you gargle, how you tighten your throat to keep the stuff from going down no farther than the top of your throat.

The letter named shuruk, ך, transliterated as û or oo, is a "u" sound like in "moon."

So the original name of Joshua was pronounced (according to the vowels inserted much later into the Masoretic text):

"yə-hō-shu-ˈa" (with the emphasis on the "ho" syllable)

But, according to Numbers 13:16, Moses changed Yehoshua's name to Yeshua, as follows:

The later shorter version of "Joshua:"

ישוע a^ˈûšēy (Remember, you read Hebrew from right to left.)

Yeshu^ca, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."

Hebrew for the word "**Anointed**," from which we get the English words "Messiah," and "Christ." (See ; 2 Sam 23:1; 2 Chron. 6:42, Psalm 2:2)

מָשִׁיחַ Māšîaḥ Moshiach Pronounced "maw-shee-ach," the "ch" as in Bach

The Hebrew article, i.e., the word for "the," is the word "ha." So if you wanted to say Jesus the Christ, that is, Jesus the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach."

Jesus' name in Greek is Ἰησοῦς (Iēsoûs), "Yaysoos," which was a common enough name for Jews in the time of Greek language ascendancy and Hebrew language descendancy. This is the form of the name into which the Jewish scholars of Alexandria, Egypt, translated the name Joshua from the Hebrew into Greek for their translation of the Jewish Bible into Greek a couple centuries before Christ. Thus the title page of the book of Joshua in the Greek translation of the Jewish Bible (the Septuagint or LXX) reads ΙΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Nauē), "Jesus son of Nun." So Iēsoûs (Yaysoos) was the transliteration of the Hebrew יְהוֹשֻׁעַ □ yēšû'a "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ yəhōshu'a "Y'hoshua." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter ש shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "s" was added on to the end of the name for Greek, because that is simply the ending that the Greek language added on to the end of masculine names. The endings of Semitic names were Hellenized (Grecized) in different ways, depending sometimes, for example, on whether they ended in a consonant or a vowel. Names ending with a consonant like Jacob and Eleazar received in their nominative case form a final 'os,' and thus Yacov (Jacob) became Yacobos and Eleazar became Lazaros (Lazarus). Names ending in a vowel, like Levi and Yeshu, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshu became Yesus. The 'Yesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshua and Yesous became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes "cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, the when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound, which is the voiced version of "s." For another example, when we speak of more than one car, we add an "s" to it, and the result is the word "cars." But now, the "s" has become a "z" sound, which is the voiced version of "s." This is the same principle of phonological assimilation that happens in the word "Jesus." The "s" becomes a "z" sound simply because of the influence of the two voiced vowels surrounding it.

The name Jesus was completely Jewish. In the time of Jesus Christ, many Jews did not speak Hebrew. Hence the need for the Greek Septuagint and the Aramaic "Targums." Hebrew was probably spoken only in and around Jerusalem, by the scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic, Greek or Latin, or two or all of them. According to the Jewish historian Flavius Josephus, the name "Jesus" was a not uncommon name for Greek-speaking Jews in the Greek speaking era. In Galilee especially, which was a cosmopolitan district, with Latin and Greek being necessary for effective commerce, there would have been many Jews who read their Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus' histories of the Jews.

Yahveh and Adonai in Hebrew font:

YHVH:

יהוה (The letters are in reverse order to English. Unreversed: Yodh-He-Vav-He

Sometimes you will see this name spelled "Yahveh," and other times, "Yahweh." Similarly, the name of the letter ך, "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this ך sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have actually been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vav" (ך) sound of Hebrew. In most Spanish words, there is neither difference in sound nor method of articulation, between the letters "B" and "V." Take for example, the name "Gustavo." If the name were spelled "Gustabo," they would pronounce it no differently. So also in Hebrew, the letter Beyt (ב) sounds identical and is produced the same way, as the letter "waw" (ך). Only when the Beyt has a dot in the middle (בּ) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" (ך) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this יהוה name exactly right, you are on shaky ground, because no one is absolutely certain how it is pronounced, since the Hebrew scribes forgot exactly which vowels used to be included with these four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

נֹאֵם יְהוָה | לְאֹדֹנִי (remember, from right to left, so: num yəhowah ladōnî

One theory is that, since the original Hebrew scriptures did not have vowels marked in them, and the Israelites never uttered Yahveh's name, they forgot which vowels were in the name, so when the Nakdan and Masorete scribes added vowels after the time of Christ, they decided to put in the vowels from "Adonai" instead. So, the result of forcing the vowels of Adonai into YHWH, was the following fictional word:

יְהוָה thus, yəhōvāh

This word Jehovah, they say, is not a real word therefore.

But many disagree, including Davidson in *The Analytical Hebrew and Chaldee Lexicon*, Hendrickson Publishers, page 171, where he says as follows:

יְהוָה the most sacred name of God, expressive of His *eternal, Self-existence*, first communicated to the Hebrews, Ex. 3:14, comp. chap. 6:3. This name appears to be composed of יה (fut. of יהוה, like יהי from יהי) and הוה (preterite by aphaeresis for יהוה), the verb *to be* being twice repeated as in Ex. 3:14. If we supply אֶשֶׁר between these words we obtain nearly the same sense as expressed there in the words אֶהְיֶה אֲשֶׁר אֶהְיֶה. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of אֶדְנִי, the vowels being alike in both words (with the exception of simple and composite Sheva), and according to these the punctuators suited the vowels of the prefixes when coming to stand before יהוה, as אֶדְנִי, לִיהוה, מִיהוה according to אֶדְנִי, לְאֹדֹנִי, מִאֹדֹנִי. Where, however, יהוה is already preceded by אֶדְנִי, to avoid repetition, they furnished it with the vowels of אֱלֹהִים, in order that it be pronounced with its consonants, so that אֶדְנִי יְהוָה is to be read אֶדְנִי אֱלֹהִים. The punctuators seem to intimate the originality of the vowels of יהוה by not pointing Yodh with Hateph Pattah (יְהוה) to indicate the reading of אֶדְנִי just as they point it with Hateph-Segol to indicate the reading of אֱלֹהִים. We could, moreover, not account for the abbreviated forms יהי, יי prefixed to so many proper names, unless we consider the vowels of יהוה original.

Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

- God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.
- The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.
- The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.
- All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.
- God is concerned about our heart attitudes, not that we pronounce things exactly.
- It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.
- We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual- Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: <http://www.stoa.org/diotima/essays/118267.pdf>

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.

Endnote #2 - Genealogies

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.

Matthew 1:1-17; Luke 3:28-38

MATTHEW	LUKE
Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
Judah	Judah
Perez	Perez
Hezron	Hezron
Aram	Aram
Amminadab	Amminadab
Nahshon	Nahshon
Salmon	Salmon
Boaz	Boaz
Obed	Obed
Jesse	Jesse
David	David
Solomon	Nathan
Rehoboam	Mattatha
Abijah	Menna
Asa	Melea
Jehoshaphat	Eliakim
Joram	Jonam
Uzziah	Joseph
Jotham	Judah
Ahaz	Simeon
Hezekiah	Levi
Manasseh	Matthat
Amos/Amon	Jorim
Josiah	Eliezer
Jeconiah	Joshua
Shealtiel	Er
Zerubbabel	Elmadam
Abiud	Cosam
Eliakim	Addi
Azor	Melki
Zadok	Neri
Achim	Shealtiel
Eliud	Zerubbabel
Eleazar	Rhesa
Matthan	Joanan
Jacob	Joda
Joseph	Josech
Jesus	Semein
	Mattathias
	Joseph
	Jannai
	Melki
	Levi
	Matthat

	Heli
	Joseph
	Jesus

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: <http://www.carm.org/diff/2genealogies.htm>

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

First, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

Second, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

ENDNOTE #3 - Nazarene

WHAT O.T. PROPHECIES WAS MATTHEW REFERRING TO WHICH SAID OF JESUS, "HE SHALL BE CALLED A NAZARENE"?

Diatess. 3:10; Mt 2:23

PROBLEM: In Matthew 2:23, Matthew says, "And having been warned in a dream, he withdrew to the district of Galilee, and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: Ναζωραῖος - Nazōraios. But there is no passage in the Old Testament prophets which says this.

Note that Matthew says here, "what was spoken through the prophets" with prophets in the plural. This is why I did not put the prediction in quotes, because it is not one specific prophecy, but a general one from more than one prophet. Some interpreters see the key to be the Semitic root word "netser" meaning "branch," which when spoken aloud, sounds similar to the "nazar" of Nazarioan. The Greek sound "dzeta" would be the natural letter for translators to use to render the

Hebrew "tsade." Thus, shall be "called" a Nazareoian. And these interpreters thus connect it to Isaiah 11:1 where the Semitic "netser" root was used: "Then a shoot will spring from the stem of Jesse, and a **branch** from his roots will bear fruit." But since Matthew says "prophets," plural, this one Isaiah passage alone is probably not what he meant. He was probably also alluding to several passages in the Hebrew scriptures that use another related Hebrew word, Isaiah 4:2 "a **Branch** of Yahweh"; Jeremiah 23:5 "I will raise up for David a righteous **Branch**, and he shall reign as king..."; Jeremiah 33:15 "I will cause a righteous branch to spring up for David, and he shall execute justice and righteousness in the land"; Zechariah 3:8 "...I will bring my servant the **Branch**"; Zechariah 6:12 "Behold, the man whose name is the **Branch**: for he shall branch out from his place, and he shall build the temple of Yahweh." (For what it's worth, the Greek word νεζερ [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazarene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people."
Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined." Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHVH, the God of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher." There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order to save the rest of our souls.

ENDNOTE #4 – Matt 14:21

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the

groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.

Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word *chōrís*. Or, (2), That no women and children were among the crowd that "ran together" over to the place (Mark 6:33) and arrived ahead of the boat. This would be reasonable, since the children and the women laden with infants would not be able to "run together" the four miles with the men. For the crowd ran all the way from Capernaum, most likely, as that became Jesus' "own town," and base of operations. They ran from Capernaum to near Bethsaida-Julias, across the lake from Capernaum. This would be a fast run of about four miles. (When you look at the shape of the lake, it would make sense to boat it, to go as the crow flies rather than around the hump in the shape of the lake that separated the two towns.) In addition, John notes that the Passover, the festival of the Jews, was near. This festival was one of the three "pilgrim" festivals, which only required men, not women and children, to "go up" to Jerusalem to present themselves to the Lord (Exodus 23:17). Thus the men were already out journeying, making their way to Jerusalem, for only there could they present themselves. So for both these reasons, it is reasonable to conclude that only adult males were even in the crowd that went out to that remote place. For otherwise, it is puzzling why John made note that it was almost the Passover. Moreover, there is Mark 6:44 that flatly states that the ones eating were five thousand males, and Luke 9:14 says that those present "were about five thousand males." And so the meaning of *chōrís* in Matthew 14:21 would be that the men were there without women and children. They came without them.

All that said, it would still be difficult to give meaning number 2 to *chōrís* here for the geographical and temporal considerations stated, but not for the use of *chōrís* in Matthew's account of the feeding of the four thousand in 15:38. Thus it seems most reasonable to conclude that women and children were not in the groups of hundreds and fifties, but were still possibly present and fed, only segregated from the men.

ENDNOTE #5 – Atonement Tax

HOW DID A ONCE-ONLY ATONEMENT OFFERING BECOME AN ANNUAL TAX?

Diatessaron 17:22, Matthew 17:24

"¹¹Then the LORD said to Moses, ¹²When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. ¹³Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. ¹⁴Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. ¹⁵The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. ¹⁶You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life."
Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as ensamples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

"⁴So all the elders of Israel gathered together and came to Samuel at Ramah. ⁵They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' ⁶But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. ⁷And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. ⁸As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. ⁹Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' ¹⁰Samuel told all the words of the LORD to the people who were asking him for a king. ¹¹He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. ¹²Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. ¹³He will take your daughters to be perfumers and cooks and bakers. ¹⁴He will take the best of your fields and vineyards and olive groves and give them to his attendants. ¹⁵He will take a tenth of your grain and of your vintage and give it to his officials and attendants. ¹⁶Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. ¹⁷He will take a tenth of your flocks, and you yourselves will become his slaves. ¹⁸When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' ¹⁹But the people refused to listen to Samuel. "No!" they said. 'We want a king over us. ²⁰Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' ²¹When Samuel heard all that the people said, he repeated it before the LORD. ²²The LORD answered, 'Listen to them and give them a king.'
I Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

"^{4,5}After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD— the money from

everyone who is counted, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD— the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.' ⁶But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. ⁷So King Joash summoned the priest Jehoiada and the other priests. 'Why do you not repair the temple?' he asked them. 'Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.' ⁸The priests agreed that they would neither take funds from the people nor make the repairs on the temple. ⁹Then the priest Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. ¹⁰Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. ¹¹When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, ¹²and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. ¹⁵No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust."

II Chronicles 24:4, 5; II Kings 12:4-12, 15

This is the first time in the Bible that it was ever suggested that the census be annual, and that each man pay money every year when he is counted.

Note that Joash decided this. It was not commanded by God. God had been rejected as king. The decision to make the census annual, and accompanied by a "tax," was the decision of a human king. This was a clear disobedience to God's command. And therefore, illegal.

Note that each priest collected the money "each from his own acquaintances," v. 5. Then in verse 7, Joash told the priests to no longer collect from their acquaintances, but apparently they continued to do so, as we will see in the New Testament.

In addition to collecting from their own acquaintances, there was a chest placed at the entrance to the temple for voluntary offerings. This money was then given to Levites in charge of repairing the temple. Note that "No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust." This system gave them opportunity to skim from the collections for themselves.

Between the time of King Joash and the time of Nehemiah, the temple was destroyed and the people of Judah were taken into exile. After regaining an opportunity to return to Jerusalem, Ezra and Nehemiah led the people in the effort to rebuild the city and the temple. At that time, the people said:

"We lay upon ourselves the obligation to charge ourselves yearly one third of a shekel for the service of the house of our God" Nehemiah 10:32

This time, it is not a king who imposes this "temple tax" upon the people, but the people themselves who "lay upon ourselves the obligation to charge ourselves yearly..."

Here the people themselves have set aside the scriptures in order to set up their own tradition. And is there any human government anywhere, that, if the populace volunteers to pay a tax of some sort, would say, "No, we do not want the money. Do not give us any money"? A voluntary or temporary tax takes on a life of its own, and soon becomes a much larger amount, becomes more frequent, and becomes mandatory. Typical this is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

²⁴And when they arrived in Capernaum, the collectors of the two drachmas approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

²⁵He says, "Yes *he does*."

And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons, or from others?"

²⁶And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. ²⁷But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours."

Matthew 17:24-27 (DRP)

It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything— all she had to live on.'" Mark 12:41-44; Luke 21:1-4

So by Jesus' time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: 'Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries?' No longer will you see these arrogant people...For Yahweh is our judge; Yahweh is our lawgiver." Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

ENDNOTE #6 – Evil Eye

What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmós ponēros Diatessaron 10:2, 14:10, 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμός πονηρός – ophthalmós ponēros, "evil eye," is not original in the Greek New Testament, but is from רָעָה עַיִן - rā'āh 'ayin, or, with the article and modifier postpositive, עַיִן הָרָע 'ayin hārā'. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponēros is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two passages really count as one context. Thus we have three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase ophthalmós ponēros.

When so few contexts are available, it is very helpful if the passages themselves designate any antonyms to the word or phrase in question, and this fortunately is such a case. For both the Matthew and Luke versions of the "lamp of the body" teaching show Jesus contrasting the ophthalmós ponēros to the ὀφθαλμός ἀπλός – ophthalmós haplōs. This word, in its uncontracted form, ἀπλός, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχὴ ἀπλή - psuchē haplē, "liberal soul," is translated from the Hebrew נֶפֶשׁ בְּרָכָה – nepeš bərākāh, for a giving, blessing, generous person.

The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye רָעָה עֵין - rā'āh 'ayin, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudgement of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word ra' also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that רָעָה עֵין, ra' - 'ayin means "eye of envy."

Also helpful is to note as many antonyms of ἀπλός as possible in all the Greek literature. It is the opposite of διπλός, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μειγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew רָעָה עֵין was also translated into the Greek attributive noun βάσκανος - bāskanos, and the adjective βασκανία - baskanía. For instances of these words in the Greek scriptures, see Proverbs 23:6, 28:22. In these and other Jewish writings in Greek, such as the Apocrypha and Josephus, the words usually pertain to envy, covetousness, stinginess, or selfishness. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye רָעָה עֵין - rā'āh 'ayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκαίνω - baskaínō. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskaínō for "bewitch" when he says, "O foolish Galatians, who has bewitched you...? The idea of Galatians chapter three is, "Who has worked the evil eye on you and deluded you into going back to thinking you are perfected by works of the law?"

But throughout, whether in Babylonian, Kabbalistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between baskaínō and our English word "bask." We "bask" in the sun's radiation.) An evil eye emits malevolent darkness upon one's neighbor. Jesus says, emit from your eye the benevolent light of the love from God upon your neighbor. If you do this, the forces will work in your favor without your manipulation and narrow-eyed foxiness being necessary.

A fundamental principle of all magic is the belief in the power of thought. Evil people try to use magic to manipulate the environment in order to obtain their own selfish ends. The "evil eye" magically speaking was the focusing of the radiation of one's thought power by means of squinting the eye and beaming the energy out of the eye that way. This idea of squinting is essential to understanding why Jesus speaks of a good eye allowing fullness of light, but an evil eye causing darkness in the body. I am not saying that Jesus legitimized any aspect of magic, but that he was simply using the well known principle of a squinted eye to make a parable about the eye being the lamp of the body, and the idea of your eye letting light in or not.

Jesus, speaking of the eye as the lamp of the body in the Sermon on the Mount (Diatess. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a ἀπλοῦς - haploûs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym ἀπλοῦς - haploûs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the

other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

Endnote #7 – TC Matt 19:17

Textual Variant Matthew 19:17

Τί με λέγεις ἀγαθόν; Οὐδείς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. C E F G H K M W Σ f¹³ 2 28 33 118 124 157 180 205 346 565 788 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424* 1505 1546 1582^c 1646 2148 2174 *Lect* it^{f,q} syr^{p,h} cop^{sa,bo}ms; eth^{ms,TH} slav (Ju) Basil Chrysostom TR HF RP
 Τί με λέγεις ἀγαθόν; Οὐδείς ἀγαθοῦ, εἰ μὴ εἷς, ὁ θεός. 579
 Τί με ἀγαθόν Οὐδείς ἀγαθός εἰ μὴ εἷς ὁ θεός Δ
 Τί με λέγεις ἀγαθόν; εἷς ἐστὶν ὁ ἀγαθός Mar^{Ir}
 Τί με λέγεις ἀγαθόν; εἷς ἐστὶν ὁ ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς Marcus^{acc.} to Irenaeus Justin Naassenes^{acc.} to Hippolytus (Ps-Clementines)
 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός. X B² L Θ 1424^c 1582* *pc* ita,^d (lat,syr^{s,c,h}mg) cop^{mae,bo} Origen WH NA27 {A}
 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ἐστὶν ὁ ἀγαθός. B*
 Τί με ἐρωτᾷς περὶ ἀγαθοῦ; εἷς ἐστὶν ἀγαθός. D
 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδείς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. it^{g¹,h} Eusebius Augustine
 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; ὅδεις ἐστὶν ὁ ἀγαθός. 892*
 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδείς ἐστὶν ὁ ἀγαθός, εἰ μὴ εἷς, ὁ θεός. 892^c
 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ἀγαθός. f¹ 22 700 1192* 1424^{mg} *pc*
 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός, ὁ θεός. it^{aur,b,c,(ff¹),ff²,l,r¹} vg (syr^{c,h}mg,pal^{ms}) cop^{meg,bo} geo^{2,(A)} Novatian Jerome
 Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός, ὁ πατήρ. it^c

The Majority Text reads, "Why are you calling me good? No one is good but one: God.". The UBS and Nestle / Aland text read Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός.: "Why are you asking me about what is good? There is only One who is Good." In addition, that text does not contain the word ἀγαθός - "good" modifying Teacher when the man first addresses Jesus in verse 16. The UBS editorial committee says that the passage clearly was changed by copyists to harmonize Matthew's account with Mark 10:18 and Luke 18:19. And they say about the majority reading, as shown in my translation above, that if it "were original in Matthew, it is hard to imagine why copyists would have altered it to a more obscure one, whereas scribal assimilation to Synoptic parallels occurs frequently." Well, I for one can easily imagine why someone would not like the reading "Why are you asking me about what is good?" It seems preposterous that a Rabbi would object to being asked about what is good, since declaring what was good or what was not good, that was his job. And even more preposterous, is that the Son of God, who was made into flesh in order to declare the attributes of the Father to men, would object to being asked about what is good.

ENDNOTE #8 - ἀκρασία

How the classic Greek philosophers used the word ἀκρασία.

Used in Matthew 23:25.

The Greek word here, ἀκρασία - akrasía, means to have no power over or to exercise no power over one's self, in restraining pursuit of pleasure, the pursuit of one's appetites. But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate product of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. Perhaps the regular Biblical way to say addiction would be with the Greek words ἐπιδόσις with τινός (epidosis with tinos), "being given over to something." Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that

is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14: 32, Paul says that a trait of a true prophet is that "the spirits of the prophets are subject to the prophets." That is, under the control of the prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or to eating, or to drinking, or drugs, or pornography, or to romance novels, or to sex, or to television, or to complaining, or cursing, or anything else. Whoever sins habitually is a slave to sin.

The "Majority Text" reads ἀδικίαν here—"unrighteousness"—instead of ἀκρασίας. But the King James Version in this case did not follow the "Majority Text."

Demosthenes, in his Second Olynthiac Speech, spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τίς σώφρων ἢ δίκαιος ἄλλος, τὴν καθ' ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθην καὶ κορδακισμούς οὐ δυνάμενος φερεῖν, παρεώσθαι καὶ ἐν οὐδένοιο εἶναι μέρος τὸν τοιοῦτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account."

**Socrates, in Xenophon, *Memorabilia*, Book 4
(Apomnēmoneumatôn Δ)**

V. He did also try to make his companions efficient in affairs, as I will now show. For holding that it is good for anyone who means to do honorable work to have self-control, he made it clear to his companions, in the first place, that he had been assiduous in self-discipline; moreover, in his conversation he exhorted his companions to cultivate self-control above all things. Thus he bore in mind continually the aids to virtue, and put all his companions in mind of them. I recall in particular the substance of a conversation that he once had with Euthydemus on self-control.

"Tell me, Euthydemus," he said, "do you think that freedom is a noble and splendid possession both for individuals and for communities?"

"Yes, I think it is, in the highest degree."

"Then do you think that the man is free who is ruled by bodily pleasures and is unable to do what is best because of them?"

"By no means."

"Possibly, in fact, to do what is best appears to you to be freedom, and so you think that to have masters who will prevent such activity is bondage?"

"I am sure of it."

"You feel sure then that the incontinent are bond slaves?"

"Of course, naturally."

"And do you think that the incontinent are merely prevented from doing what is most honorable, or are also forced to do what is most dishonorable?"

"I think that they are forced to do that just as much as they are prevented from doing the other."

"What sort of masters are they, in your opinion, who prevent the best and enforce the worst?"

"The worst possible, of course."

"And what sort of slavery do you believe to be the worst?"

"Slavery to the worst masters, I think."

"The worst slavery, therefore, is the slavery endured by the incontinent?"

"I think so."

"As for Wisdom, the greatest blessing, does not incontinence exclude it and drive men to the opposite? Or don't you think that incontinence prevents them from attending to useful things and understanding them, by drawing them away to things pleasant, and often so stuns their perception of good and evil that they choose the worse instead of the better?"

"That does happen."

"With Prudence, Euthydemus, who, shall we say, has less to do than the incontinent? For I presume that the actions prompted by prudence and incontinence are exact opposites?"

"I agree with that too."

"To caring for what is right is there any stronger hindrance, do you think, than incontinence?"

"Indeed I do not."

"And do you think there can be aught worse for a man than that which causes him to choose the harmful rather than the useful, and persuades him to care for the one and to be careless of the other, and forces him to do the opposite of what prudence dictates?"

"Nothing."

"And is it not likely that self-control causes actions the opposite of those that are due to incontinence?"

"Certainly."

"Then is not the cause of the opposite actions presumably a very great blessing?"

"Yes, presumably."

"Consequently we may presume, Euthydemus, that self-control is a very great blessing to a man?"

"We may presume so, Socrates."

"Has it ever occurred to you, Euthydemus—?"

"What?"

"That though pleasure is the one and only goal to which incontinence is thought to lead men, she herself cannot bring them to it, whereas nothing produces pleasure so surely as self-control?"

"How so?"

"Incontinence will not let them endure hunger or thirst or desire or lack of sleep, which are the sole causes of pleasure in eating and drinking and sexual indulgence, and in resting and sleeping, after a time of waiting and resistance until the moment comes when these will give the greatest possible satisfaction; and thus she prevents them from experiencing any pleasure worthy to be mentioned in the most elementary and recurrent forms of enjoyment. But self-control alone causes them to endure the sufferings I have named, and therefore she alone causes them to experience any pleasure worth mentioning in such enjoyments."

"What you say is entirely true."

"Moreover, the delights of learning something good and excellent, and of studying some of the means whereby a man knows how to regulate his body well and manage his household successfully, to be useful to his friends and city and to defeat his enemies— knowledge that yields not only very great benefits but very great pleasures— these are the delights of the self-controlled; but the incontinent have no part in them. For who, should we say, has less concern with these than he who has no power of cultivating them because all his serious purposes are centered in the pleasures that lie nearest?"

"Socrates," said Euthydemus, "I think you mean that he who is at the mercy of the bodily pleasures has no concern whatever with virtue in any form."

"Yes, Euthydemus; for how can an incontinent man be any better than the dumbest beast? How can he who fails to consider the things that matter most, and strives by every means to do the things that are most pleasant, be better than the stupidest of creatures? No, only the self-controlled have power to consider the things that matter most, and, sorting them out after their kind, by word and deed alike to prefer the good and reject the evil."

And thus, he said, men become supremely good and happy and skilled in discussion. The very word "discussion," according to him, owes its name to the practice of meeting together for common deliberation, sorting, discussing things after their kind: and therefore one should be ready and prepared for this and be zealous for it; for it makes for excellence, leadership and skill in discussion.

Xenophon. *Xenophontis opera omnia*, vol. 2, 2nd edn. E.C. Marchant. Oxford, Clarendon Press. 1921 (repr. 1971).

Isocrates, *Speeches and Letters* (ed. George Norlin)

Περὶ ἀντιδόσεως

Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And, mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.

Isocrates with an English Translation in three volumes, by George Norlin, Ph.D., LL.D. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1980.

Aristotle, *Nicomachean Ethics*

(ed. J. Bywater) [1145a] book 7

Let us next begin a fresh part of the subject by laying down that the states of moral character to be avoided are of three kinds--Vice, Unrestraint, and Bestiality. The opposite dispositions in the case of two of the three are obvious: one we call Virtue, the other Self-restraint. As the opposite of Bestiality it will be most suitable to speak of Superhuman Virtue, or goodness on a heroic or divine scale; just as Homer has represented Priam as saying of Hector, on account of his surpassing valor--

nor seemed to be

The son of mortal man, but of a god.

Hence if, as men say, surpassing virtue changes men into gods, the disposition opposed to Bestiality will clearly be some quality more than human; for there is no such thing as Virtue in the case of a god, any more than there is Vice or Virtue in the case of a beast: divine goodness is something more exalted than Virtue, and bestial badness is different in kind from Vice. And inasmuch as it is rare for a man to be divine, in the sense in which that word is commonly used by the Lacedaemonians as a term of extreme admiration--'Yon mon's divine,' they say--, so a bestial character is rare among human beings; it is found most frequently among barbarians, and some cases also occur as a result of disease or arrested development. We sometimes also use 'bestial' as a term of opprobrium for a surpassing degree of human vice.

But the nature of the bestial disposition will have to be touched on later; and of Vice we have spoken already. We must however discuss Unrestraint and Softness or Luxury, and also Self-restraint and Endurance.

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934.

ENDNOTE #9 – Plural of οὐρανός

The Greek word οὐρανός

As used in the New Testament; singular versus plural

BDF §4(2) says that certain plurals such as οὐρανοί and αἰῶνες are Semitisms, specifically, terms connected with Judaism and drawn from the Septuagint. That the pluralization of concrete subjects originally was to denote what is long or wide, or mysterious powers.

In BDF §141(1), Blass says that the plural, οὐρανοί, = the Hebrew "shamaim," yet most authors use it only in a figurative sense as the abode of God (sing. also), while the singular predominates in the literal sense, except for those instances where, according to the Jewish conception, several heavens were to be distinguished.

Bauer also says that for the abode of the Divine, the plural is preferred.

In BDF §141(1) DeBrunner also notes that οὐρανός is always plural when referring to "the Father in heaven" and to "the kingdom of heaven." He notes also that John never uses οὐρανός in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανός is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' αὐτόν·

¹⁶As soon as he was baptized, Jesus came up out of the water, and behold, the heavens were opened, and he saw the Holy Spirit of God coming down like a dove, coming onto him.

Mt 5:12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you."

Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
¹⁶your Father who is in heaven.

Mt 5:45 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς
⁴⁵your Father who is in heaven

Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
¹your Father in heaven.

Mt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου,
⁹"This, then, is how you should pray: " 'Our Father in heaven, hallowed be your name.

Mt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

Mt 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
¹¹your Father in heaven

Mt 7:21 τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
²¹"my Father who is in heaven.

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.
²⁰And Jesus says to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head."

Mt 10:32 τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς·
³²"my Father in heaven.

Mt 10:33 ὅστις δ' ἂν ἀρνήσεταιί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι ἀγὰρ αὐτόν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.
³³And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Mt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇς; ἕως ᾧδου καταβῇς. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.
²³And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.
¹²Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time."

ENDNOTE #10 – Matt 27:9

Matthew 27:9

τὴν	τιμὴν	τοῦ	τετιμημένου	ὄν	ἐτιμήσαντο	ἀπὸ	υἱῶν Ἰσραὴλ,
the price	of the priced			him whom	they priced (mid voice)	from	the sons of Israel

A very literal translation would have the word "price" in it three times, or forms of that word:

So first I will list the translations that contain three forms of the word τιμάω:

Wycliffe	the prijs of a man preysid, whom thei preiseden of the children of Israel;
Tyndale	the price of him that was valued whom they bought of the children of Israel
KJV	the price of him that was valued, whom they of the children of Israel did value;

ASV the price of him that was priced, whom *certain* of the children of Israel did price
Darby the price of him that was set a price on, whom of the sons of Israel had set a price on
YLT the price of him who hath been priced, whom they of the sons of Israel did price
WEB The price of him upon whom a price had been set, Whom some of the children of Israel priced,
Phillips the value of him who was priced, whom they of the children of Israel priced
NKJV the value of Him who was priced, whom they of the children of Israel priced
Recov. the price of Him that had been priced, whom they of the sons of Israel had priced
NRSV the price of the one on whom a price had been set, on whom some of the people of Israel had set a price

CBW the price of the one whose price had been fixed by some Israelites
RSV the price of him on whom a price had been set by some of the sons of Israel,
NASB the price of the one whose price had been set by the sons of Israel
ISV the value of the man on whom a price had been set by the Israelites,
NET the price of the one whose price had been set by the people of Israel
HCSB the price of Him whose price was set by the sons of Israel
ESV the price of him on whom a price had been set by some of the sons of Israel,

Douay the price of him that was prized, whom they prized of the children of Israel
Wey the price of the prized one on whom Israelites had set a price
JB the sum at which the Precious One was priced by the children of Israel
BBE the price of him who was valued by the children of Israel;

NIV/TNIV the price set on him by the people of Israel
JNT which was the price the people of Israel had agreed to pay for him
NCV That is how little the Israelites thought he was worth.
Mess the price of the one priced by some sons of Israel
NLT the price at which he was valued by the people of Israel
GW the price the people of Israel had placed on him,

NAB the value of a man with a price on his head, a price set by some of the Israelites
REB the price set on a man's head (for that was his price among the Israelites)
CEV the price of a person among the people of Israel

Bauer Bauer says under τιμάω, def. 1, that the price set could have been the price set for the field, or, if referring to a man, then referring to Judas, as being the one who valued Jesus at 30 pieces of silver.

The BDF grammar offers no comment on this specific passage.

Table of Witnesses to Matthew
(nothing after VIII century cited)

MS symb1	Alt	Date	Contents
ⲡ ¹		III	1:1-9,12,14-20
ⲡ ¹⁹	P.Oxy.1170	IV/V	10:32- 11:5
ⲡ ²¹	P.Oxy.1227	IV/V	12:24-26,32-33
ⲡ ²⁵		IV	18:32-34; 19:1-3,5-7,9,10
ⲡ ³⁵		IV?	25:12-15,20-23
ⲡ ³⁷		III/IV	26:19-52
ⲡ ^{44b}		VI/VII	17:1-3,6-7
ⲡ ⁴⁵		III	20:24-32; 21:13-19; 25:41-46; 26:1-39
ⲡ ⁵³		III	26:29-40; Acts 9:33-43; 10:1
ⲡ ⁶²		IV	11:25-30
ⲡ ⁶⁴	w/ⲡ ⁶⁷	200	3:9, 15; 5:20-22, 25-28; 26:7-8, 10, 14-15, 22-23, 31-33
ⲡ ⁷⁰	P.Oxy. 2384	III	2:13-16, 22- 3:1; 11:26-27; 12:4-5; 24:3-6, 12-15
ⲡ ⁷¹	P.Oxy.2385	IV	19:10-11, 17-18
ⲡ ⁷³		VII	25:43, 26:2-3
ⲡ ⁷⁷		II/III	23:30-39
ⲡ ⁸³		VI	20:23-25, 30-31, 23:39; 24:1,6
ⲡ ⁸⁶		IV	5; recto: 5:13-16 , <p> verso: 5:22-25
ⲡ ⁹⁶		VI	3:13-15
ⲡ ¹⁰¹	P.Oxy. LXIV 4401	III	3:10-12, 16 - 4:3
ⲡ ¹⁰²	P.Oxy. LXIV 4402	III/IV	4:11-12, 22-23
ⲡ ¹⁰³		II/III	13:55-56; 14:3-5
ⲡ ¹⁰⁴		<250	21:34-37; 21:43,45
ⲡ ¹⁰⁵	P.Oxy 4406	V/VI	27:62-64; 28:1-5
ⲡ ¹¹⁰	P.Oxy. LXVI 4494	IV	10:13-15(14?), 25-27
Ⲭ*	01	IV	
Ⲭ ² or Ⲭc	1st corr.	IV-VI	
Ⲭ ³	2nd corr.	VII	
A	02	V	
B	03	IV	
B ¹		IV	
B ²		VI-VII	
C	04	V	
C ¹		V	
C ²		VI	
C ³		IX	
D	05	V	
E	07	VI	all
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N	022	VI	with lacunae

O	023	VI	Matthew 7:7-22; 11:5-12; 13:7-47; 13:54- 14:4,13-20; 15:11-16:18; 17:2-24; 18:4-30; 19:3-10,17-25; 20:9-,21:5; 21:12-,22:7,15-14; 22:32-,23:35; 24:3-12
P	024	VI	1:11-21; 3:13- 4:19; 10:7-19; 10:42- 11:11; 13:40-50; 14:15-15:3,29-39
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Z	035	VI	
Σ	042	VI	all
Φ	043	VI	6:3- end
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0277		VII/VIII	14:22,28,29
0281		VII/VIII	many lacunae
0293	w/089,092a	VI	21:27-28,31-32; 26:2-12
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it ⁿ	16	V	17:1-5; 17:14- 18:20; 19:20- 21:326:56-60,69-74; 27:62- 28:3,8-end
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