

The Gospel of
MATTHEW

part of

The Holy Bible

A New Translation From the Greek

by

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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apparatus are gathered from the United Bible Societies' Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed.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 Good News According to
MATTHEW**

Chapter 1

The Genealogy of Jesus

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

- ²Abraham begot Isaac,
and Isaac begot Jacob,
and Jacob begot Judah and his brothers,
³and Judah begot Perez and Zerah,
by Tamar,
and Perez begot Hezron,
and Hezron begot Ram,
⁴and Ram begot Amminadab,
and Amminadab begot Nahshon,
and Nahshon begot Salmon,
⁵and Salmon begot Boaz, by Rahab,
and Boaz begot Obed, by Ruth,
and Obed begot Jesse,
⁶and Jesse begot David the King.

David² begot Solomon, by her who belonged to Uriah,

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

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 Yəhoshua, "Yah is salvation."

² **1:6** txt Δαυιδ δὲ ϣ¹ & B S Γ 1 209 579 700 788 1582* pc it^{g¹,k} vg^{mss} syr^{s,c,p} cop^{sa,bo} arm Did NA27 {} // Δαυιδ δὲ ὁ βασιλεὺς C L M P W Δ Π 2 28 33 118 124 157 346 565 892 1071 1424 1582^c m̄ lat syr^h geo TR (Δαβιδ) RP // lac A D F G H N P Q Y Γ Θ 13 69.

³ **1:7-8** txt Ἀσα 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) m̄ it^{(a),f,ff¹} vg syr^{c,s,p,h,pal} slav Ps-Eustathius (Epiphanius^{1/2}) TR HF RP // Ἀσαφ ϣ¹ & B C*,² (D^{Luke}) f¹ f¹³ 205 700 1071 1582* ℓ253 ℓ844 ℓ2211 it^{aur,c,(d^{Luke})},g¹,k,q vg^{mss} (syr^{hmsg}) cop^{sa,meg,bo} arm eth geo (Epiphanius^{1/2}); Ambrose NA27 {B} // lac ϣ⁴⁵ A D F G H N P Q Y Θ Φ 13 69 346. In the genealogy in I Chronicles 3:10 most Greek manuscripts read Ἀσα, though MS 60 reads Ἀσαβ. In Antiquities VIII.XI.3—xii.6 Josephus uses Ἀσαφ, 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.)

⁸and Asa begot Jehoshaphat,
and Jehoshaphat begot Joram,
and Joram begot Uzziah,
⁹and Uzziah begot Jotham,
and Jotham begot Ahaz,
and Ahaz begot Hezekiah,
¹⁰and Hezekiah begot Manasseh,
and Manasseh begot Amon,⁴
and Amon begot Josiah,
¹¹and Josiah begot Jeconiah
and his brothers at the time of
the exile to Babylon.

¹²After the exile to Babylon:

Jeconiah begot Shealtiel,
and Shealtiel begot Zerubbabel,
¹³and Zerubbabel begot Abiud,
and Abiud begot Eliakim,
and Eliakim begot Azor,
¹⁴and Azor begot Zadok,
and Zadok begot Akim,
and Akim begot Eliud,
¹⁵and Eliud begot Eleazar,
and Eleazar begot Matthan,
and Matthan begot Jacob,
¹⁶and Jacob begot Joseph,
the husband⁵ of Mary,
of whom⁶ was born Jesus,
the one called the Christ.

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

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.

⁴ **1:10** txt Ἀμὼν, Ἀμῶν E K L U W Σ f³ 2 28 118 180 346 565 579 597 788 1006 1009 1010 1216 1230 1241 1242 1243 1365 1424*.c 1505 1646 2148 **ⲙ** *Lect* it^(a) vg^(mss) syr^{c,s,p,h,pal} cop^{meg} slav (Ps-Eustathius); Augustine TR HF RP // Ἀμμῶν, Ἀμμῶν 700 892 1195 ℓ211 it^{aur,f} // Ἀμμῶμ, Ἀμμῶμ 124 // Ἀμων, Ἀμως B* // Ἀμως, Ἀμω Π // Ἀμῶς, Ἀμῶς **Ⲗ** B^c C (D^{Luke}) M Γ Δ*.c Θ f¹ 33 157 1071 1079 1292 1546 ℓ68 (ℓ184) ℓ253 ℓ672 ℓ673 ℓ813 ℓ1223 ℓ1627 it^{c,(d^{Luke})},ff¹,g¹,k,q vg^{mss} (syr^{hmg}) cop^{sa,bo,fay} arm eth geo Epiphanius; Ambrose NA27 {B} // *lac* **ⲡ**⁴⁵ A D F G H N P Q Y Φ 13 69. In the LXX of 1 Chron. 3:14, most manuscripts read Ἀμων, but A B^c read Ἀμως, and B* and one minuscule read Ἀμων. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts read Ἀμως. It is admitted by almost all that Ἀμως 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 **ⲡ**¹ **Ⲗ** 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 **ⲙ** *Lect* it^{aur,f,ff1} vg syr^{p,h,pal} cop^{sa} (arm) (eth) geo slav TR HF RP NA27 {A} // *lac* **ⲡ**⁴⁵ A D F G H N P Q Y Φ 13 69. Other witnesses, Θ f¹³ ℓ 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.

The Birth of Jesus

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

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. 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

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

²⁴And when Joseph awoke from his sleep, he did what the angel of the Lord had commanded him, and he took his bride home. ²⁵But he did not know her¹¹ until she gave birth to a son.¹² And he called his name Jesus.

Chapter 2

The Visit of the Magi

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

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.

⁸ **1:18** txt γένεσις Ϙ¹ & B (C W γενεσεις) L (P 2 γένησις) S Z Δ Θ Σ Ϛ¹ 579 ℓ2211 *pc* arm Euseb Ps-Ath NA27 {B} // γέννησις E K L Π Ϛ¹³ 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 Ϟ *Lect* it^{a,aur,b,c,d,f,ff¹,g¹,k,q} vg slav Iren^{Gr} Or Didy^{dub} Epiph^{an} Chrysost Theodotus-Ancyra Nestorius; Chromat Jer Aug TR HF RP // *lac* Ϙ⁴⁵ A D F G H N P Q Y Φ 13 69.

⁹ **1:21** The Greek name, Ἰησοῦς (Iēsoûs), came from the Hebrew יֵשׁוּעַ (yēšû‘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 υἰόν & B *Zvid* 071 *vid* 1 33 788 (1182 cop^{sa} υἰόν αὐτής) 1192 1582* it^{b,c,g¹,k} mae syr^{s,c,pal^{mss}} (cop^{bo} τόν υἰόν) cop^{meg} geo Ambrose Chromatius NA27 {A} // τόν υἰόν αὐτής τὸν πρωτότοκον C D^c (D* L it^{d,q} omit αὐτής) 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 υἰὸν αὐτοῖς) 1582^c 1646 2148 2174 Ϟ *Lect* it^{aur,f,ff¹} vg syr^{p,h,pal^{mss}} arm eth slav Diatesaron Cyril-Jerusalem Didymus Didymus^{dub} Epiph^{an} Chrysostom Proclus; Jerome Augustine TR HF RP // *lac* Ϙ⁴⁵ A F G H P Q Y Θ Φ 13 69 1424. Adding the words τόν before the word υἰόν, "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. It is much easier to 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

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

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

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"

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

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

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."

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

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

¹⁸"A voice heard in Ramah,
a weeping and loud wailing,

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

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.

Rachel weeping for her children
and refusing to be comforted,
because they are no more."¹⁸

The Return to Nazareth

¹⁹And after Herod died, behold, an angel of the Lord appears by a dream to Joseph in Egypt, 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."

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

¹In those days John the Baptizer appears, preaching in the desert, ²saying, "Repent, for the kingdom of heaven has drawn near." 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

⁴This man²¹ John had clothing of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. ⁵At that time Jerusalem and all Judea and the whole region of the Jordan went out to him. ⁶And confessing their sins, they were baptized by him in the Jordan River.

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? ⁸Then produce fruit characteristic of repentance. 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. 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.

¹¹"I 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 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."

¹⁸ **2:18** Jeremiah 31:15

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

²² **3:11** txt {C} πνεύματι ἁγίῳ καὶ πυρί φ^{101void} ⋈ B C K L M U W Δ Π f¹ f¹³ 22 33 565 latt syr^{c,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 Q Y Θ. Codex B has an umlaut. The addition of καὶ πυρί may be a harmonization to Luke.

The Baptism of Jesus

¹³At that time Jesus arrives at the Jordan, out of Galilee, to John, to be baptized by him. ¹⁴But John tried to deter him, saying, "I need to be baptized by you, and you are coming to me?"

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

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

Chapter 4

The Temptation of Jesus

¹Then Jesus was led up into the desert by the Spirit, to be tempted by the devil. ²And he fasted forty days and forty nights, and afterward he was hungry. ³The tempter came to him and said, "If you are the Son of God, command that these stones become loaves of bread."

⁴But he in answer said, "It is written, 'Man shall not live on bread alone, but on every word²³ coming out of the mouth of God.'²⁴"

⁵Then the devil takes him into the holy city and had him stand on the gable of the temple, 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.'²⁵"

⁷Jesus said to him, "It is also written: 'You shall not put Yahweh your God to a test.'²⁶"

⁸Again, the devil led him to a very high mountain, and showed him all the kingdoms of the world and their splendor, ⁹and said to Jesus, "These I will give to you, if you will fall down and worship me."

¹⁰Then Jesus said to him, "Go away, Satan!²⁷ For it is written: 'You shall worship Yahweh your God, and him only shall you serve.'²⁸"

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

Jesus Begins to Preach

¹²And when he heard that John had been arrested, he went away to Galilee. ¹³And forsaking Nazareth, he went and lived in Capernaum, beside the sea, in the territory of Zebulun and Naphtali, ¹⁴so that the thing spoken through Isaiah the prophet might be fulfilled, which says:

¹⁵"Land of Zebulun and land of Naphtali,
the road by the sea,

²³ **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 thing." See for example how some translations rendered Deuteronomy 8:3 as "everything that comes from the mouth of God."

²⁴ **4:4b** Deuteronomy 8:3

²⁵ **4:6** Psalm 91:11,12

²⁶ **4:7** Deuteronomy 6:16

²⁷ **4:10a** The Textus Receptus has here after the word "Υπαγε," "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.

²⁸ **4:10** Deuteronomy 6:13

on the other end of the Jordan,
Galilee of the Gentiles—
¹⁶the people sitting in darkness
have seen a great light;
and on those sitting in the land of the
shadow of death²⁹
a light has dawned."³⁰

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

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.

¹⁹And he says to them, "Come you two, follow me, and I will make you fishers of people." ²⁰And they followed him immediately, leaving the nets.

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

Jesus Heals the Sick

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

Chapter 5

The Beatitudes

¹And seeing the crowds, he went up to the mountainside. And when he sat down his disciples came to him, ²and opening his mouth, he began to teach them, saying:

³"Blessed are the poor in spirit,³¹
for theirs is the kingdom of heaven.

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

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

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

²⁹ **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 σκιὰν θανάτου.

³⁰ **4:16** Isaiah 9:1, 2

³¹ **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."

- ⁷Blessed are the merciful,
for they will be shown mercy.
- ⁸Blessed are the pure in heart,
for they will see God.
- ⁹Blessed are the peacemakers,
for they will be called
offspring of God.³²
- ¹⁰Blessed are those who are persecuted
because of righteousness,
for theirs is the kingdom of heaven.

¹¹"Blessed are you when *people* insult you, persecute you and falsely say all kinds of evil against you because of me. ¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you."

Salt and Light

¹³"You are the salt of the earth. But if the salt is blanded down, with what will it be made salty? It is no longer potent enough for anything except to be thrown outside and trampled underfoot of people.

¹⁴"You are the light of the world. A city set on a hill cannot be hidden. ¹⁵Neither do they light a lamp to put it under a basket, but rather on the stand, so it enlightens all those in the house. ¹⁶In the same way, let your light shine in the view of people, such that they will see your good works and give glory to your Father who is in heaven.

The Fulfillment of the Law

¹⁷"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish *them* but to fulfill *them*. ¹⁸For truly I say to you, until the sky and the earth pass away, not one iota,³³ not one serif,³⁴ will by any means pass away from the Law until everything is carried out. 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. ²⁰For I tell

³² **5:9** The Greek word here is υἱοὶ, "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.

³³ **5:18a** The Greek says ἰῶτα (iōta), which is the spelling out of the name of the ninth letter of the Greek alphabet. It is the smallest letter of that alphabet, and even smaller when it is "subscript." When the iota is subscript, it is placed under another vowel and in even smaller size, and the difference it makes is the part of speech of the word, or the "case." But now, an objection may arise: "But the Law was given in Hebrew, not Greek." The spoken names of the Greek letters "iota" and the Hebrew letter "yodh" sounded more similar then than they do now. They even look similar in written form. And both are the smallest letters of their respective alphabets. Now there was a very 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.

³⁴ **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.

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

Adversaries

²¹"You have heard that it was said to the people of long ago, 'Do not murder,³⁵ and anyone who murders will be subject to judgment.'³⁶ ²²But I tell you that anyone who is angry with his brother³⁷ will be subject to

³⁵ **5:21a** Exodus 20:13. This word phoneuw 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 phoneuw 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."

³⁶ **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)

³⁷ **5:22a** txt τῷ ἀδελφῷ αὐτοῦ "with his brother" \mathfrak{P}^{64} \aleph^* B Ω 372 1292 1424^{mg} 2174^{vid} 2737 *al.* it^{aur} vg eth^{ms} Origen mssacc. to Apollinaris; Tertullian^{vid} Chromatius Jerome Augustine^{3/4} Greek mss^{acc.}, to Augustine NA27 {B} // τῷ ἀδελφῷ αὐτοῦ εἰκῆ "with his brother without a cause" \aleph^c D E K L M S U W Δ Θ Π Σ 0233 0287 f^1 f^{13} 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 ita,b,c,d,f,ff¹,g¹,h,k,l,q vgmss syr^{c,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* \mathfrak{P}^{45} \mathfrak{P}^{86} A C F G H N P Q 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, 'without a cause' is not added. 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 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.

judgment. And anyone who says to his brother, 'Raca,'³⁸ is answerable to the council.³⁹ But anyone who says, 'You fool!' will be in danger of the fire of Gehenna.⁴⁰

²³"Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you, ²⁴leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift.

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

Adultery

²⁷"You have heard that it was said, 'Do not commit adultery.'⁴¹ ²⁸But I tell you that anyone who looks at a woman⁴² to lust for her has already committed adultery with her in his heart. 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. 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.

³¹"And it has been said, 'Anyone who releases⁴³ his wife must give her a "release of interest form".'⁴⁴ ³²But I tell you that anyone who releases his wife, except for grounds of fornication,⁴⁵ causes her to commit adultery, and anyone who marries a released *woman* commits adultery.

³⁸ **5:22b** An Aramaic term of contempt

³⁹ **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.

⁴⁰ **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.

⁴¹ **5:27** Exodus 20:13

⁴² **5:28** That is, a woman not one's own wife.

⁴³ **5:31a** "Releasing" is the opposite of "cleaving" or "joining."

⁴⁴ **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."

⁴⁵ **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

Oaths

³³"Again, you have heard that it was said to the people of long ago, 'Do not break your oath,'⁴⁶ but pay out to the Lord your oaths.⁴⁷ ³⁴But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne; ³⁵nor by the earth, for it is the footstool of his feet, nor by Jerusalem, because it is the city of the Great King. ³⁶Neither swear by your head, since you have not the power to make a single hair white or black. ³⁷But let your word be 'Yes' *for* 'Yes,' 'No' *for* 'No,' and beyond these is from evil.

An Eye For an Eye

³⁸"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'⁴⁸ ³⁹But I tell you not to resist the evil. On the contrary, whoever strikes you on the⁴⁹ right cheek, turn to him the other also. ⁴⁰And the one wanting to sue and take your shirt, surrender to him your jacket as well. ⁴¹And whoever conscripts you for one mile, go with him two miles. ⁴²Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love For Enemies

⁴³"You have heard that it was said, 'Love your neighbor⁵⁰ and hate your enemy.' ⁴⁴But I say to you: Love your enemies, and pray for those persecuting you, 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. ⁴⁶For if you love the ones who love you, what reward do you have? Do not even the revenue agents do the same? ⁴⁷And if you greet your own kind⁵¹ only, what are you doing beyond the ordinary? Do not even the Gentiles do the same? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect.

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 Shammmites, 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

⁴⁶ **5:33a** Or *Do not make an oath not intending to keep it.*

⁴⁷ **5:33b** Numbers 30:2; Leviticus 5:4-6

⁴⁸ **5:38** Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

⁴⁹ **5:39** txt *omit* RP // σου TR HF [NA27] {}.

⁵⁰ **5:43** Leviticus 19:18

⁵¹ **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

¹"Be careful not to do your acts of tzedakah⁵² in front of people, trying to be seen by them, for in that case you have no reward with your Father in heaven.

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. ³But you, when you do your giving to the needy, do not let your left hand know what your right hand is doing, ⁴so that your giving may be in secret. And your Father, who sees in secret, will reward you.

Prayer

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. 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.

⁷But when you pray, do not speak thoughtless repetition⁵³ like the Gentiles do. For they suppose that because of the greater number of their words they will be heard. ⁸Do not be like them therefore. You see, your Father knows what you need before you ever ask him.

⁹"This, then, is how you should pray:

" Our Father in heaven,
 hallowed be your name.
¹⁰Your kingdom come,
 your will be done
 on earth as it is in heaven.
¹¹Give us today our daily bread.
¹²And forgive us our debts,
 as we also have forgiven⁵⁴
 our debtors.
¹³And lead us not into temptation,
 but deliver us from the evil one.⁵⁵"

⁵² **6:1** txt δικαιουσύνην N*,² B D 0250 f¹ 892 1582* 2814 vg it^{a,aur,b,c,d,e,ff1,g1,h,l} NA27 {} // δοσ(ε)iv N¹ syr^c cop^{bo} // ἔλεημοσύνην K L M U W Z Δ Θ Π f¹³ 2 28 33 118 124 157 346 565 579 700 788 1071 1424 1582c 2i it^{f,k} syr^{p,h} mae TR HF RP. "Tzedakah" are acts of philanthropy, charity, righteousness.

⁵³ **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, **בטל**, 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* = μογιλάλος, 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 **בטל** prayer.

⁵⁴ **6:12** txt ἀφῆκαμεν N* B Z f¹ 1582 vgst syr^{p,h} NA27 {} // ἀφίομεν D E L W Δ Θ 157 565 cop? // ἀφίεμεν N¹ K M U Π Φ f¹³ 2 28 346 579 700 788 1071 1424 1582c 2i it^{f,k} syr^{p,h} cop? mae TR HF RP

⁵⁵ **6:13a** Or from *evil*.

[[For yours is the kingdom, and the power, and the glory for ever. Amen.]]⁵⁶

¹⁴For if you forgive people their trespasses, your heavenly Father will also forgive you. ¹⁵But if you are not forgiving to people,⁵⁷ neither will your Father forgive you your trespasses.

Fasting

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

¹⁹"Do not accumulate for yourselves treasures on earth, where moth and corrosion⁵⁸ eat away, and where thieves break through and steal. ²⁰But accumulate for yourselves treasures in heaven, where neither moth nor corrosion eat away, and where thieves do not break through and steal. ²¹For where your treasure is, there your heart will be also.

²²"The eye is the lamp of the body. So if your eye is open and generous,⁵⁹ your whole body will be bright. ²³But if your eye is suspicious and stingy,⁶⁰ your whole body will be dark. If then darkness is the light in you, how great the darkness!

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.⁶¹

⁵⁶ **6:13b** txt *omit* Ⲛ B D Z 0170 f¹ 118 205 1582* Ɑ547 Ɑ2211 it^{a,aur,b,c,ff1,h,l} vg cop^{meg, bo^{pt}} Diatessaron^{sy^r} Origen Cyril-Jerusalem^{dub} Gregory-Nyssa Cyril; Tertullian Cyprian Ambrose Chromatius Jerome^{5/6} Augustine NA27 {A} // *add* ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν 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 ⲙ it^{f,g¹,k,q} syr^{h,pal} cop^{(sa),bo^{pt}} arm eth geo slav Didache TR RP // *lac* ⲡ⁴⁵ A C F H N P Q 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 these words may be just loosely modeled after King David's blessing of Yahweh, on the occasion of the dedication of the beginning of the building of the temple, in I Chronicles 29:11-13.

⁵⁷ **6:15** txt *omit* Ⲛ D f¹ 1 118 205 892* 1582* it^{a,aur,c,ff¹,g¹,h,k,l} vg syr^p cop^{meg,bo^{pt}} 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 ⲙ it^{f,q} vg^{mss} syr^{c,h,pal} cop^{sa,bo^{pt}} arm eth geo slav Basil; Chrom^{com} TR HF RP // *lac* ⲡ⁴⁵ A C F H N P Q Y 69.

⁵⁸ **6:19** βρωσις, "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.

⁵⁹ **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."

⁶⁰ **6:23** Literally, "if your eye is evil." From the Hebrew, רַעְיִן עַיִן - rā'āh 'ayin; see endnote for a full discussion of this concept.

⁶¹ **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.

Do Not Worry

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?

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? ²⁷And who of you *by* worrying is able to add onto his life span one foot?⁶²

²⁸"And about dress, why do you worry? Consider the lilies of the field, how they grow. They neither labor nor weave. ²⁹Yet I tell you, not even Solomon in all his splendor was dressed like one of these. 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? ³¹Therefore do not worry, saying, 'What would we eat?' or 'What would we drink?' or 'What would we wear?' ³²For the Gentiles are pursuing all those things, and your heavenly Father knows that you need all those things. ³³But pursue first *the Father's* kingdom and righteousness, and all those things will be included for you.

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.⁶³

Chapter 7

Correcting Others

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

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

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

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

⁹"Or is there a man among you whose child will ask him for a loaf, who will give him a rock? ¹⁰Or again, *if* he asks for a fish, will give him a snake? 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?

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.

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.

⁶² **6:27** Literally, one cubit. There was an expression in classical Greek, πῆχυνον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."

⁶³ **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."

False Prophets

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

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

¹⁵"Be on your guard against false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. ¹⁶By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles? ¹⁷In the same way, every good tree produces good fruit, but the weed tree produces evil fruit. ¹⁸A good tree cannot bear evil fruit, nor a weed tree bear good fruit. 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.

The Wise and Foolish Builders

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

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

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. 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."

²⁸And it came about that when Jesus had finished saying these things, the crowds were amazed at his teaching, ²⁹for he was teaching them as one who had authority, and not like their Torah scholars.

Chapter 8

A Man With Leprosy

¹And when he came down from the mountainside, large crowds followed him. ²And behold, a leper approached and worshipped him, saying, "Lord, if you are willing, you are able to cleanse me."

³And stretching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately his leprosy⁶⁴ was cleansed. 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

⁵And when he had entered Capernaum, a centurion⁶⁵ came to him entreating him, ⁶and saying, "My servant is laid up in the house a paralytic, being tormented terribly."

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

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. 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."

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

⁶⁴ **8:3** The Greek word was used for various diseases of the skin— not necessarily leprosy.

⁶⁵ **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.

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

¹⁴And coming into Peter's house, Jesus saw *Peter's* mother-in-law bedridden and fever-stricken. ¹⁵And he touched her hand, and the fever left her; and she got up and began to wait on him.

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

"Our infirmities he picked up,
and our diseases he carried."⁶⁶

The Cost of Following Jesus

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

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

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."

²¹And another *man*,⁶⁷ one of the disciples, said to him, "Lord, allow me first to leave and bury my father."

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

Jesus Calms the Storm

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

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

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.

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

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.

²⁹And behold they cried out saying, "What business do you have with us, O⁶⁸ Son of God? Have you come here to torture us before the time?"

³⁰Now some distance from them there was a herd of many pigs feeding. ³¹And the demons begged him saying, "If you drive us out, send us into the herd of pigs."

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.

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

⁶⁶ 8:17 Isaiah 53:4

⁶⁷ 8:21 Another, different kind of man; that is, not another scribe, but another of a different kind.

⁶⁸ 8:29 txt Yĭē Ⲛ B C* L Ꝛ 33 118 346 892 itff¹.k.l vgst syr^s cop^{mae,bo^{pl}} NA27 {} // Ἰσοῦ Ἰῆ C³ K M U W Δ Θ Π Φ 0242vid Ꝛ³ 2 157 565 579 700 788 1071 1424 1582 ⲙ it vgc^l syr^{p,h} cop^{sa,bo^{pt}} TR HF RP // lac Ꝗ⁴⁵ A D F G H N P Q 28 69.

Chapter 9

Jesus Heals a Paralytic

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

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

⁴And knowing their thoughts, Jesus said, "Why do you think evil things in your hearts? ⁵For which is easier: to say 'Your sins are forgiven,' or to say: 'Get up and walk'? 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." ⁷And he stood up and went away to his house. ⁸After seeing this, the crowd feared and praised the God who had given such authority to humans.

The Calling of Matthew

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.

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 agents⁶⁹ and sinners came and were eating with them. ¹¹And seeing this the Pharisees said to his disciples, "Why does your rabbi eat with revenue agents and sinners?"

¹²But he heard, and said, "The healthy have no need of a doctor, but only those who have something bad do. ¹³But go learn what this means: 'I desire mercy and not sacrifice.'⁷⁰ For I have not come to call the righteous, but sinners."

Jesus Questioned About Fasting

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

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.

¹⁶"Now 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. 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

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

²⁰And behold a woman suffering a twelve year flow of blood came up behind *and* touched the tassel⁷¹ of his cloak. ²¹For she was saying to herself, "If I only touch his cloak, I will be healed."

⁶⁹ **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 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 pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

⁷⁰ **9:13** Hosea 6:6

⁷¹ **9:20** See Numbers 15:38, Deut. 22:12

²²And Jesus turning and seeing her said, "Take heart, daughter, your faith has healed you." And the woman was healed from that time on.

²³And Jesus came into the ruler's house, and when he saw the flute players and the crowd in commotion, ²⁴he said, "Go your ways. For the maiden has not died but sleeps." And they laughed at him with scorn.

²⁵And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised *from the dead*. ²⁶And this news went out into all that region.

Jesus Heals the Blind and Mute

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

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."

²⁹Then he touched their eyes, saying, "According to your faith let it be done for you." ³⁰And their eyes were opened. And Jesus warned them sternly, saying, "See that no one knows about this." ³¹But they went out and spread the news about him throughout that whole region.

³²And as they were going out, behold a mute who was demon-possessed was brought to him. ³³And when the demon was expelled, the mute spoke. The crowd was amazed, and said, "Nothing like this has ever been seen in Israel!"

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

The Workers Are Few

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. 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. ³⁷Then he says to his disciples, "The harvest is truly plentiful, but the workers are few. ³⁸Ask the Lord of the harvest, therefore, that he send out workers into his harvest."

Chapter 10

Jesus Sends Out the Twelve

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. 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; ³Philip and Bartholomew; Thomas and Matthew the revenue agent; James son⁷² of Halphaeus and Thaddaeus; ⁴Simon the Cananaean⁷³ and Judas of Keriioth,⁷⁴ the one who also betrayed him.

⁷² **10:3a** Or *brother*

⁷³ **10:3b** This word Cananaean came from the Aramaic word for enthusiast or zealot. Simon had been a member of the party of the Zealots, described by Josephus as the "fourth philosophy" among the Jews (*Jewish War*, II. viii.1; *Antiquities*, XVIII.i.1 and 6; the first three being the Pharisees, Sadducees and the Essenes) was founded by Judas the Galilean, who stirred up a rebellion against the Romans in A.D. 6 (Acts 5:37). The Zealots opposed the payment of tribute by Israel to a pagan emperor on the ground that this was treason against God, Israel's true King. In religious beliefs they agreed with the Pharisees, and in spirit they revived the zeal shown by Mattathias and his sons during the Maccabean uprising. Though the rebels were defeated and Judas was killed, members of his family continued to keep alive the aspirations for liberty and independence. That Jesus had a Zealot in his apostolic band, as well as, in contrast, another who had been a former tax collector for the hated Romans, is an illuminating commentary upon the breadth of his appeal to persons of the most diverse backgrounds. (From *THE NEW TESTAMENT, Its Background, Growth, and Content*, by Bruce M. Metzger; Abingdon Press, 1987; pp. 44-45)

⁷⁴ **10:3c** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words אִישׁ קֶרְיֹוֹת, *ish qeriyōt*, ish Qerioth, which mean *a man from Keriioth*. Keriioth 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.

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. ⁶But go rather to the lost sheep of the house of Israel. ⁷And as you go, preach saying: 'The kingdom of heaven has drawn near.' ⁸Heal the sick, raise the dead,⁷⁵ cleanse the lepers, drive out the demons. Freely you have received; freely give. ⁹Pack neither gold nor silver nor copper in your belts, ¹⁰neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.

¹¹"And whatever town or village you enter, find out who in it is worthy, and stay there until you leave. ¹²But when entering the house, greet it. 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. ¹⁴And whoever does not welcome you or listen to your words, go outside that house or town and shake the dust off your feet. 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.

¹⁶"Behold, I am sending you out like sheep in the midst of wolves. Be shrewd as snakes therefore, yet innocent as doves. ¹⁷And be on your guard against people. For they will hand you over to councils, and they will flog you in their synagogues. ¹⁸And also before governors and kings you will be brought, because of me, to be a testimony to them and to the nations. 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; ²⁰because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.

²¹"And brother will betray brother to death, and a father a child; and children will rise up against parents and put them to death. ²²And you will be hated by all because of my name, but the one who holds out to the end, this one will be rescued unharmed. ²³But when they persecute you in this town, flee to a new one;⁷⁶ for truly I tell you, you will not finish *all* the towns of Israel before the Son of Man has come.

²⁴"A disciple is not above the rabbi, nor a servant above his lord. 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,⁷⁷ how much more the members of his household.

⁷⁵ 10:8 txt νεκρούς ἐγείρετε, λεπρούς καθαρίζετε, δαιμόνια ἐκβάλλετε· \aleph^{*2} B C* (D) N Σ Φ 043f. (εγίρετε) 0281^{vid} f¹ f³ 22 33 157 346 349 399 543 565 700^{mg} 892 ℓ2211 a/ita,b,c,h,k,l,q vg (syr^s) cop^{sa}mss,mae,bo eth geo^A arab; Euseb NA27 {} // λεπρούς καθαρίζετε, δαιμόνια ἐκβάλλετε, νεκρούς ἐγείρετε· P W Δ 566 1573 2145 syr^h // λεπρούς καθαρίζετε, νεκρούς ἐγείρετε, δαιμόνια ἐκβάλλετε· 16 348 372 1093 1579 1582^c TR // δαιμόνια ἐκβάλλετε, λεπρούς καθαρίζετε· 28 // δαιμόνια ἐκβάλλετε· 1424* // νεκρούς ἐγείρετε *before* ἀσθενοῦντας vg^{ms} // λεπρούς καθαρίζετε, δαιμόνια ἐκβάλλ(ε)τε·(omit νεκρούς ἐγείρετε) \aleph^1 C³ F K L M U X Y Γ Θ Π 2 118 124 579 700* 788 1071 1424^c \aleph (abt. 150 minuscules tot.) it^f syr^(p).pal cop^{sa} arm eth²mss geo^{1,B} HF RP // lac \aleph^{45} A H Q 69 syr^c.

⁷⁶ 10:23 txt ἐτέραν \aleph 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 ℓ813 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 Φ 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* ἐτέραν *or* ἄλλην itaur,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} (ith,k) Tatian? // ἄλλην, κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην 565 2145^c // ἄλλην, κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἐτέραν (L ἐκδιώξουσιν) Θ 163 247 (Origen^{1/7}) 934 1193 1229 1314 1353* 1678 2118 2660 2701^s 2786 // ἐτέραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην f¹ f¹³ 22 23 134 188 205 346 375 788 (828) 1166 1595 Or // *either* ἐτέραν...ἄλλην *or* vice versa, *or* ἄλλην...ἄλλην ita,b,ff^g.g^{1,q} (vg^{mss}) syr^s Diatessaron Petilianus // lac \aleph^{45} A H P Q 69 syr^c. Regarding the construction τὴν ἐτέραν 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.

⁷⁷ 10:25 txt Βεελζεβούλ 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 \aleph it syr^h cop^{sa,bo} Cyprian TR HF RP NA27 {} // Βεελζεβούλ D L | Βεεζεβούλ \aleph B pc | Beelzebub it^c.(ff¹) vg syr^{s,p} KJV | lac \aleph^{45} A H P Q 69. The spelling Βεελζεβούβ 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.

²⁶"So do not fear them. For there is nothing veiled that will not be unveiled, or hidden that will not be made known. 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. 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. ²⁹Are not two sparrows sold for a penny?⁷⁸ Yet not one of them will fall to the ground apart from your Father. ³⁰And as for you, even the hairs of your heads are all numbered. ³¹So fear not; you matter more than many sparrows.

³²"Everyone therefore who shall acknowledge me before people, I also shall acknowledge them before my Father in heaven. ³³And whoever disowns me before people, I also shall disown that person before my Father in heaven.

³⁴"Do not suppose that I have come to bring peace upon the earth. I did not come to bring peace, but a sword. 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—
³⁶ a man's enemies will be
members of his own household.⁷⁹

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; ³⁸and the one who does not take up his cross and follow behind me is not worthy of me. ³⁹The person who finds his life will lose it, and the one who loses his life for my sake will find it.

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

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.

²And when John was hearing in prison about the works of Christ, he, sending *word* through his disciples, ³said to him, "Are you the one who was to come, or should we expect another?"

⁴And in answer, Jesus said to them, "Go and report back to John what things you are hearing and seeing: 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. ⁶And *tell him*, 'Blessed be whoever is not offended on account of me.'"⁸⁰

⁷⁸ **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!

⁷⁹ **10:36** Micah 7:6

⁸⁰ **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

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? ⁸On the contrary, what did you go out to see? Someone dressed in delicate finery? Behold, those wearing delicate finery are in kings' houses. ⁹On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet. 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.'⁸¹

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. ¹²And from the days of John the Baptizer until now, the kingdom of heaven has been aggressively advancing, and the aggressive are seizing it.⁸² ¹³For all the Prophets and the Law prophesied until John. ¹⁴And if you are willing to receive *it*, he is the Elijah who was to come. ¹⁵Let the one who has ears, hear."

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

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

⁸¹ **11:10** This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

⁸² **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 there did not exist a less pejorative use for the word, 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

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

¹⁸For John the Baptizer came neither eating nor drinking, and they say, 'He has a demon.' 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." ⁸³

Woe on Unrepentant Cities

²⁰Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented: 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. ²²Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. 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. ²⁴Regardless, I tell you, it will be more bearable for Sodom on the day of judgment than for you."

Rest for the Weary

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

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.

²⁸"Come to me, all you who are weary and burdened, and I will give you rest. 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. ³⁰For my yoke is easy and my burden is light."

Chapter 12

Lord of the Sabbath

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.⁸⁴ ²And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible⁸⁵ to do!"

⁸³ **11:19** txt ἀπό τῶν ἔργων αὐτῆς & B* W syr^{p,h} cops^{sa}mss,bo slav^{mss} Hier^{mss} (Apollinaris); mss^{acc.} to Jerome NA27 {B} // ἀπό πάντων τῶν ἔργων 124 346 788 (it^k *ab omnibus filis suis*) pc // ἀπό τῶν τέκνων αὐτῆς B² C D E F G K L N Δ Θ Π Φ Ξ 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* ita,aur,c,d,f,ff¹,g¹,h,l,q vg syr^{c,s,hmg} cops^{sa}mss,mae¹ arm (eth) geo slav^{mss} goth Origen Epiphanius Chrysostom; Hilary Ambrose Jerome Augustine TR HF RP // ἀπό πάντων (τῶν) τέκνων αὐτῶν 165 1536 2290 // ἀπό πάντων τῶν τέκνων αὐτῆς 13 346 543 826 828 983 (it^k *ab omnibus filis suis*) // ἀπό τῶν τέκνων αὐτῆς πάντων 2680 l950 pc // ἀπό ἔργων κατὰ σοφίαν ἐπιτελουμένων δικαιοῦται μᾶλλον ἢ ἀπό λόγων σοφία 1507 (acc. to Willker) // *Iacuna* φ⁴⁵ A H P Q 69 cop^{mae}2. 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.)

⁸⁴ **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."

⁸⁵ **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

³And he said to them, "Have you not read what David did, when he and those with him were hungry?
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? 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? ⁶And I tell you, something greater than the temple is here.⁸⁶ ⁷But if you had known what this means: 'I desire mercy, not sacrifice,'⁸⁷ you would not have condemned the innocent. ⁸For the Son of Man is lord of the Sabbath."

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

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

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

Crowds Follow Jesus

¹⁵But being aware of this, Jesus departed from there, and many crowds followed him, and he healed them all, ¹⁶and ordered them not to make him manifest, ¹⁷so that the thing spoken through the prophet Isaiah might be fulfilled, which says:

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.

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

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

²¹And in his name the Gentiles will
 put their hope."⁸⁸

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.

⁸⁶ **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.

⁸⁷ **12:7** Hosea 6:6

⁸⁸ **12:21** Isaiah 42:1-4

Jesus and Baalzibbul

²²Then a demon-possessed man who was blind and mute was brought to him, and he healed him so that the mute man spoke and saw. ²³And all the multitudes were astonished and said, "Could this be the Son of David?"

²⁴But when the Pharisees heard *this*, they said, "Only by Ba'al-zibbul,⁸⁹ the ruler of the demons, is this fellow driving out the demons."

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

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

²⁹"Or 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.

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

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

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.⁹⁰

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. ³⁵The good person brings forth good things out of his treasure of good, and the evil person brings forth evil out of his treasure of evil. 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. ³⁷For out of your words you will be justified, and out of your words you will be condemned."

The Sign of Jonah

³⁸Then some of the Torah scholars and Pharisees responded to him saying, "Teacher, we want to see a miraculous sign from you."

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. 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.

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. 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.

⁸⁹ **12:24** txt βεελεβεουβ ϣ²¹ C D (L) W Θ Φ 0281 f¹ f¹³ 33 **ⲛ** it syr^h (copsa,bo) HF RP NA27 {} // Βεελεβεουβ & B // *Beelzebub* (there are only non-Greek witnesses to this TR reading) it^c.(ff¹) vg syr^{s,c,p} TR. The spelling Βεελεβεουβ would represent the Hebrew בַּעַל זְבוּב - *ba'al zəbūb* as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboūl - 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. 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.

⁹⁰ **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, etc. But if a tree's fruit is good, it is a good tree.

⁴³"Now when an unclean spirit comes out from a human being, it goes through waterless places, seeking rest, and does not find it. 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. 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

⁴⁶While he was still speaking to the crowd, behold, his mother and brothers had been standing outside, wanting to talk to him. ⁴⁷And someone said to him, "Behold, your mother and your brothers have been standing outside, wanting to talk to you."

⁴⁸And he replied to the one who informed him, and said, "Who is my mother, and who are my brothers?" ⁴⁹And extending his hand toward his disciples, he said, "Behold, my mother and my brothers. 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

¹That same day Jesus went out of the house and sat down by the lake. ²And such large crowds gathered around him, he got into a boat to sit in it, and all the people stood on the shore.

³And he spoke many things to them in parables, and said: "Behold, the sower went out to sow. ⁴And as he sowed, some *seed* fell beside the way,⁹¹ and the birds came and ate them up. 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. ⁶And when the sun came up, it was scorched, and because it had no root, it dried up. ⁷And others fell on the thorns, and the thorns grew up and choked them. ⁸And others fell on the good soil, and yielded fruit, one a hundredfold, the other sixty, and another thirty. ⁹Let the one who has ears, hear."

The Parable of the Sower Explained

¹⁰And the disciples came to him and said to him, "Why do you speak to them in parables?"

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. 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. ¹³For this reason I speak to them in parables, that

'Though looking they do not see,
and though listening
they neither hear nor understand.'

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.
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

⁹¹ **13:4** Or possibly, "beside the row." The way or road for seed is the row.

and hear with the ears
and understand with the heart,
and turn,
and I would heal them.⁹²

¹⁶"But blessed are your eyes because they see, and your ears, because they hear. 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.

¹⁸ "Hear then the parable of the sower: 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. ²⁰And what was sown on the rocky spots, this is someone who hears the word and immediately with joy receives it. 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. ²²And what was sown in the thorns, this is someone who hears the word, and the worry of the world, and the seductiveness of wealth⁹³ choke the word, and it becomes unfruitful. 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

²⁴He put before them another parable, as follows: "The kingdom of heaven is likened to a man sowing good seed in his field. ²⁵But while the people were sleeping, his enemy came and sowed zizania⁹⁴ in between the wheat, and went away. ²⁶And when the wheat grass had sprung up and formed seed,⁹⁵ at that same time the zizania became apparent.

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?'

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?'

²⁹"But he says, 'No, in case while collecting the zizania you uproot the wheat along with them. 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.' "

⁹² **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.

⁹³ **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.

⁹⁴ **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.

⁹⁵ **13:26** Greek: *fruit*

The Parables of the Mustard Seed and the Yeast

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, 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."

³³He told them another parable: "The kingdom of heaven is like yeast, which a woman took and buried into three measures⁹⁶ of dough, until the whole *batch* was leavened."

³⁴Jesus spoke all these things to the crowds in parables; indeed he said nothing to them without a parable, 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."⁹⁷

The Parable of the Look-alike Weeds Explained

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."

³⁷And he answered and said, "The one sowing the good seed is the Son of Man, 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, ³⁹and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels.

⁴⁰And as the zizania are collected and consumed by fire, so it will be at the end of the age. 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; ⁴²and they will throw them into the furnace of fire. There will be weeping there, and gnashing of teeth. 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

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.

⁴⁵Again, the kingdom of heaven is like a merchant who was looking for fine pearls. 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

⁴⁷Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish, 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. 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, ⁵⁰and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth."

⁵¹"Have you understood all these things?"

They are saying to him, "Yes."

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

⁵³And it came about that when Jesus had finished these parables, he moved on from there. 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? ⁵⁵Isn't this the son of the carpenter? Isn't his mother

⁹⁶ 13:33 Greek: three *sata*, about 5 gallons, or 22 liters.

⁹⁷ 13:35 Psalm 78:2

named Mary, and his brothers Jacob and Joseph and Simon and Judah? ⁵⁶And aren't all his sisters here with us? Where then did this man get all these things?" 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."

⁵⁸And he did not do many miracles there, because of their unbelief.

Chapter 14

John the Baptizer Beheaded

¹At that time, Herod the tetrarch heard the report about Jesus, 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!"

³Now Herod had arrested John, and bound him, and put him away in prison, because of Herodias, his brother Philip's wife. ⁴For John had been saying to him, "It is not lawful for you to have her." ⁵And though wanting to kill him, he feared the crowd, because they regarded him as a prophet.

⁶And when Herod's birthday celebration took place, the daughter of Herodias⁹⁸ danced among them, and she pleased Herod; ⁷for which reason he promised with an oath to give her whatever she might ask for.

⁸So after being instructed by her mother, she says, "Give me here on a platter the head of John the Baptizer."

⁹Though greatly distressed, the king because of his words of oath⁹⁹ and those reclining with him, commanded that it be given, ¹⁰and sent orders and beheaded John in the prison. ¹¹And his head was brought on a platter and given to the girl, and she carried it to her mother. ¹²And his disciples came and took the corpse and buried him. Then they went and told Jesus.

Jesus Feeds the Five Thousand

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.

¹⁴And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.

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."

¹⁶But Jesus said to them, "They do not need to go away. You give them *something* to eat."

¹⁷But they are saying to him, "We have nothing here except five loaves and two fish."

¹⁸And he said, "Bring them here to me." 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.

⁹⁸ **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.)

⁹⁹ **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.

²⁰And all ate and were satisfied. And they picked up the extra of the fragments, twelve large baskets¹⁰⁰ full.
²¹Now the ones eating were about five thousand men, without¹⁰¹ women and children.

Jesus Walks on the Water

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. 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.

²⁴The boat was now many furlongs away from the land, being battered by the waves, because the wind was contrary. ²⁵And in the fourth watch¹⁰² of the night he went out toward them, walking on the lake. ²⁶And when the disciples saw him walking on the lake, they were terrified, saying, "It's a ghost!" And they cried out in fear.

²⁷Jesus immediately spoke to them and said: "Take heart, it is I. Don't be afraid."

²⁸And Peter answered him and said, "Lord, if it's you, order me to come to you on the water."

²⁹And he said, "Come."

And Peter got down out of the boat and walked on the water, and went toward Jesus. ³⁰But when he saw the violent wind, he became afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

³¹And immediately Jesus reached out his hand and grabbed him, and says to him, "O you of little faith, why did you doubt?"

³²And when they climbed into the boat, the wind died down. ³³And those in the boat worshipped him, saying, "You truly are the Son of God."

³⁴And once they had crossed over, they came ashore at Gennesaret. 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. 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

¹Then some Pharisees and Torah scholars from Jerusalem come to Jesus, saying, ²"Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat."

³And in response he said to them, "And you, why do you break the command of God for the sake of your tradition? ⁴For God said, 'Honor father and mother' and 'The one who curses father or mother must be put to death.' ⁵But you say, whoever says to father or mother: 'Whatever you might be owed from me is a gift *vowed to God,*' 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.

⁷"You hypocrites! Isaiah has prophesied rightly about you, in saying,

⁸" This people honor me with the lips,
 but their heart is far away from me.

⁹They worship me in vain,
 teaching as Torah

¹⁰⁰ **14:20** κόφινος (kóphinos) 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 kóphinos, 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.

¹⁰¹ **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.

¹⁰² **14:25** Between 3 a.m. and 6 a.m.

the decrees of human beings.¹⁰³

¹⁰And calling the crowd forward, he said to them, "Listen, and understand: 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."

¹²Then the disciples are coming to him and saying to him, "Do you know that the Pharisees were offended when they heard this statement?"

¹³And he in answer said, "Every plant that my heavenly Father has not planted will be uprooted. ¹⁴Leave them; they are blind leaders of the blind. And if a blind person leads a blind person, both will fall into a pit."

¹⁵And in response Peter said to him, "Explain the parable to us."

¹⁶And he said, "Are you also this unintelligent? ¹⁷Do you not understand that everything entering the mouth goes into the stomach, and then is ejected into the sewer? ¹⁸But the things coming forth out of the mouth come from the heart, and those things make the human being unclean. ¹⁹For out of the heart, come forth evil reasoning, murder, adultery, fornication, theft, false testimony, slander. 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

²¹And leaving there, Jesus departed to the areas of Tyre and Sidon. 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."

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."

²⁴And in response *to her* he said, "I was sent only to the lost sheep of the house of Israel."

²⁵But she comes and bows down to him saying, "Lord, help me."

²⁶And he in answer said, "It is not right to take the children's bread and toss it to the dogs."

²⁷And she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."¹⁰⁴

¹⁰³ **15:9** Isaiah 29:13

¹⁰⁴ **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* - *gàr*. 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 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.

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

²⁹And when he departed from there, Jesus came near the Sea of Galilee; and having gone up into the mountain, he was sitting there. ³⁰And many large crowds came to him, having with them the lame, the cheiroplegic,¹⁰⁵ the blind, the mute, and many others, and they laid them down at his feet, and he healed them, 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.

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."

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?"

³⁴And Jesus says to them, "How many loaves do you have?"

And they said, "Seven, and a few fish."

³⁵And having ordered the crowd to recline on the ground, 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. ³⁷And all ate and were satisfied, and they picked up the fragments that were left over, seven full baskets. ³⁸Now the ones eating were four thousand men, apart from women and children. 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

¹And the Pharisees and Sadducees approach him, and testing *him*, they asked him to show them a sign from heaven.

²But he in answer said to them, [When evening comes, you say, 'Fair weather, the sky is red.' 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?]¹⁰⁶ ⁴"A wicked and adulterous generation demands a sign, but no sign will be given it except the sign of Jonah." And he left them *and* went away.

¹⁰⁵ **15:30** "Stricken hand," that is, those impaired of upper limb. The Greek word is κυλλῶς - 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.

¹⁰⁶ **16:2-3** txt *include without* Ὑποκριταί, 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,ff²,g¹,l,q vg syr^{p,h} cop^{boPl} eth geo slav Euseb Chrysost; Jevencus Hilary Jer Aug TR HF RP // *insert w. variation after v. nine* 579 // *omit* ⋈ B X Y Γ 047acc. to Gregory f¹³ 2* 157 788 1216 syr^{s,c} cop^{sa,mae,boPl} arm; Or Hier^{mss} mssacc. to Jer // *lacuna* ϖ⁴⁵ A F P Q 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 - purrāzō, 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.

⁵And when the disciples were going to the other side, they forgot to take bread loaves. ⁶And Jesus said to them, "Watch out. Be on your guard against the yeast of the Pharisees and Sadducees."

⁷And they were deliberating among themselves, saying, "We didn't bring bread loaves."

⁸And Jesus knowing, said, "You of little faith, why are you reasoning among yourselves, 'We have no bread loaves'? ⁹Do you still not understand nor remember the five loaves for the five thousand, and how many basketfuls you picked up? ¹⁰Nor the seven loaves for the four thousand, and how many basketfuls you picked up? 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." ¹²Then they understood, that he had not meant they should be on their guard against yeast,¹⁰⁷ but against the teaching of the Pharisees and Sadducees.

Peter's Confession of Messiah

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?"

¹⁴And they said, "Some, John the Baptizer; others, Elijah; and still others, Jeremiah or one of The Prophets."

¹⁵He says to them, "And you, who do you say I am?"

¹⁶And Simon Peter answered, and said to him, "You are the Christ, the son of the living God."

¹⁷And Jesus in response said to him, "Blessed are you, Simon son of Jonah, because it was not flesh and blood that revealed this to you, but my Father, who is in heaven. ¹⁸And I also say to you, that you are Peter, and upon this rock I will build my church, and the gates of Hades will not prevail against it. 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."¹⁰⁸ ²⁰Then he admonished the disciples, that they not tell anyone that he was the Christ.

Jesus Predicts His Death

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. ²²And after pulling Jesus aside, Peter began correcting him, saying, "God forbid, Lord! This will never happen to you."

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."

²⁴Then, Jesus said to his disciples, "If someone wants to follow me, he must deny himself, and take up his cross and follow me. ²⁵For whoever tries to keep his life will lose it. But whoever loses his life for my sake, will find it. 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? 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. 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."

¹⁰⁷ **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.

¹⁰⁸ **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

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. ²And he was transfigured in front of them, and his face shone like the sun, and his garments became bright as the daylight. ³And behold, Moses and Elijah appeared to them, conversing with Him.

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."

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." ⁶And when they heard this, the disciples fell on their faces, and were extremely frightened.

⁷And Jesus approached them, and after touching them reassuringly, he said, "Stand up, and do not be afraid." ⁸And when they opened their eyes, they saw no one, except Jesus himself alone.

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."

¹⁰And the disciples queried him, as follows, "So why do the Torah scholars say that Elijah has to come first?"

¹¹In answer, he said, "Elijah does indeed come first, and will restore all things. ¹²But I am telling you, that Elijah has already come, and they did not recognize him, but did with him whatever they wished." ¹³Then the disciples understood that he had spoken to them about John the Baptizer.

The Healing of a Boy Who Had an Evil Spirit

¹⁴And when they had returned to the crowd, a man came up to him, falling to his knees, 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. ¹⁶And I brought him to your disciples, and they were not able to heal him."

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." ¹⁸And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.

¹⁹At that time, the disciples came to him in private, and said, "Why were we not able to drive it out?"

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." ²¹[[But this kind does not come out except with prayer and fasting.]]¹⁰⁹

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, ²³and they will kill him, and during the third day he will rise again." And they were very sad.

¹⁰⁹ 17:21 txt omit N* B Θ 0281 33 579 788 892* 1604 2680 ℓ253 ite,ff¹ syrs,c,pal copsa,bop^t,mae² ethms geo NA27 {A} // Τοῦτο δὲ τὸ γένος οὐκ ἐκβάλλεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ N² // Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ C D F G H K L M O S U W X Y Δ Π Σ 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 (syrp,h) cop^(meg),bop^t arm eth slav Origen Asterius Basil Chrys Hilary Ambrose Jerome Aug TR RP // Τοῦτο δὲ τὸ γένος οὐκ ἐξέρχεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ 118 205 209 1505 ℓ1074 // lac. P⁴⁵ A N P Q 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.

The Two Drachma Tax

²⁴And when they arrived in Capernaum, the collectors of the two drachmas¹¹⁰ 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,¹¹¹ or from others?"

²⁶And when he answered, "From others," Jesus said to him, "Alright then, the sons are free.¹¹² ²⁷But, so that we not scandalize them,¹¹³ 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.¹¹⁴ Take that, and give it to them, as mine and yours."¹¹⁵

¹¹⁰ **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 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?"

¹¹¹ **17:25** The meaning of υιοί, "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 ἀλλότριος, 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.

¹¹² **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.

¹¹³ **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.

¹¹⁴ **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).

¹¹⁵ **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?

¹In that same hour, the disciples approached Jesus, saying, "So who is the greatest in the kingdom of heaven?"

²And calling a child over, he stood him in the midst of them, 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. ⁴Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven. ⁵And whoever receives one little child such as this on the basis of my name, is receiving me.

More About Little Ones

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. 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.

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.

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.

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.

[[¹¹For the Son of Man came to seek and to save what was lost.]] ¹¹⁶

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? ¹³And if he happens to find it, truly I tell you, he rejoices over it more than the ninety-nine that were not lost.

¹⁴That is how undesirable it is, in the eyes of your Father in heaven, that *even* one of these little ones be lost.¹¹⁷

A Brother Who Sins

¹⁵Now if your brother sins [against you],¹¹⁸ go show him his fault, just between you and him. If he listens to you, you have won back your brother. ¹⁶But if he does not listen, take with you one or two others, so that

¹¹⁶ **18:11** txt *omit* ⋈ 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 cop^{sa,mae,bopt} geo^{2A} Origen Eusebius; Jevencus Jerome NA27 {B} // ἤλθεν 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} 1^c 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 (⋈ 1,360 minuscules) *Lect*^{t,AD} it(a), aur, (b), c, d, (f), ff², g¹, (l,n), q, r¹ vg syr^{c,p,h} cop^{bopt} arm geo Chrysostom; Hilary Chromatius TR HF RP // ἤλθεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητήσαι καὶ σῶσαι τὸ ἀπολωλός. G (L^{c^{mg}} has ζητήσε for ζητήσαι καὶ) 157 346 579 892^c 1009 1010 1195 1216 1243 1342 1505 (250 minuscules) *Lect*^t 1950 (ite) syr^h cop^{bopt} eth slav // ἤλθεν καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητήσαι καὶ σῶσαι τὸ ἀπολωλός 110 112 169 170 180 185^{pt} 1211 1299 1303 1374 11642 // *lacuna* ϖ⁴⁵ A C P Q 69. The UBS Editorial Committee says that there can be little doubt that the words ἤλθεν γὰρ ὁ υἱὸς τοῦ θεοῦ (ζητήσαι) καὶ σῶσαι τὸ ἀπολωλός are spurious here, being omitted by 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.

¹¹⁷ **18:14** Or, "...that even one of these little ones be ruined."

¹¹⁸ **18:15** txt [D] ἀμαρτήση 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*^{t,AD} ita, aur, b, c, d, e, f, ff^{1,2}, l, g¹, h, l, n, q, (r¹) vg syr^{c,s,p,h,pal} cop^{meg,bopt} arm eth geo slav^{mss} Basil^{ms} Chrysostom^{mss}; Hilary Lucifer Pacian Chrosmatius Jerome

'upon the mouths of two or three witnesses every matter be established.' 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.

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.¹¹⁹ 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. 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

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?"

²²Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times."¹²⁰

²³"Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants. ²⁴So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talants. 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.

²⁶"The servant therefore fell down, and was entreating him, saying, 'Be patient with me, and I will pay you back everything.' ²⁷And moved with compassion, the master of that servant released him, and forgave his debt.

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.'

²⁹"The fellow servant therefore fell down, and was begging him, saying, 'Be patient with me, and I will pay you back.' ³⁰But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

³¹"When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened. ³²Then summoning him, his master is saying to him, 'You wicked servant! All that debt of yours I forgave you, because you begged me. ³³Aren't you then also obligated to forgive your fellow servant, as I have forgiven you?'

³⁴"And in anger, his master handed him over to the jailers, until such time he could pay back everything he owed. ³⁵This is how my Father in heaven will act toward you also, unless you each forgive your brother from your heart."

Augustine^{6/7} TR HF RP [NA27] {C} // ἀμαρτήσῃ εἰς σὲ 118 1071 1195 1344 1546 1646 // ἀμάρτη εἰς σὲ W 33 180 1009 1242^c 1342 (1424) 1505 1582^c 2148 Lect^t Basil^{5/9} Didymus Chryostom Thodoret // ἀμαρτήσῃ X B 0281 1 22 579 1582* *pc* *cop*^{sa} *cop*^{bo}^{mss} *slav*^{mss} Cyril; Augustine^{1/7} WH // ἀμάρτη (Lk 17:3) Origen^{lem} Basil^{4/9} // *lacuna* ϖ⁴⁵ A C P Q Γ. The reading without "against you" is the earliest, but this could have been changed very early on, according to the UBS textual 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."

¹¹⁹ **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.

¹²⁰ **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).

Chapter 19

Jesus Tested on Divorce

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. ²And large crowds followed him, and he healed them there. ³And some Pharisees came to him, testing him, and saying, "Is it permitted for someone to release¹²¹ his wife for any cause at all?"

⁴But in answer he said, "Have you never read, that from the beginning the creator made them male and female, ⁵and said, 'For this reason a man shall leave father and mother, and be joined to his wife, and the two shall become one flesh'? ⁶As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate."

⁷They are saying to him, "Why then did Moses command to give a release of interest form¹²² in order to release?"¹²³

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. ⁹But I tell you that whoever releases his wife, except upon grounds of fornication, and marries another, commits adultery."¹²⁴

¹⁰The disciples are saying to him, "If this is the situation of a man with a wife, it is not advisable to marry!"

¹¹And he said to them, "Not everyone can receive this word, but only those to whom it has been given. 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 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

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. ¹⁴But Jesus said, "Let the little children come to me, and do not hinder

¹²¹ **19:3** "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.

¹²² **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."

¹²³ **19:7b** This is the reading of Ɱ D L Z Θ 1 579 700 it^a,aur,d,e,f¹,g¹,h,l vg syr^{pal} arm eth^{ms} geo Origen; Jerome Augustine. Other witnesses add either αὐτήν - autēn (her), and just a few add τὴν γυναῖκα - tēn gunaika (his wife).

¹²⁴ **19:9** {D} txt μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται Ɱ C³ L it^l vg^{mss} syr^s NA27 {B} // μὴ ἐπὶ πορνείᾳ καὶ γαμῆσει ἄλλην μοιχᾶται S // παρεκτός λόγου πορνείας καὶ γαμῆσῃ ἄλλην μοιχᾶται D it^{a,b,d,e,g¹,h,r¹} vg^{ms} cor^{sa} // μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῆσας μοιχᾶται E F G H K U Z vg^{mss} TR RP // παρεκτός λόγου πορνείας ποιεῖ αὐτήν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῆσας μοιχᾶται B // παρεκτός λόγου πορνείας ποιεῖ αὐτήν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται 0233 // μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην ποιεῖ αὐτήν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται C* // μὴ ἐπὶ πορνείᾳ ποιεῖ αὐτήν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται N // μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται Y Σ 078 // μὴ ἐπὶ πορνείᾳ καὶ γαμῆσει ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῆσας μοιχᾶται M // μὴ ἐπὶ πορνείᾳ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται W // μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται Δ Π 078 // μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται Θ // _____ μοιχευθῆναι ὡσαύτως καὶ ὁ γαμῶν ἀπολελυμένην μοιχᾶται ϖ²⁵ // lac A P Q. The UBS textual commentary says, "After μοιχᾶται several witnesses add καὶ ὁ ἀπολελυμένην γαμῶν (or γαμῆσας) 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 Ɱ D L 1241 *al*, the fact that B C* 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."

them. For of such is the kingdom of heaven." ¹⁵And when he had laid hands on them, he moved on from there.

The Rich Young Ruler

¹⁶And behold, someone came up to him and said, "Good Teacher,¹²⁵ what good must I do so that I will inherit eternal life?"

¹⁷And he said to him, "Why are you calling me good? No one is good except One, God.¹²⁶ But if you want to enter eternal life, keep the commandments."

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, ¹⁹honor your father and your mother,¹²⁷ and, love your neighbor as yourself."¹²⁸

²⁰The young man says to him, "All these I have kept. What am I still missing?"

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."

²²But when the young man heard this statement, he went away regretting, for he was owner of much property. ²³And Jesus said to his disciples, "Truly I say to you, the rich will get into the kingdom of heaven with great difficulty. ²⁴And again, I say to you, it is easier for a camel¹²⁹ to pass through the eye of a needle, than for a rich person to enter into the kingdom of God."

¹²⁵ **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,h¹,l,q,r¹} vg syrc,s,p,h,pal copsa,mae,bo^{pt} arm eth^{ms,TH} geo² slav Marcus^{acc.} to Irenaeus Justin Origen^{pt} Basil Cyril-Jerusalem Chrysostom^{lem-}; Juvencus Jerome TR HF RP // Διδάσκαλε & B D L 1 22 892* 1010 1365 1582* 15 ita,d,e,ff¹ cop^{bo^{pt}} geo¹ eth^{pp} Origen^{pt} Hilary NA27 {A} // *lacuna* ϕ⁴⁵ A N P Q Π.

¹²⁶ **19:17** txt Τί με λέγεις ἀγαθόν; Οὐδεις 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} copsa,bo^{ms}; eth^{ms,TH} slav (Ju) Basil Chrysostom TR HF RP | Τί με λέγεις ἀγαθόν; Οὐδεις ἀγαθοῦ, εἰ μὴ εἷς, ὁ θεός. 579 | Τί με ἀγαθόν Οὐδεις ἀγαθός εἰ μὴ εἷς ὁ θεός Δ | Τί με λέγεις ἀγαθόν; εἷς ἔστιν ὁ ἀγαθός Mar^{tr} | Τί με λέγεις ἀγαθόν; εἷς ἔστιν 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 ἔστιν ὁ ἀγαθός. & 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 ἔστιν ὁ ἀγαθός. B* | Τί με ἐρωτᾷς περὶ ἀγαθοῦ; εἷς ἔστιν ἀγαθός. D | Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεις ἀγαθός, εἰ μὴ εἷς, ὁ θεός. it^{g¹,h} Eusebius Augustine | Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; ὄδεις ἔστιν ὁ ἀγαθός. 892* | Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεις ἔστιν ὁ ἀγαθός, εἰ μὴ εἷς, ὁ θεός. 892^c | Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἔστιν ἀγαθός. f¹ 22 700 1192* 1424^{ms} *pc* | Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἔστιν ὁ ἀγαθός, ὁ θεός. it^{aur,b,c,(ff¹),ff²,l,r¹} vg (syrc,h^{mg},pal^{ms}) cop^{meg,bo} geo^{2,(A)} Novatian Jerome | Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἔστιν ὁ ἀγαθός, ὁ πατήρ. it^c | *lacuna* ϕ⁴⁵ A N P Q 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 ἔστιν 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.

¹²⁷ **19:19a** Exodus 20:12-16; Deuteronomy 5:16-20

¹²⁸ **19:19b** Leviticus 19:18

¹²⁹ **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

²⁵And when they heard *this*, the disciples were greatly astonished, saying, "Who then can be saved?"

²⁶And Jesus looked at them, and said to them, "With human beings, this is impossible; but with God, all things are possible."

²⁷Then Peter answered and said to him, "Look how we have left everything, and followed you. What then will there be for us?"

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. 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. ³⁰But many who are first will be last, and many who are last will be first."

Chapter 20

The Parable of the Workers in the Vineyard

¹Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard. ²And he came to an agreement with the workers, of a denarius a day, *and* sent them into his vineyard. ³And when he went away, about the third hour,¹³⁰ he saw others, standing in the market place idle. ⁴To them also he said, "You also go out into my vineyard, and whatever is right, I will give you." ⁵So they left. And again, he went away about the sixth hour and also the ninth hour, *and* did the same thing. 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?"

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."

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." ⁹And those who had arrived at about the eleventh hour, each received a denarius. ¹⁰And the ones who had arrived first expected to receive more, yet they received a denarius each themselves. ¹¹So they got together and were complaining to the landowner, 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."

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? 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. ¹⁵Is it not permissible for me to do what I want with things that are mine? Or is your eye evil¹³¹ because I am generous?'

¹⁶Thus, the last will be first, and the first will be last.¹³²"

"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.

¹³⁰ **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.

¹³¹ **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.

¹³² **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 (ⲛ Ⲕ Ⲑ Ⲛ 085 892* 1243* 1342 (1424) cop^{sa}, bo^{pt} 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.

Jesus Again Predicts His Death

¹⁷And as he was going up to Jerusalem, Jesus took the Twelve aside in private, and said to them on the way, 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. 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

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. 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."

²²But in answer Jesus said, "You do not know what you are asking.¹³³ Are you able to drink the cup which I am about to drink?"

They say to him, "We are able."

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."

²⁴And when the *other* ten heard, they were upset about the two brothers. 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. ²⁶It shall not be so among you. Instead, whoever wants to be great among you shall be your servant, ²⁷and whoever wants to be first among you must be your slave. 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

²⁹And as they were leaving Jericho, very large crowds were following them. 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!"

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!"

³²And Jesus stopped, and called out to them and said, "What do you want me to do for you?"

³³They are saying to him, "Lord, that our eyes be opened." ³⁴And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they followed him.

Chapter 21

The Triumphal Entry

¹And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples, 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. ³And if anyone says anything to you, say, "The Lord needs them, and will send them right back.""

⁴Now this happened so that what was spoken through the prophet would be fulfilled, which says,

⁵"Say to the Daughter of Zion:

'Behold, your king is coming to you meek,
and riding on a donkey,
and¹³⁴ on a colt, the foal of a donkey.'¹³⁵"

¹³³ **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.

¹³⁴ **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,

⁶And those disciples went, and did just as they were instructed by Jesus. ⁷They brought the donkey and the colt, and placed their cloaks on them, and he sat on them. 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. ⁹And the crowd proceeding ahead of him, and those following after, were shouting out as follows:

"Hosha na¹³⁶ to the Son of David!"

"Blessed is he who comes in the
name of the Lord!"¹³⁷

"Hosha na in the highest!"

¹⁰And when he came into Jerusalem, the whole city was stirred, saying, "Who is this?"

¹¹And the crowds would say, "This is the prophet Jesus, from Nazareth, Galilee."

Jesus Clears the Temple

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 moneychangers¹³⁸ he overturned, and the seats of the ones selling doves. ¹³And he says to them, "It is written:

'My house shall be called
a house of prayer';¹³⁹
but you are making it
'a den of thieves.'¹⁴⁰"

¹⁴And the blind and the lame came to him in the temple, and he healed them. 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, 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'¹⁴¹?"

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.

¹³⁵ **21:5b** Zechariah 9:9

¹³⁶ **21:9a** Ὡσαννά = Aramaic ܠܗܫܐܢܢܐ - hōša' nā', similar to the Hebrew ְהוֹשִׁיעָהּ - hōšī'āh nā', an expression reminiscent of the ְהוֹשִׁיעָהּ 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 Ὡ Κύριε, σῶσον δὴ - Ὡ 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.

¹³⁷ **21:9b** Psalm 118:26

¹³⁸ **21:12** The Greek word here, κολληβιστής - 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-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.

¹³⁹ **21:13a** Isaiah 56:7

¹⁴⁰ **21:13b** Jeremiah 7:11

¹⁴¹ **21:16** Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.

¹⁷And he left them, and went outside the city, to Bethany, and found lodging there.

The Withered Fig Tree

¹⁸And early in the morning, as he was on his way back to the city, he was hungry. 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.

²⁰And when the disciples saw this they marvelled, saying, "How did the fig tree immediately wither?"

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. ²²In fact anything whatsoever that you ask for in prayer believing, you will receive."

The Authority of Jesus Questioned

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?"

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. 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?' ²⁶And if we say, 'From human beings,' we fear the people, for they all hold John as a prophet."

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

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.' ²⁹And he in answer said, 'I will not,' but with a subsequent change of heart, he went. ³⁰And he went to the other son *and* said the same thing. And he in answer said, 'I will, sir,' and did not go.

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.¹⁴² 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."

The Parable of the Tenants

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. ³⁴And when the time of harvest had drawn near, he sent servants of his to the farmers, to take his fruit.

³⁵And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned. ³⁶Again he sent other servants, more than before, and they treated them the same way. ³⁷So finally he sent his own son to them, thinking, 'They will respect my son.'

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.' ³⁹And they took him and cast him outside the vineyard and killed him.

¹⁴² **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."

⁴⁰When therefore the owner of the vineyard comes, what will he do to those farmers?"

⁴¹They are saying to him, "He will kill those creeps catastrophically,¹⁴³ and give the vineyard to other farmers, who will pay him back the fruits in their seasons."

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'¹⁴⁴?"

⁴³Therefore I say to you, that the kingdom of God will be taken away from you, and given to a nation producing its fruit. 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."¹⁴⁵

⁴⁵And when the chief priests and the Pharisees heard this parable of his, they knew that it was about them that he was speaking. 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

¹And once again Jesus in response to them spoke by means of a parable, saying, ²"The kingdom of heaven may be likened to a king, who put on a wedding feast for his son. ³And he sent his servants to summon those who were invited to the wedding, and they did not want to come.

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." ⁵But they disregarded this and went off, one to his own field, another on his trade route, ⁶and others of them captured his servants, and insulted and killed them.

⁷And the king became angry, and sending his soldiers, he slew those murderers, and burned their city. ⁸Then, he says to his servants, 'Seeing as how my wedding feast is ready, and the ones invited were not worthy, ⁹go out therefore onto the crossings of the roads, and whoever you find, invite them to the wedding feast." 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.

¹¹Now when the king went in to observe the ones reclining, he saw there a man who was not dressed in wedding clothes. ¹²And he says to him, 'Friend, how is it you have come in here without having wedding clothes?' And he was speechless.

¹⁴³ **21:41** There may be an alliteration here, *κακοὺς κακῶς* – *kakoùs 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."

¹⁴⁴ **21:42** Psalm 118:22,23

¹⁴⁵ **21:44** This verse is not found in Codex Bezae (D), 33, nor in many old Latin manuscripts, nor in the Sinaitic Syriac, nor probably, 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.

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.' ¹⁴For many are invited, but few are chosen."

Paying the Tribute Tax to Caesar

¹⁵Then the Pharisees left, and plotted how¹⁴⁶ they might entrap him in a saying. 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,¹⁴⁷ and it makes no difference to you about anyone, for you pay no attention to the personage of people.¹⁴⁸ ¹⁷Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?"

¹⁸But aware of their evil, Jesus said, "Why are you testing me, you hypocrites? ¹⁹Show me the coinage used for the tribute." And they brought him a denarius. ²⁰And he says to them, "Whose image is this, and whose inscription?"

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." ²²And when they heard *this*, they were amazed, and they left him, *and* went away.

Marriage at the Resurrection

²³During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him 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.' 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. ²⁶And it was the same with the second, and the third, up till and including all the seven. ²⁷And last of all, the woman died.

²⁸In the resurrection, then, of which of the seven will she be wife? For all *of them* had her."

²⁹And in answer Jesus said to them, "You are mistaken, from not knowing either the scriptures or the power of God. ³⁰For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

³¹Now about the resurrection of the dead, have you never read the declaration to you from God, where he says, ³²'I am the God of Abraham, and the God of Isaac, and the God of Jacob'¹⁴⁹? He is not the God of the dead, but of the living."

³³And when the crowds heard this, they were astonished at his teaching.

The Weightiest Commandment

³⁴And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same *place*, ³⁵and one of them, a lawyer,¹⁵⁰ questioned him, testing him: ³⁶"Teacher, which is the greatest commandment in the law?"

¹⁴⁶ **22:15** The Greek phrase συμβούλιον ἔλαβον ὅπως is a Latinism from *consilium capere*, and it says literally, "took counsel how to."

¹⁴⁷ **22:16a** Matthew says "you teach the way of God ἐν ἀληθείᾳ - en alētheíai," whereas Mark and Luke say ἐπ' ἀληθείας - ep' alētheías.

¹⁴⁸ **22:16b** In other words, "It makes no difference to you who you are dealing with, as far as their status in society."

¹⁴⁹ **22:32** Exodus 3:6

¹⁵⁰ **22:35** txt νομικός ⑆ B D E^c K L S W Δ Θ Π Σ Φ 0102 0138 0161 0197 f¹³ (but 124 without αὐτῶν preceding, and 828 νομικός 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 ita,aur,b,c,d,f,ff¹,ff²,g¹,h,l,q,r¹ vg syrc.p,h,hg^r,pal cop^{sa},meg,bo eth geo¹ slav Chrystostom^{lem-}; Tertullian Hilary Jerome Augustine TR HF RP WH [NA27] {C} // νομικός τις (like Luke 10:25) E* F G H 0233 2 372 *Lect^l* (= beginning of lection) // *omit* (like Mark 12:28) f¹ 118 205 it^c syr^s arm geo² Origen^{gr}, lat // *Iacuna* ϙ⁴⁵ A C N P Q 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

³⁷And he told him, "You shall love Yahweh your God with all your heart and with all your soul and with all your strength."¹⁵¹ ³⁸This is the greatest and primary commandment. ³⁹And the second one is like it: 'You shall love your neighbor as yourself.'¹⁵² ⁴⁰On these two commandments hang all the law and the prophets."

Whose Son is the Messiah?

⁴¹And as long as the Pharisees were collected together, Jesus questioned them, ⁴²saying: "What do you all think about the Christ— whose son is he?"

They are saying, "David's."

⁴³He says, "How is it then that David, by the Spirit, calls him Lord, saying, ⁴⁴'Yahweh said to my Lord,¹⁵³ 'Sit at my right hand until such time I put your enemies under your feet.'¹⁵⁴ ⁴⁵So, since David calls him Lord, how is he his son?"

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

¹Then Jesus spoke to the crowd and to his disciples, ²saying, "The Torah scholars and Pharisees took¹⁵⁵ the seat of Moses; 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.

⁴But they bind heavy loads¹⁵⁶ and place them on the backs of the people, but they themselves would not budge them with a finger of theirs.¹⁵⁷

⁵But every act of theirs they do with the goal to be seen by people; for they enlarge their phylacteries, and lengthen their tassels; ⁶and they love the places of honor in the banquets, and the prominent seats in the synagogues ⁷and the greetings in the marketplaces and to be called Rabbi by the people.

⁸But you, you should not be called Rabbi, because there is only one teacher for you, and you are all brothers. ⁹And call no *one* on earth your father, because there is only one father for you, the heavenly one. ¹⁰Neither should you be called Teacher, because your teacher is the Messiah. ¹¹But the greatest among you shall be your servant. ¹²And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

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.¹⁵⁸

word νομικός. Thus, the editorial committee of the United Bible Societies' Greek New Testament gives the reading with νομικός only a "C" rating of certainty.

¹⁵¹ **22:37** Deuteronomy 6:4, 5

¹⁵² **22:39** Leviticus 19:18

¹⁵³ **22:44a** Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נָאֻם יְהוָה לְאֲדֹנָי - nə'um Yəhōvah 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: נָאֻם יְהוָה | לְאֲדֹנָי .

¹⁵⁴ **22:44b** Psalm 110:1

¹⁵⁵ **23:2** The Greek says ἐκάθισαν ἐπὶ καθέδρα 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.

¹⁵⁶ **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.

¹⁵⁷ **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.

¹⁵⁸ **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.

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.

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.' ¹⁷O you blind fools! For which is greater— the gold, or the temple that makes the gold something holy?

¹⁸Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.' ¹⁹O you blind *men*! For which is greater— the gift, or the altar that makes the gift something holy?

²⁰It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it, ²¹and when you swear by the temple, you are swearing by it AND by the One residing in it.¹⁵⁹

²²And when you swear by heaven, you are swearing by the throne of God AND by him who sits upon it.

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. ²⁴You blind guides, straining out a gnat, but swallowing a camel!

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 grabbiness¹⁶⁰ and intemperance.¹⁶¹

²⁶O blind Pharisee! First clean the inside of the cup, such that the outside will be clean as well.

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.

²⁸So you also, outside you appear to people as righteous, but inside you are loaded up with hypocrisy and lawlessness.

²⁹Woe to you, Torah scholars and Pharisees, you hypocrites! For you build the tombs of the prophets, and decorate the graves of the righteous, 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.'

(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 witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13."

¹⁵⁹ **23:21** "by the One residing in it," ἐν τῷ κατοικοῦντι αὐτόν, with a continuous participle, is both the earlier reading, and also the Textus Receptus reading, as well as the over-all majority reading, supported by Ɀ B Θ f¹.¹³ 1424 *pm* cop^{sa,bo} — this "*pm*" abbreviation [*permult*] in the apparatus of the NA27 means it is supported by HALF of the "Majority Text," that is, half the Byzantine manuscripts. Later manuscripts say "by him who had dwelt in it," ἐν τῷ κατοικήσαντι αὐτόν, with the verb being a punctiliar participle, supported by C D K L W Z Γ Δ 0102 565 579 700 892 1241 ℓ 844 *pm*. 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.

¹⁶⁰ **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.

¹⁶¹ **23:25b** 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.

³¹By so saying, you are bearing witness against yourselves, that you are sons of the murderers of the prophets.

³²You fill indeed the measure of your forefathers.¹⁶²

³³O you snakes, you spawn of vipers, how will you wiggle out of the sentence of Gehenna?

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, 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. ³⁶Truly I tell you, this will all fall upon this generation.

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.

³⁸Now behold, your house will be left to you desolate.¹⁶³

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.'"¹⁶⁴

Chapter 24

Signs of the Times

¹And Jesus was proceeding on his way, and left the temple, and his disciples approached to show him the construction of the temple. ²But in answer he said to them, "Do you see all these things?¹⁶⁵ Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

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?"

⁴And in answer Jesus said to them, "See that no one misleads you. ⁵For many will come in my name, saying, 'I am the Christ,' and they will deceive many. 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.

⁷For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places. ⁸But all these are *just* the beginning of birth pains.

⁹At that time they will deliver you over to trial, and you will be hated by all nations because of my name. ¹⁰And then many will be scandalized, and others will betray and hate each other; ¹¹and many false prophets shall arise, and lead many astray. ¹²And because of the increase of lawlessness, the love of many will grow cold. ¹³But the person who remains to the end, that one will be rescued. 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.

¹⁶² **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).

¹⁶³ **23:38** It was once thought that texts of Matthew included the word *ἔρημος* - *ērēmos* 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."

¹⁶⁴ **23:39** Psalm 118:26

¹⁶⁵ **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 *μή* are still used in questions as in classical." BDF §440 further explains, "*Οὐ* is employed to suggest an affirmative answer, *μή* (*μήτι*) a negative reply; in the latter, *μή* with the indicative is an external indication that it is a question, since independent *μή* 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.

¹⁵When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)¹⁶⁶ ¹⁶then those in Judea should flee to the mountains, ¹⁷the one on the rooftop should not come down to take things from his house, ¹⁸and the person in the field should not turn back to take his coat.

¹⁹And alas for those who are pregnant, and the ones giving milk during those days! ²⁰And pray that your flight not happen during winter or on a sabbath. 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.¹⁶⁷ 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.¹⁶⁸

²³At that time, if anyone says to you, 'Behold, here is the Messiah,' or "There is the Messiah,' do not believe it. ²⁴For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect. ²⁵See, I have told you ahead of time.

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. 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.¹⁶⁹ ²⁸Wherever the carcass is, there the vultures¹⁷⁰ will be gathered.¹⁷¹

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.¹⁷²

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. 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.

³²Now learn this parable from the fig tree:¹⁷³ when its branch becomes tender and it puts forth leaves, you know that summer is near. ³³In the same way you also, when you see all these things, you know that *the time*

¹⁶⁶ **24:15** Daniel 9:27; 11:31; 12:11

¹⁶⁷ **24:21** Daniel 12:1; Joel 2:2

¹⁶⁸ **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.

¹⁶⁹ **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.

¹⁷⁰ **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 ἰέραξ - 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.

¹⁷¹ **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.

¹⁷² **24:29** Isaiah 13:10; 34:4; Joel 2:31

¹⁷³ **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.

is near, right at the door. ³⁴Truly I tell you: this age will by no means pass away until all these things have taken place. ³⁵Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown

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.¹⁷⁴ ³⁷For just like the days of Noah, that is how the coming of the Son of Man will be. 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, 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. ⁴⁰At that time, two men will be in the field; one will be taken and the other left.

⁴¹Two women will be grinding at the mill; one will be taken and the other left.

⁴²Be watchful therefore, because you do not know at what hour your Lord is coming.

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.

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.

⁴⁵Who then is the faithful and sensible servant, whom the master places¹⁷⁵ over his domestic servants, to be giving out rations in due time?

⁴⁶Happy is that servant whom his lord will find so doing when he comes.

⁴⁷Truly I tell you, he will place him over all his possessions.

⁴⁸But if that servant says in his heart, 'My lord is taking a long time,' ⁴⁹and his fellow servants he begins to slap around, but eats and drinks with the drunkards, ⁵⁰the lord of that servant will come at an hour he is not expecting, and at a time he does not know, 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

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.¹⁷⁶ ²Now five of them were foolish, and five of them were wise. ³For the foolish ones when they brought their torches, had not brought some oil along with them.¹⁷⁷ ⁴The wise, however, brought along with their torches, some oil in a container.

¹⁷⁴ **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.

¹⁷⁵ **24:45** Gnostic aorist

¹⁷⁶ **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.

¹⁷⁷ **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.

⁵Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep. ⁶And in the middle of the night, there came a loud cry, 'Look, the bridegroom! Come out to join him.'

⁷Then at that time, all those virgins woke up, and trimmed their torches.¹⁷⁸ ⁸And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

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.'

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.

¹¹And later on, the other virgins also arrive, and they are saying, 'Sir! Sir! Open *the door* for us.'

¹²"But in response, he said, 'Truly I tell you, I do not know you.'

¹³You all should keep watch therefore; because you do not know the day or the hour."

The Parable of the Talants

¹⁴For it is like a man going away on a journey. He summoned his own servants, and handed his possessions over to them. ¹⁵And to one he gave five talants,¹⁷⁹ and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately, ¹⁶the one who received the five talants went out and worked with them and gained¹⁸⁰ five more. ¹⁷Similarly, the one with the two, gained another two. ¹⁸But the one who had received the one talant went out and dug in the ground, and he hid his master's silver.

¹⁹And after a long time, the lord of those servants returns, and he is settling accounts with them. ²⁰And when the one who had received the five talants came forward, he presented another five talants to him,¹⁸¹ saying, 'Lord, you entrusted¹⁸² to me five talants. Look, I have gained another five talants.'

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.'

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.'

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.'

²⁴But then when the one who had received¹⁸³ 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.¹⁸⁴ ²⁵And because I was afraid, I went out and hid your talant in the ground. See here, you still have what is yours.'

¹⁷⁸ **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.

¹⁷⁹ **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.

¹⁸⁰ **25:16** txt ἐκέρδησεν ^{NA} A* B C D L Θ ^f1 ^f13 33 157 118 124 346 788 892 1424 1844 12211 *al* syr^p.h^{mg} cop^{sa} NA27 // ἐποίησεν ^{NA} A^c K M U W Δ Π Φ 2 28 565 579 700 1071 ^{NT} 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. The variant word being discussed is on line 33 of the first column, in the middle of the line. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image. www.csntm.org 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.

¹⁸¹ **25:20a** There are not exactly words corresponding to "to him" in the Greek, but the verb used here, προσφέρω - prospheerō, means "bring to engift, pay or present to somebody." In this case, it is to the master.

¹⁸² **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."

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? ²⁷Then you should have deposited my silver with the bankers,¹⁸⁵ and when I returned I would recover what is mine with interest.

²⁸Now then, take the talant away from him, and give it to the one who has the ten talants. 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. 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

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, 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, ³³and he will put the sheep on his right and the goats on his left.

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. 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. 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.'

³⁷Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink? ³⁸And when did we see you a traveler and invite you in, or naked and put clothes on you? ³⁹And when did we see you sick or in prison and come to visit with you?'

⁴⁰"And in answer, the king will say, 'Truly I say to you, as many times as¹⁸⁶ you have done those things to the least of these of my brethren, you have done *them* to me.'

⁴¹Then, 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. ⁴²For I was hungry, and you did not give me anything to eat. I was thirsty, and you did not give me a drink. 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.'

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?'

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.' ⁴⁶And those he will send off into everlasting punishment, but the righteous into everlasting life."

Chapter 26

The Plot Against Jesus

¹And it came about that when Jesus had finished all these discourses, he said to his disciples, ²"As you know, two days from now the Passover takes place, and the Son of Man will be handed over to be crucified."

¹⁸³ **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.

¹⁸⁴ **25:24b** Or possibly, "who gathers from where he has not scattered *seed*." But that would seem redundant.

¹⁸⁵ **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.

¹⁸⁶ **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.

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." ²⁷And when he had taken the cup and given thanks, he gave it to them, saying,¹⁹⁰ "Drink from it everyone. ²⁸For this is my blood of the covenant, being shed on behalf of many for the forgiveness of sins.¹⁹¹ 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." ³⁰And when they had sung a hymn, they went out toward the Mount of Olives.

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."¹⁹²

³²But after I am resurrected, I will go ahead of you into Galilee."

³³But in response Peter said to him, "Though everyone else will be scandalized because of you, I will never be scandalized."

³⁴Jesus said to him, "Truly I tell you, This very night before the rooster crows, you will disown me three times."

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

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." ³⁷And he took Peter along, and the two sons of Zebedee, and he began to be sorrowful and deeply depressed.

³⁸Then he says to them, "My soul is too sad, to the point of death.¹⁹³ Remain here and stay awake with me." 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."

⁴⁰And he returns to the disciples, and finds them sleeping. And he says to Peter, "This is how you *guys* are,¹⁹⁴ lacking the self-control to stay awake with me one hour? ⁴¹Stay awake and pray, that¹⁹⁵ you not go into temptation. The spirit indeed is willing, but the flesh is weak."

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." ⁴³And when he returned again, he found them sleeping, because their eyelids were weighed down heavily.

⁴⁴And again he left them and went away, praying for the third time, saying the same thing again. ⁴⁵Then at that time he comes to the disciples and says to them, "Still sleeping away and resting? Behold, the hour has

¹⁹⁰ **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,..."

¹⁹¹ **26:28** Isaiah 53:11

¹⁹² **26:31** Zechariah 13:7

¹⁹³ **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.

¹⁹⁴ **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.

¹⁹⁵ **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.

drawn near, and the Son of Man is being betrayed into the hands of sinners. ⁴⁶Get up, let's go. Look, the one betraying me is approaching."

Jesus Arrested

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. ⁴⁸And the one betraying him had given them a signal, as follows: "Whomever I kiss is the one. Him you seize."

⁴⁹And he came straight up to Jesus and said, "Good morning, Rabbi."¹⁹⁶ Then he kissed him.

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.

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.

⁵²Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword. 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? ⁵⁴But then how would the scriptures be fulfilled which indicate that all this needs to happen?"

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. 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

⁵⁷And the ones arresting Jesus led him away to Kaiapha the high priest, where the Torah scholars and the elders had gathered. 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. ⁵⁹And the high priest and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death, ⁶⁰and they had not found it from the many false witnesses who had come forward. But then later, two came forward ⁶¹and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it again.'"

⁶²And the high priest rose and said to him, "Aren't you answering anything? What about this they are testifying against you?" 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."

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."

⁶⁵Then the high priest tore his robe, saying, "He has blasphemed! What more need to we have for witnesses? Behold, now you have heard the blasphemy. ⁶⁶How does it look to you?"

And they said in answer, "He is guilty enough for death." ⁶⁷Then they spit on his face and pummeled him; they slapped him ⁶⁸while saying, "Prophecy to us, you Messiah— who is the one who hit you?"

Peter Disowns Jesus

⁶⁹And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, "You also were with Jesus the Galilean."

⁷⁰But he was denying it before all of them, saying, "I do not know what you are saying."

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."

⁷²And again he was denying it, with an oath: "I do not know the man."

¹⁹⁶ **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.

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."

⁷⁴Then he began to curse and swear, saying, "I do not know the man." And immediately a rooster crowed. 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

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. ²And they bound him, and led him away, and handed him over to Pilate the governor.

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, ⁴saying, "I have sinned; I have betrayed innocent blood."

But they said, "What is that to us? You deal with *that*."

⁵And after throwing the silver into the temple, he departed, and went off and hung himself. 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."

⁷And after conferring on a course of action, they bought with the coins the potter's field, as a burial place for foreigners. ⁸For which reason that field has been called "the Field of Blood" to this day. 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,¹⁹⁷

¹⁰and they traded them for the potter's field,
just as the Lord directed me."¹⁹⁸

Jesus Before Pilate

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*."¹⁹⁹ ¹²And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

¹³Then Pilate says to him, "Don't you hear all the things they are charging you with?" ¹⁴And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

¹⁵Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted. ¹⁶And they were holding at that time a particularly well-known prisoner named Barabbas.²⁰⁰

¹⁹⁷ **27:9** The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.

¹⁹⁸ **27:10** Zechariah 11:12,13; Jeremiah 32:6-9

¹⁹⁹ **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.

²⁰⁰ **27:16** txt βαρᾶββᾶν ⲛ A B D K L M U W Δ Π Φ 0250 f¹³ 1c 2 33 (69 βαρρβᾶν) 157 180 205 346 565 579 597 700c 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582^c ⲙ Lect it^a,aur,b,c,d,f,ffi,ff²,g¹,h¹,q,r¹ vg syr^{p,h},palms cop^{sa,meg,bo} eth geo¹ slav (Diatessaron^{arm}) Origen^{lat}; Jerome Augustine TR HF RP // Ἰησοῦν βαρᾶβ(β)ᾶν Θ 1* 118 209*

¹⁷When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,²⁰¹ or Jesus who is called Christ?" ¹⁸(For he knew that it was out of envy that they had handed him over.)

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."²⁰² 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.

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."

²²Pilate is saying to them, "What then should I do with Jesus who is called Christ?"

They are saying, "Let him be crucified!"

²³But Pilate was saying, "Why? What crime has he committed?"

But they kept shouting that much more, saying, "Let him be crucified!"

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.²⁰³ You see to that yourselves."

²⁵And in response the whole crowd said, "Let his blood be on us and on our children." ²⁶At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

²⁷Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort. ²⁸And they stripped him of his clothes and placed around him a scarlet robe, ²⁹and after weaving together a crown of thorns they set that²⁰⁴ on his head, and a rod²⁰⁵ in his right hand, and then

241** 299** 700* 1278* 1582 syr^s,palm^{ss} arm geo² Origen mssacc. to Peter-Laodicea [NA27] {C} // *lacuna* ϣ⁴⁵ C N P Q 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 [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.

201 **27:17** txt Βαραββᾶν κ 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 **ⲙ** *Lect* cop^{sa},meg,bo (Diatessaron^{arm}) TR HF RP // τὸν Βαραββᾶν B 1010 Origen m^{sacc.} to Origen lat; Jerome Augustine // Βαραββᾶν or τὸν Βαραββᾶν it^a,aur,b,c,d,f,ff¹,ff²,g¹,h¹,l,q,r¹ vg syr^p,h,palm^s eth geo¹ slav // Ἰησοῦν τὸν Βαραββᾶν 1* 22* 118 209* 1582* syr^s,palm^{ss} arm geo² Origen^{lat} m^{sacc.} to Origen gr [NA27] {C} // Ἰησοῦν Βαραββᾶν Θ 700* *pc* // Βαραββᾶν Ἰησοῦν 579 // Βαραβᾶν 1^c 1582^c // *lacuna* ϣ⁴⁵ C N P Q 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.

²⁰² **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."

²⁰³ **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 representative of the Alexandrian, Western, and Caesarean texts), appear to be an 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."

²⁰⁴ **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.

they dropped to their knees before him and mocked him, saying, "Hail, King of the Jews!" ³⁰And after they spit on him, they took the rod, and repeatedly beat on his head. 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

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. ³³And when they came to the place called Golgotha, which is called the "skull" place, ³⁴they offered him wine to drink, mixed with a bitter drug;²⁰⁶ and after tasting it, he refused to drink it. ³⁵And once they had crucified him, they divided up his garments by casting lots. ³⁶And sitting down, they kept watch over him there. ³⁷And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS." ³⁸There were being crucified along with him at that time two bandits, one on his right and one on his left. ³⁹And those passing by defamed him, wagging their heads ⁴⁰and saying, "Hey, you who destroys²⁰⁷ the temple and builds another one in three days, save yourself, if you are the son of God, and come down from the cross." ⁴¹In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying, 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. ⁴³He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'" ⁴⁴In the same way the bandits who were crucified with him were also taunting him.

Jesus' Death

⁴⁵And starting from the sixth hour, darkness came over the whole land until the ninth hour.²⁰⁸ 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?"

⁴⁷And some standing there who heard this were saying, "This man is calling Elijah."²⁰⁹ 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.

⁴⁹But the rest were saying, "Back off. Let's see if Elijah comes to save²¹⁰ him." ²¹¹ ⁵⁰But Jesus, after crying out again in a loud voice, gave up his spirit.²¹² ⁵¹And behold, the veil of the temple was rent in two from top

²⁰⁵ **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.

²⁰⁶ **27:34** The Greek word is χόλη - chōlē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chōlos. 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.

²⁰⁷ **27:40** The nominative article used as vocative, that is, the case or lexical form for addressing someone.

²⁰⁸ **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.

²⁰⁹ **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.

²¹⁰ **27:49** 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).

²¹¹ **27:49b** txt αὐτόν. A D E F G H W Δ Θ Σ Φ 090 j¹ j¹³ 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* jta,aur,b,c,d,f,ff¹.g¹.h,l,q,r¹ vg syrs,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 ἐξήκλθεν ὕδωρ καὶ αἷμα. (see Jn 19:34) & 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}m^{ss} cop^{meg} eth^{ms} slav [WH] // αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ εὐθέως ἐξήκλθεν ὕδωρ καὶ αἷμα. U //

to bottom, and the earth was shaken, and the rocks split open,⁵² and the tombs were opened up,²¹³ and many bodies of the saints who had fallen asleep were raised again,⁵³ and after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

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."

⁵⁵And there were present many women off at a distance observing, who had followed Jesus from Galilee providing for him; 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

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. ⁵⁸This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him. ⁵⁹And after taking the body, Joseph wrapped it in clean linen cloth, 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.

⁶¹Now Mary the Magdalene, along with the other Mary, was²¹⁴ there throughout, sitting opposite the grave site.

The Guard at the Tomb

⁶²The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate, ⁶³saying, "Sir, we remember how that deceiver, when he was still living, said, 'After three days I will rise again.' 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."

⁶⁵Pilate said to them, "You have a guard.²¹⁵ Go secure it as best you know how." ⁶⁶So they went and secured the grave site, sealing the stone along with stationing²¹⁶ the guard.

αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆκλθεν αἷμα καὶ ὕδωρ. 48 67 115 127 160 364 782 1392 1448 1555 1780 2117 2139 2283 2328 2437* 2586 2680 2787 // *lacuna* ⁴⁵ N P Q syr^c.

²¹² **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."

²¹³ **27:52a** txt καὶ τὰ μνημεῖα ἀνεώχθησαν ^{nc} B D K M U Δ Θ 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 // ἀ μνημεῖα ἀνεώχθησαν 346 // *omit* ^{nc} 2* // *lac.* N P Q 13

²¹⁴ **27:61** The verb "was" is in the singular, because the main subject of and focus of this account is Mary the Magdalene.

²¹⁵ **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.

²¹⁶ **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 - sphragízō, 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

¹And after the Sabbath,²¹⁷ at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site. 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. ³And his face²¹⁸ was like lightning, and his garments a gleaming white like snow. ⁴And for fear of him, the guards trembled, and became as dead men.

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*. ⁶He is not here. For he has risen just as he said. Come, see the place where he was lying. 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."

⁸And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples. ⁹And behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

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

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. 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, ¹³telling *them*, "Say that his disciples came by night and stole him while you were sleeping. ¹⁴And if this should ever reach the ears of the governor, we will satisfy him²¹⁹ and make you have no worries." 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

¹⁶And the eleven disciples went to Galilee, to the mountain where Jesus had directed them. ¹⁷And when they saw him, they worshiped him, though some hesitated. ¹⁸And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me. 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, 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."

²¹⁷ **28:1** The phrase Ὁψὲ 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."

²¹⁸ **28:3** 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.

²¹⁹ **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.

ENDNOTES

Endnote #1

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[˘]ûšôhəy (But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

י	:	ה	ו	ש	ו	ע
yodh	shwa	he	holam vav	shin	shuruk	ayin patah

י = yə , ה = h , ו = ō ש = sh, ו = oo, ע = ˘a

"yə-hō-shu-˘a"

The letter shwa, ׀, 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, ׁ, 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, ׁ, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ׁ, or "a" as in father, looks just the same.)

The letter named ayin, ע, transliterated as ˘, 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, ו, 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-˘a" (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:"

יְשׁוּעַ a'ûšēy (Remember, you read Hebrew from right to left.)

Yeshu^ʿa, 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)

מְשִׁיחַ 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 יְשׁוּעַ □ yēšûʿa "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשׁוּעַ yəhōshuʿa "Y'hoshua." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter שׁ 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 acutally 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 (כ) sounds identical and is produced the same way, as the letter "waw" (ך). Only when the Beyt has a dot in the middle (כּ) 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

נָאֵם יְהוָה | לְאֹדֹנָי (remember, from right to left, so: num yəhowah ladōnōî)

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 YHVH, 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 יהו (fut. of יהוה, like יהי from יהוה) and הו (preterite by aphaeresis for יהוה), the verb *to be* being twice repeated as in Ex. 3:14. If we supply אָשַׁר between these words we obtain nearly the same sense as expressed there in the words אֱהִיָּה אֲשֶׁר אֱהִיָּה. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of אֲדָנִי, 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 יְהוָה, as בְּאֲדָנִי, לִיְהוָה, מִיְהוָה, according to בְּאֲדָנִי, לְאֲדָנִי, מֵאֲדָנִי. Where, however, יְהוָה is already preceded by אֲדָנִי, to avoid repetition, they furnished it with the vowels of אֱלֹהִים, in order that it be pronounced with its consonants, so that אֲדָנִי יְהוָה is to be read אֲדָנִי אֱלֹהִים. The punctuators seem to intimate the originality of the vowels of יְהוָה by not pointing Yod with Hhateph Pattah (יְהוָה) to indicate the reading of אֲדָנִי just as they point it with Hhateph-Segol to indicate the reading of אֱלֹהִים. We could, moreover, not account for the abbreviated forms יהו, יו prefixed to so many proper names, unless we consider the vowels of יְהוָה 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, Yaysos. 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

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	Amminada b
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/2geneologies.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

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, ²³and 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 Nazarene. The Greek sound "dzeta" would be the natural letter for translators to use to render the Hebrew "tsade." Thus, shall be "called" a Nazarene. 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.

ENDNOTE #4**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**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

What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmós ponērós

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 ponērós, "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 הָרָעָה 'ayin hāra'. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponērós 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 ponērós.

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 ponērós to the ὀφθαλμός ἀπλοῦς – ophthalmós haploûs. This word, in its uncontracted form, ἀπλόος, 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 בְּרַכָּה - nepeš bərākāh, for a giving, blessing, generous person.

The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye רָעָה עַיִן - 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 עַיִן, ra' - 'ayin means "eye of envy."

Also helpful is to note as many antonyms of ἀπλόος as possible in all the Greek literature. It is the opposite of διπλόος, "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 עַיִן 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 עֵינַי - 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**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 τις σώφρων ἢ δίκαιος ἄλλος, τὴν καθ' ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθην καὶ κορδακισμοὺς οὐ δυνάμενος φερεῖν, παρεῶσθαι καὶ ἐν οὐδένοιο εἶναι μέρει 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
(Apomnêoneumatôn 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 dullest 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 ἀντιδοσεως

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 #8

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:

Matt 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.

Matt 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."

Matt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς,

¹⁶your Father who is in heaven.

Matt 5:45 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς

⁴⁵your Father who is in heaven

Matt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς

¹your Father in heaven.

Matt 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.

Matt 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;

Matt 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν.
¹¹your Father in heaven

Matt 7:21 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
²¹"my Father who is in heaven.

Matt 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."

Matt 10:32 τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς·
³²"my Father in heaven.

Matt 10:33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτόν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.
³³And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Matt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῆσῃ; ἕως ᾄδου καταβῆσῃ. 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 #9

Matthew 27:9

τὴν τιμὴν τοῦ τετιμημένου ὃν 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
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/TN 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.

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