The Gospel of

Matthew

part of

The Holy Bible

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

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apparatus are gathered from the United Bible Societies’ Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed.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

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Chapter 1

The Genealogy of Jesus

Mt 1:1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ γενότοι τῶν Ἰακώβων ἁγιασμένων.

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

Mt 1:2 Ἄραβαν ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωνᾶν καὶ τοὺς ἀδέλφους αὐτοῦ,

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

Mt 1:3 Ἰωνᾶς δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσσώμ, Ἑσσώμ δὲ ἐγέννησεν τὸν Ἀράμ,

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

Mt 1:4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμαναδάβ, Ἀμαναδάβ δὲ ἐγέννησεν τὸν Νασασών, Νασασών δὲ ἐγέννησεν τὸν Σαλμών,

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

Mt 1:5 Σαλμών δὲ ἐγέννησεν τὸν Βός ἐκ τῆς Ραχάβ, Βός δὲ ἐγέννησεν τὸν Ἰωβίθ, Ἰωβίθ δὲ ἐγέννησεν τὸν Ἰεσσά,

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

Mt 1:6 Ἰεσσάι δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομώνα ἐκ τῆς τοῦ Ούριου,

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

Mt 1:7 Σολομών δὲ ἐγέννησεν τὸν Ροβοὰμ, Ροβοὰμ δὲ ἐγέννησεν τὸν Αβία, Αβία δὲ ἐγέννησεν τὸν Ασὰ,

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

Mt 1:8 Ασὰ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Οζίαν,

8 and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,
Mt 1:10 ‘Εξεκίας δὲ ἐγέννησεν τὸν Ἰωακύν, Ἰωακύν δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰεραμίαν,

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

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

10and Hezekiah begot Manasseh, and Manasseh begot Amos,4 and Ammon begot Josiah,

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

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

Mt 1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰερωνίας ἐγέννησεν τὸν Σαλαθίηλ, Σαλαθίηλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

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

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

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

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

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

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

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

Mt 1:16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσίφῳ τὸν ἀνδρα Μαρίας, ἐξ ἓς ἐγέννησε Ἰησοῦς ὁ λεγόμενος Χριστός.

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

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

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

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4 1:10 tradition Αμών, Ἀμών E K L U W Σ,13 2 28 118 180 346 565 579 597 788 1006 1009 1010 1216 1230 1241 1242 1243 1365 1424* ὁδοῖον 1505 1646 2148 33 157 1517 1071 1079 1292 1546 *13 69. Other witnesses, mainly those who read in Hebrew, in the LXX of 1 Chron. 3:14, most manuscripts read Αμών, but Αμών 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 ἓς ἐγέννησεν Ἰησοῦς ὁ λεγόμενος Χριστός is the reading of P Β C H E P L W (Δ omit τῶν) Σιδωνίας (f1 omits Ἰησοῦς) 28 33 157 180 205 565 579* 597 700 892 1006 1010 1071 1216 1243 1292 1545 *13 69. Other witnesses, Θ f13 547 and some Italic, Syriac and Coptic versions add various words and phrases in order to clarify the ambiguity of whether Matthew was saying that Jesus was begotten of Joseph, or of Mary. But the original wording can be properly understood as meaning born of Mary.

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

Mt 1:18 Τοῦ δὲ Ἰσραήλ Χριστοῦ ἢ γένεσις οὗτος ἦν. μνημευθεὶς τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς ἐυρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.  

8This is how the birth8 of Jesus Christ came about. His mother Mary was pledged to be married to Joseph, but before they consummated, she was found to be pregnant, from the Holy Spirit.

Mt 1:19 Ἰωσήφ δὲ ὁ ἀνήρ αὐτῆς, δίκαιος ὁ ἦν καὶ μὴ θέλων αὐτήν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολύσαι αὐτήν.

9But her husband Joseph, being a righteouse man, did not want to make an example of her, and planned to divorce her secretly.

Mt 1:20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἴδοι ἄγγελος κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ γυνὰ Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθέν ἐκ πνεύματος ἐστὶν ἁγίου.

10But while he was mulling these things over, an angel of the Lord appeared to him by means of a dream, and said, "Joseph son of David, do not be afraid to take Mary home as your wife, for what is conceived in her is by the Holy Spirit.

Mt 1:21 τέξεται δὲ υἱὸν καὶ καλέσετο τὸ υἱόνα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν.

11She will give birth to a son, and you are to call his name Jesus, because he will save his people from their sins.9

Mt 1:22 Τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῇ τὸ γένος τοῦ προφήτου λέγοντος,

12All this took place in order that what was said by the Lord through the prophet would be fulfilled, which says:

Mt 1:23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔζει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ υἱόνα αὐτοῦ Ἐμμανουὴλ, ὁ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.

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

Mt 1:24 ἐγερθεὶς δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὑπνου ἔποιησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ.

25And when Joseph awoke from his sleep, he did what the angel of the Lord had commanded him, and he took his bride home.

Mt 1:25 καὶ οὐκ ἐγνώσκειν αὐτὴν ἐώς ὃ ἐτέκεν υἱόν· καὶ ἐκάλεσεν τὸ υἱόνα αὐτοῦ Ἰησοῦν.

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

8 1:18 txt κένεσις Φ L B (C W γενεσις) L (P 2 γενεσις) S Z Δ Σ f 579 821 arm Eusebius Ps-Athanasius NA27 (B) || γενεσις E K L P f 53 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 M Lect itaurbcdfghjklm niska vg slav Irenaeus Gr Origen Didymus substr Epiphanius Chrysostom Theodotus-Ancyra Nestorius; Chromatius Jerome Augustine TR HF RP lac Φ 15 A D F G H N Y Φ 13 69.  

9 1:21 The Greek name, Ἰησοῦς (Iēsoûs), came from the Hebrew ישוע (yēšû‘ā)"Yayshua," which was a later form of the Hebrew name of Joshua, יוחנן (yohôshû‘ā) "Y’hoshua," which in turn was a later form of Yahoshua, which means, "Yah is salvation."  

10 1:23 Isaiah 7:14  

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

12 1:25b txt τὸν υἱὸν αὐτῆς τὸν πρωτότοκον C D* L itaurbcdfghjklm niska vg slav Diatessaron Cyril-Jerusalem Didymus substr Epiphanius Chrysostom Proclus; Jerome Augustine TR HF RP lac Ῥ Β Z 071 Θ 3 73 788 (1182) copif υἱόν αὐτῆς 1192 1582* itaurbcdfghjklm niska vg slav geo Ambrose Chromatius NA27 (A) lac Φ 15 A D F G H N Y Φ 13 69 1424. Adding the words τὸν before the word υἱόν, "son," and "her firstborn son," as all manuscripts have in Luke 2:7, would help clarify that sexual intercourse, brought up here, did not take place before Mary’s firstborn. Yet, adding “firstborn son” still does not make it clear that she had not already had a daughter. It is much easier to
Chapter 2

The Visit of the Magi

Mt 2:1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεέμ τῆς ᾿Ιουδαίας ἐν ἡμέραις ᾿Ηρώδου τοῦ βασιλέως, ἵνα μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς ᾿Ιεροσόλυμα

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

Mt 2:2 λέγοντες, Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν ᾿Ιουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἠλάλημεν προσκυνήσαι αὐτῷ.

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

Mt 2:3 ἀκούσας δὲ ὁ βασιλεὺς ᾿Ηρώδης ἐταράχθη καὶ πᾶσα ᾿Ιεροσόλυμα μετ’ αὐτοῦ,

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

Mt 2:4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερέας καὶ γραμματέως τοῦ λαοῦ ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ Ἰησοῦς γεννήται.

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

Mt 2:5 οἱ δὲ εἶπαν αὐτῷ, Ἡ ὁ Βηθλεέμ ἡ τῆς ᾿Ιουδαίας ὁ πὸς γὰρ γέγραπται διὰ τοῦ προφήτου ἢ

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

Mt 2:6 ᾿Ιστα ἐς ᾿Ιερουσαλήμ· οὗτος ὁ προφήτης ἔλαχιστος ἐκ τοῦ ᾿Ηρώδου· ἐκ σοῦ γὰρ ἔξελεσθαι ἡγομένος, δότις ποιμανεῖ τὸν λαόν μου τὸν ᾿Ισραήλ.

6"And you, Bethlehem in Judea, for this is what is written through the prophet:

Mt 2:7 ᾿Ετῶν ᾿Ηρώδης λάθαρα καλεότας τοὺς μάγους ᾿Ηκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φανομένου ἀστέρος,

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

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

13 21 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 22 Or in the rising. Also in verse 9. The same Greek word, is used for both "east" and "rising," since because of the direction of the rotation of the earth, heavenly bodies "rise" in the east. The word star does not necessarily mean a far off sun. It could have meant any heavenly body or sign. This star or sign was something only the trained astrologers saw, and not the king of Israel or the general public. In near-eastern astrology of that era, a conjunction was very significant, and the constellation Aries represented Herod's kingdom in palestine. Furthermore, signs involving the planet Jupiter (Zeus) represented royalty and kings. So if there was a sign or conjunction involving Jupiter, the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night." They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke says in Luke 2:42 that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (http://www.eclipse.net/~molnar/) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.

15 26 Micah 5:2
Mt 2:8 καὶ πέμψας αὐτοὺς εἰς Βηθλεεμ εἶπεν, Πορευθέντες εξετάσατε ἁκριβῶς περὶ τοῦ παιδίου· ἐπάν δὲ εὑρήτε ἀπαγγελιάτε μοι, ὡς κἀγὼ ἑλὼν προσκυνήσω αὐτῷ.

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

Mt 2:9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἴδοι ὁ ἀστήρ ὅν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἐξο, ἑλθον ἐστάθη ἐπάνω οὐ ἦν τὸ παιδίον.

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

Mt 2:10 ἔδει τὸν ἀστέρα ἐχάρησαν χαράν μεγάλην σφόδρα.

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

Mt 2:11 καὶ ἔλθοντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ παιόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίγοντες τοὺς θησαυροὺς αὐτῶν προσήνηγαν αὐτῷ δώρα, χρυσόν καὶ λίβανον καὶ σμύρναν.

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

Mt 2:12 καὶ χρηματισθέντες κατ’ ὅναρ μὴ ἀνακάμψαι πρὸς Ἦρωδην, δι’ ἄλλης ὅδος ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

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

The Escape to Egypt

Mt 2:13 Ἀναχωρήσαντων δὲ αὐτῶν ἴδοι ἅγγελος κυρίου φαίνεται κατ’ ὅναρ τῷ ἱωσήφ βίῳν, Ἐγέρθησις παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγει εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἐως ἃν εἴπω σοι· μέλλει γὰρ Ἦρωδὴς ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

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

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

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

Mt 2:15 καὶ ἴδε εἰς τῆς τελευτῆς Ἦρωδου ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Ἀἰγυπτίου ἐκάλεσα τὸν υἱόν μου.

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

Mt 2:16 Τότε Ἦρωδης ἴδον ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεέμ καὶ ἐν πάσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετοὺς καὶ κατωτέρῳ, κατὰ τὸν χρόνον ὁ ἥκριψεν παρὰ τῶν μάγων.

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

Mt 2:17 τότε ἐπιληψάθη τὸ ῥηθὲν διὰ ᾿Ιερεμίου τοῦ προφήτου λέγοντος.

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

Mt 2:18 Φωνὴ ἐν ῾Ραμὰ ἱκουσθῇ, κλαυθὼς καὶ ὀδυρμός πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤδειλεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

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

16 2:15 Hosea 11:1
17 2:16 Greek: παιδᾶς - paîdas. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδίσκας (paidískas), like Luke did in Luke 12:45; Diatessaron 19:26.
18 2:18 Jeremiah 31:15
The Return to Nazareth
Mt 2:19 Then Herod, having departed from there, went to Jerusalem and assembled all the chief priests and scribes of the people, and they asked him where is the birthplace of the Messiah. And they told him, "In Nazareth in Galilee." 19

Mt 2:20 And after Herod died, behold, an angel of the Lord appeared to Joseph in Egypt, saying, "Get up, take the child and his mother and go into the land of Israel, for those who were seeking the child's life are dead." Mt 2:21 So he got up, took the child and his mother and entered the land of Israel. 21

John the Baptizer Prepares the Way
Mt 3:1 'Prepare the way for the Lord, make the paths straight for him. This 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." 1

Mt 3:2 saying, "Repent, for the kingdom of heaven has drawn near." Mt 3:3 oútoς γάρ ἐστιν ὁ θεῖς διὰ Ἰσαίου τοῦ προφήτου λέγοντος, Φωνή βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν δόδον κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 3

Mt 3:4 Ἄνωτος δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δειματινὴν περὶ τὴν όσφυν αὐτοῦ, ἢ δὲ τροφὴ ἐκ αὐτοῦ ἄκριδες καὶ μέλι ἄγριον. 4

Mt 3:5 Ἀνδρεσκοίνον ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν. 5

Mt 3:6 And confessing their sins, they were baptized by him in the Jordan River. 6

Chapter 3

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. 19

Isaiah 40:3 20

John the Baptizer Prepares the Way
Mt 3:1 'Prepare the way for the Lord, make the paths straight for him. This 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." 1

Mt 3:2 saying, "Repent, for the kingdom of heaven has drawn near." Mt 3:3 oútoς γάρ ἐστιν ὁ θεῖς διὰ Ἰσαίου τοῦ προφήτου λέγοντος, Φωνή βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν δόδον κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 3

Mt 3:4 Ἄνωτος δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δειματινὴν περὶ τὴν όσφυν αὐτοῦ, ἢ δὲ τροφὴ ἐκ αὐτοῦ ἄκριδες καὶ μέλι ἄγριον. 4

Mt 3:5 Ἀνδρεσκοίνον ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν. 5

Mt 3:6 And confessing their sins, they were baptized by him in the Jordan River. 6

19 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

33 Isaiah 40:3

34 From the demonstrative use of αὐτός: "What kind of man was it that came to you and told you these things?" "He was a man dressed in hairs, with a leather belt around his waist." "It is Elijah." II Kings 1:7-9 A garment of hair was a mark of a prophet, Zechariah 13:4. "What kind of man did you go out to see?" Matthew 11:7-14
Mt 3:7 ‘I do not see how the heavens were, the earth was opened, and he saw the Holy Spirit of God coming down like a dove, coming onto him.

Then produce fruit characteristic of repentance. Mt 3:9 And 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.

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

Mt 3:11 ‘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:

10 ‘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:

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:

12 ‘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:

The Baptism of Jesus

Mt 3:13 ‘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:

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

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

In reply, Jesus said to him, ‘Let it now; it is proper for us to complete all righteousness this way.’ Then John consented.

As 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.

And 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

Mt 4:1 Then Jesus was led up into the desert by the Spirit, to be tempted by the devil.

1 Then Jesus was led up into the desert by the Spirit, to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. Then the devil took him into the holy city and had him stand on the gable of the temple, and said 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.’” Then the devil takes him into the holy city and had him stand on the gable of the temple, and said to him, “If you are the Son of God, command that these stones become loaves of bread.” Then Jesus said to him, “It is also written: ‘You shall not put Yahweh your God to a test.’” And he says to him, “If you are the Son of God, throw yourself down. For it is written: ‘You shall worship Yahweh your God, and him only shall you serve.’” Jesus said to him, “It is also written: ‘You shall not put Yahweh your God to a test.’” Then Jesus was led up into the desert by the Spirit, to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. Then the devil took him into the holy city and had him stand on the gable of the temple, and said to him, “If you are the Son of God, command that these stones become loaves of bread.” Then Jesus said to him, “It is also written: ‘You shall not put Yahweh your God to a test.’” And 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.’”

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

25 4B Deuteronomy 8:3

26 4C Psalm 91:11,12

27 4D Deuteronomy 6:16

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

29 4Fa Deuteronomy 6:13
Jesus Begins to Preach
Mt 4:12 Άκούσας δὲ ὁ Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

32And when he heard that John had been arrested, he went away to Galilee.
Mt 4:13 καὶ καταλήψαντι τὴν Ναζαρηνὴν ἐλθὼν κατώτης εἰς Καφαρναοῦμ τὴν παραθαλάσσαιν ἐν ὕπαιθρῳ Ζαβουλῶν καὶ Νεφθαλίμιν.

33And forsaking Nazareth, he went and lived in Capernaum, beside the sea, in the territory of Zebulun and Naphtali,
Mt 4:14 ἤπα πληρωθή τὸ ῥηθὲν διὰ ὧς τοῦ προφήτου λέγοντος,

34so that the thing spoken through Isaiah the prophet might be fulfilled, which says:
Mt 4:15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὃδον θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἑθνῶν,

35Land of Zebulun and land of Naphtali, the road by the sea, on the other end of the Jordan, Galilee of the Gentiles—
Mt 4:16 ὁ λαὸς ὁ καθήμενος εἰς σκότος φῶς ἐδείχθη, καὶ τοῖς καθήμενοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

36the people sitting in darkness have seen a great light; and on those sitting in the land of the shadow of death a light has dawned.30

37From that time on Jesus began to preach and to say, "Repent, for the kingdom of heaven is near."

The Calling of Simon, Andrew, James, and John
Mt 4:18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἰδὲν δύο ἀδελφοὺς, Σίμωνά τον λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβλητον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.

38And walking beside the Sea of Galilee, he saw two brothers, Simon called Peter, and his brother Andrew, casting a net into the sea, for they were fishers.
Mt 4:19 καὶ λέγει αὐτοῖς, Δεῦτε ὅπως μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

39And he says to them, "Come you two, follow me, and I will make you fishers of people."
Mt 4:20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

40And they followed him immediately, leaving the nets
Mt 4:21 Καὶ προφάσας ἐκείθεν ἐδέχθην Δίπλως δύο ἀδελφοί, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.

41And going on from there, he saw another set of two brothers, James the son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them.
Mt 4:22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

42And they immediately followed him, leaving the boat and their father.

Jesus Heals the Sick
Mt 4:23 Καὶ περιήγη ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λόῳ.

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.

31 4:16 Isaiah 9:1, 2
Mt 4:24 and ἀπήλθην ἡ ἄκοι ἀυτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλας νόσους καὶ βασάνους συνεχομένους καὶ δαιμονιζόμενους καὶ σεληνιαζόμενους καὶ παραλυτικοὺς, καὶ ἑθεράπευσαν αὐτοὺς.

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

Mt 4:25 καὶ ἦκολούθησαν αὐτῷ ὁχλοὶ πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

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

Chapter 5

The Beatitudes

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

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

Mt 5:2 καὶ ἀνοίγας τὸ στόμα αὐτοῦ ἐδίδασκας αὐτοὺς λέγον,

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

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

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

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

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

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

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

Mt 5:6 Μακάριοι οἱ πεινώντες καὶ διψώντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

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

Mt 5:7 Μακάριοι οἱ ἔλεημονες, ὅτι αὐτοὶ ἔλεηθήσονται.

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

Mt 5:8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄφθων.

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

Mt 5:9 Μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοί] ὑιοὶ θεοῦ κληθήσονται.

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

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32 53 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 1 Cor. 7:30-31: "those who buy, should live as though they did not possess, and those who use this world, as though they did not make full use of it."

33 59 The Greek word here is vioi, "sons." The word children can sound like it emphasizes the immaturity of the subjects. I also considered the word "offspring," because that would convey part of what is emphasized here. What is emphasized by this passage is two-fold: the fact that offspring of a father bear resemblance in personality, values, and quality of the "faith of their fathers," and two, that these sons are heirs of their father, heirs of a future kingdom. The word "sons" is said to have been a legal term, and was gender inclusive. It included daughters. Today, the word "son" legally means, according to Black's Law Dictionary, 6th Ed., "Male offspring. An immediate male descendant. The word may be applied also to a distant male descendant. In a broad use, term may be employed as designating any young male person, as a pupil, a ward, an adopted male child or dependent." This current legal definition greatly limits the acceptability of this word. "Children" is defined as: Progeny, offspring of parentage. Unborn or recently born human being. At common law one who had not attained the age of fourteen years, though the meaning now varies in different statutes." This definition, which includes the idea of being offspring, and is gender-inclusive as well, makes the word "children" perhaps the best choice. This is also the word that Tyndale used, and the King James Version as well. Black's Law Dictionary, Copyright © 1990, West Publishing Co., St. Paul, Minnesota, All Rights Reserved.
Mt 5:10 makárioi ouden deidwoménei énekev dikaiosúnhs, óti autón éstin hé basileía tòv óuranwv.

10Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

Mt 5:11 makárioi éste ótan oneididóswsin ýmács kai diwóswsin kai épíswsin páv ponýn kai th’ ýmón [fevándomein] énekev émioú:

11Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

Mt 5:12 xairíte kai ágallíasaste, óti ó múshódós ýmón polús én tòv óuranoví oútws gár èdídíaaxan tòvcs prwftas tòvcs pró ýmón.

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

Mt 5:13 ‘Ymeícs éste tò állass tís ýhícs éán de tò állass múranbí, én tín áliríshetai; eîcs óuðén ískúí éti ei mú blíthnai éxw kai35 katapateíshai úpo tòv ónhrwpmwv.

13You 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.

Mt 5:14 ‘Ymeícs éste tò fíwos tòv kósmou. Óu dúnavte pòlís krubhínvai épánw óróus keiménh.

14You are the light of the world. A city set on a hill cannot be hidden.

Mt 5:15 óuðé káussous lúchhn kai tithésous autón úpo tòv múdion ál’ épi thn luchyn, kai lámpeti pásín tois én tì oíkía.

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.

Mt 5:16 óuðws laumátw tò fíwos ýmón èmprosthesen tòv ónhrwpmwn, òpwos ídswsin ýmón tà kálà érga kai doðáswsin tòn Katéa ýmón tòn én tois óuranovì.

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

Mt 5:17 Mh nómipte óti ðlávon katálwsai tòn nómov òu tòvcs prwftasícs ouk ðlávon katálwsai állass plhíswsa.

17Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Mt 5:18 amén gár légoú ýmón, òwos ònv parélethi ò ónhránòs kai ò ýh, ìwta ðn ì máia keraia ð mh parélethi ápó tòv nómov òwos ðn pánta génhtai.

18For truly I say to you, until the sky and the earth pass away, not one iota,36 not one serif,37 will by any means pass away from the Law until everything is carried out.

34 5:11 txt févndomevòi K B C E M U W Δ Θ Π Σ f13 33 itl7,aur,flb,lq vg syr-c-p,h,pal,copsa,mgbo arm eth geo Or66 Basil ApCon Greg-Nyss Did Ephiph Chrys Cyr Hesych Theodoret; Crom66 Jer Ruf Aug6/11 [NA28] (C) f omit D ὅτι δὴ διδάσκεται syr= Or66 Tert Hil Luc Ambrosiaster Ambrose Chrom66 Aug6/11 Spec f lac fls A F G H L N F Q Y Φ εἰπεῖν χαῦ νον πονέρον ἱνα καθ’ ýmón févndomevòi ñekev émou Μ εἰπεῖν χαῦ νον πονέρον ἱνα καθ’ ýmón févndomevòi ñekev émou SBL εἰπεῖν καθ’ ýmón παν πονέρον 孤独 ἱνα εἰπεῖν πονέρον Μεν ὅτι δὴ διδάσκεται syr= Or66

35 5:13 ἐλθέντι ἔξω Φθέγξ K B C N A28 f ἐλθέντι ἔξω kai D W TR RP. There ends up not being any difference in English. The infinitive passive form of the verb following, katapateíshai, enables me to translate this the way I did.

36 5:18a The Greek says ióta (iòta), 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
Mt 5:19 ὃς ἐὰν σὺν λύσι τῶν ἐντολῶν τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τούς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὃς δ’ ἀν ποίησῃ καὶ διδάξῃ, οὕτως μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

Mt 5:20 λέγω γὰρ οὕτως ὅτι ἐὰν μὴ περισσοτέρον οὕτως ἢ δικαιοσύνη πλείου τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εισέλθησεν εἰς τὴν βασιλείαν τῶν οὐρανῶν.

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

Adversaries

Mt 5:21 Ἡκούσατε ὅτι ἔρρεθη τοῖς ἀρχαῖοι, Ὡθ φονεύσεις· ὃς δ’ ἂν φονεύῃ, ἐνοχός ἔσται τῇ κρίσει.

21“You have heard that it was said to the people of long ago, ‘Do not murder,’ and anyone who murders will be subject to judgment.”

Mt 5:22 εἰς γὰρ τὸ λέγειν οὕτως ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἐνοχός ἔσται τῇ κρίσει· ὃς δ’ ἂν εἶπη τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἐνοχός ἔσται τῷ συνεδρίῳ· ὃς δ’ ἂν εἶπῃ, Μωρε, ἐνοχός ἔσται εἰς τὴν γένναν τοῦ πυρὸς.

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

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.

375:18b 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.

385:21a Exodus 20:13. This word φονεύω - phoneuēō 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 phoneuēō 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.”

395:22b 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).

405:22a txt τῷ ἀδελφῷ αὐτοῦ “with his brother” ΠΘ Β Ω 372 1292 1424mg 2174al 2737 al. itatt vg eth al. msac to Apollinaris; Tertullian al. Chromatius Jerome Augustine al. Greek msac to Augustine NA27 [B] to τῷ ἀδελφῷ αὐτοῦ ἐκικθεῖ “with his brother without a cause” ΝΔΚΜ Σ Υ Ψ Ω Α ΠΠΣ 0233 0287 0 3 1 2 28 33 157 180 205 346 565 579 597 700 788 892 1006 1010 1071 1079 1195 1216 1301 1241 1242 1243 1342 1342 1365 1424al 1505 1546 1566 2148 itb,c,dd,ff. g1,h1,k1,q vg msac syx,c,p,h,pal cop sax mcs,bo arm eth Ιερεναους msac to Origen Eusebius Basil Apostolic Constitutions msac to Apollinaris Ps-Justin Chrysostom Cyril Theodoret; Cyprian Hilary Lucifer msac to Jerome Augustine 41 Speculum TR HF RP 1 lacuna ΠΘ Β 1 ΡΘ Α Ζ Φ Υ Ψ ΦΕ 22 69. Note, Papyrus 64 is also called Papyrus 67, and it definitely 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 the same verse, where the Majority Text says that someone who says "You fool," is in danger of the fire of Gehenna? For Jesus did say to someone "You fool" in the Majority Text, in Matthew 23:17. There is much more reason to be found for the word
Mt 5:23 "You shall not commit adultery."

Mt 23:36 "If you can show that one of your parts be destroyed and not your whole body be cast into Gehenna."

Mt 5:28 "But I tell you that anyone who looks at a woman to lust for her has already committed adultery with her in his heart.

Mt 24:25 "And just as it was in the days of Noah, so it will be in those days: there will be a temporary storage of spiritual wealth in the world, and things that are good will be lost.

Mt 25:21-23 "Then the king will say to those on his left hand, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you. For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you took care of me, in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and welcome you or a naked person and clothe you? When did we see you sick or in prison and visit you?’ And the king will answer them, ‘Truly I tell you, as you did it to one of these least brothers of mine, you did it to me.’"

Mt 25:40-42 "The kingdom of heaven will be like this: when the Son of Man sits on his glorious throne, all the angels will come together and bow down before him; for he will give his angels charge of all things and will have them bring out the immature and stupid, and throw them into the fiery furnace, where there will be weeping and grinding of teeth. In that place you will be filled with the fullness of God’s glory."

Mt 25:45-50 "Then he will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you. For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you took care of me, in prison and you visited me.’ And the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and welcome you or a naked person and clothe you? When did we see you sick or in prison and visit you?’ And the king will answer them, ‘Truly I tell you, as you did it to one of these least brothers of mine, you did it to me.’"
Mt 5:30 and ei h deziā sou χειρ σκανδαλίζει se, ἐκκοψον αὐτὴν καὶ βάλε ἀπὸ σου' συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὁλὸν τὸ σώμα σου εἰς γένναν ἀπέλθη.

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

Mt 5:31 Ἔρρεθή δὲ, ὡς ἀν ἀπολύῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτή ἀποστάσιον.

31And it has been said, 'Anyone who releases his wife, except for grounds of fornication, causes her to commit adultery, and anyone who marries a released woman commits adultery.

Oaths

Mt 5:33 Πάλιν ἥκουσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, ὡς ἐπιρκήσεις, ἀπόδοσες δὲ τῷ κυρίῳ τούς ὀρκοὺς σου.

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

Mt 5:34 Ἔγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύον τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς εὰν ἀπολελυμένην γαμήσῃ μοιχάται.

34But I tell you that anyone who releases his wife, except for grounds of fornication, causes her to commit adultery, and anyone who marries a released woman commits adultery.

Oaths

Mt 5:33 πάλιν ἥκουσατε ὅτι ἐρρέθη τοῖς ἄρχαίοις, ὡς ἐπιρκήσεις, ἀπόδοσες δὲ τῷ κυρίῳ τούς ὀρκοὺς σου.

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

Mt 5:34 Ἔγὼ δὲ λέγω ὑμῖν μὴ ὀμοσάι ὄλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστίν τοῦ θεοῦ·

34But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne;

Mt 5:35 μήτε ἐν τῇ γῇ, ὅτι ὑποποίδου ἐστίν τῶν ποδῶν αὐτοῦ· μήτε ἐς ἱεροσόλυμα, ὅτι πόλις ἐστίν τοῦ μεγάλου βασιλέως·

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

46 531a "Releasing" is the opposite of "cleaving" or "joining."

47 531b Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defies 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 1 Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

48 532 Greek, πορνεία - porneía. This word was used for generally any sexual intercourse that is not between a married person and his or her spouse of the opposite sex. There was a different, more specific word for marital unfaithfulness in particular: μοιχεία - moicheía, and Jesus did not use it here. We know by the disciples' reaction in verse 26 that Jesus was saying something more narrow and strict than what they had heard before. Some say that perhaps Jesus was limiting divorce to that situation described in Deuteronomy 22:13-21, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicared 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"

7 thus representing Jesus as siding with the view of Shammai. The addition of this 'exception clause,' as it is called, reflects an attempt in the early church [of which Matthew was a part] to adjust the high ideal of Jesus' interpretation of the indissolubility of marriage to suit the exigencies of those whose hearts, like men's hearts in the days of Moses, were still hard! Such an adjustment of Jesus' teaching fell within the power to bind and loose given to the apostles (of which Matthew was one) - that is, power to adapt laws and make exceptions (Matt. 16:19 and 18:18; Diatess. 14:45, 22:36) Two reasons, among others, why the Matthean form of Jesus' saying on divorce must be regarded as a modification of this teaching are: (1) If it is original, then the report without the excepting clause in Mark and Luke represents an advance made by the early church upon the standards set by Jesus - and this is not likely to have happened; and (2) the excepting clause does not harmonize with the context in Matthew. If Jesus sided with the Shammites, why should the disciples be amazed at the strictness of his teaching and exclaim, "If this is the situation...it is not advisable to marry" [Matt. 19:10]? And in the context of Matt. 5:32 Jesus is replacing the standard recognized by the Jews of his day with the perfect standard of God [Matt. 5:17-48; Diatess. 9:10-20]; but if the exceptive clause is retained, his teaching is no higher than Shammai's."

49 533a Or do not make an oath not intending to keep it.

50 533b Numbers 30:2; Leviticus 5:4-6
Mt 5:36 μήτε ἐν τῇ κεφαλῇ σου ὅμοιός, διτι οὐ δύνασαι μίαν τρίχα λευκήν ποιῆσαι ἢ μέλαναν.

36Neither swear by your head, since you have not the power to make a single hair white or black.
Mt 5:37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ, οὐ οὐ' τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἔστιν.

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

An Eye For an Eye
Mt 5:38 Ἡκούσατε ὅτι ἐρρέθη, Ὁφθαλμόν ἄντι ὁφθαλμοῦ καὶ ὁδόντα ἀντὶ ὁδόντος.

38“You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'
Mt 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστηναί τῷ πονηρῷ ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σαγώνα, στέφων αὐτῷ καὶ τὴν ἄλλην

39But I tell you not to resist the evil. On the contrary, whoever strikes you on the right cheek, turn to him the other also.
Mt 5:40 καὶ τῷ θέλοντι σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄρες αὐτῷ καὶ τὸ ἴματόν·

40And the one wanting to sue and take your shirt, surrender to him your jacket as well.
Mt 5:41 καὶ ὅστις σε ἀγγαρεύσῃ μίλιον ἐν, ὑπαγε μετ' αὐτοῦ δύο.

41And whoever enscripts you for one mile, go with him two miles.
Mt 5:42 τῷ οἰκονύτι σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανισασθαι μὴ ἀποστραφῆς.

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

Love For Enemies
Mt 5:43 Ἡκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

38“You have heard that it was said, ‘Love your neighbor’ and hate your enemy.’
Mt 5:44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογείτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς:

44But I say to you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you and are persecuting you,
Mt 5:45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἁγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἄδικους.

45so that you be children of your Father who is in heaven. For he causes his sun to rise upon the evil and the good, and rains upon the righteous and the unrighteous.
Mt 5:46 ἑὰν γὰρ ἀγαπήσητε τοὺς ἀγαπώντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχί καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

46For if you love the ones who love you, what reward do you have? Do not even the revenue agents do the same?
Mt 5:47 καὶ ἑὰν ἀσπάσασθε τοὺς ἄδελφους ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ξένοι τὸ αὐτὸ ποιοῦσιν;

47And if you greet your own kind only, what are you doing beyond the ordinary? Do not even the Gentiles do the same?
Mt 5:48 Ἐσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἔστιν.

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

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51 538 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
52 543 Leviticus 19:18
53 547 ἀδελφός (adelfōs), in the plural. This word can mean one of the same mother, or one of the same blood in a broader sense, like cousin or clansman, or broader yet, one of the same country or race; or one of the same rank or club, like associate. Or it could mean simply "your friends, your neighbors, your acquaintances." But the context here is the issue of enemies. To the natural man, other political nations and races are enemies. Moses also had to remind the Israelites to be kind to aliens; had to remind them what it was like to have themselves been aliens in Egypt.
Chapter 6

Giving to the Needy

Mt 6:1 Προσέχετε [δὲ] τὴν δικαίουσθεν υμῶν μὴ ποιεῖν ἐξιπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν ὑμιν ἄτιτο παρά τῷ πατρὶ υμῶν τῷ ἐν τοῖς οὐρανοῖς.

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

Mt 6:2 Ὑςὲν οὖν ποιής ἐλεημοσύνην, μὴ σαλπίσῃς ἐξιπροσθεν σου, ὥσπερ οἱ υποκρίται ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὡς δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω υμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνωτῶ ἡ ἄριστατά σου τὶ ποιεῖ ἡ δεξιά σου,

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

Mt 6:4 ὡς δὲ σο ὑ ἐλεημοσύνην ἐν τῷ κρυπτῷ καὶ ὡς πάτηρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπόδοει σοι.

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

Prayer

Mt 6:5 Καὶ ὡς προσεύχησθε, υἱὲ ἐσήθε ὡς οἱ υποκρίται ὁ ὡς προσεύχησθε ὃ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπόδεικτος τὸν μισθὸν αὐτῶν.

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

Mt 6:6 σοῦ δὲ ὡς προσεύχησθε, εἰσέλθε ἐκ τοῦ τεμεῖον σου καὶ κλείσας τήν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὡς πάτηρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπόδεικτος σοι.

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

Mt 6:7 Προσευχόμενοι δὲ μὴ βατταλογῆστε ὡς περὶ οἱ Θεοκοι, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσκούσιον οὔσι.

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

54 61 txt δικαιουσθεν Κα δ B δ D ὁ 892 1582* 2814 ντ ὑταιρ βδεελ αλβια j NA27 () || δοσ(e)εν Κι συρευς copb || ἐλεημοσύνην K L W Ζ Θ Π βι 1 2 38 33 118 124 157 346 565 579 700 788 1071 1424 1582c φι1 ἴτσε ὑστρ mae TR HF RP. "Tzedakah" are acts of philanthropy, charity, righteousness.

55 67 Greek, βατταλογεῖν - βατταλογεῖν. 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 Federick Blass, it is a combination of a Semitic word, βατταλογεῖν, Beth-Teth-Lamedh, for 'empty, inane, idle,' with λογεῖν appended. According to Delling, it is a remodeling of βατταλογεῖν - 'stammer,' in connection with - λογεῖν. Also, it looks similar to the Latin bat(t)ulus - μουλλάς, that is, speaking with difficulty or having an impediment in one's speech. And see also Corp. Gloss. Lat. II 32.17, garrulus - βατταλόκολος - fond of talking endlessly, prattling, given to proxy, rambling, or tedious loquacity. In the only use of βατταλογεῖν 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." 1 Cor. 14:15 "When you pray, let not your mind be fruitless, but still pray with your spirit." 1 Cor. 14:14. If your mind is idle when you are praying, it is προσεύχησθε prayer.
Mt 6:8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἴδεν γὰρ ὁ πατὴρ ὦμῶν ὃν χρείαν ἔχετε πρὸ τοῦ ὕμᾶς αἰτήσαι αὐτῶν.

6Do not be like them therefore. You see, your Father knows what you need before you ever ask him.

Mt 6:9 Οὕτως οὖν προσευχήσεσθε ὑμεῖς: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου,

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

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

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

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

11Give us today our daily bread.

Mt 6:12 καὶ ἄρεστα ἡμῖν τὰ ψεύλημα ταῦτα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὑπερειλεθάσι τοῖς ἡμῶν·

12And forgive us our debts, as we also have forgiven;

Mt 6:13 καὶ μὴ εἰσενεχθήκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὄτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

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

Mt 6:14 Ἐαν γὰρ ἁφήσετε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὦμῶν ὁ οὐράνιος·

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

Mt 6:15 Ἐαν δὲ μὴ ἁφήσετε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὦμῶν ἁφήσει τὰ παραπτώματα ὑμῶν.

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

Fasting

Mt 6:16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκρίται σκυθρώπουι, ἀφανίζοντες γὰρ τὰ πρόσωπα αὐτῶν ὡς φανόντων τοῖς ἀνθρώποις νηστεύουσιν· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:17 σοὶ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλήν καὶ τὸ πρόσωπον σου νίψαι,

17But when you fast, anoint your head and wash your face,
Mt 6:18 ὅπως μὴ φανήση τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ καὶ ό πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

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

Treasures in Heaven
Mt 6:19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρώσσῃς ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν'

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

Mt 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρώσσῃς ἀφανίζει, καὶ ὅπου κλέπται ὁ διορύσσουσιν οὔδὲ κλέπτουσιν'

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

Mt 6:21 ὅπου γάρ ἐστιν ὁ θησαυρὸς σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

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

Mt 6:22 ὃς δὲ σώματός ἐστιν ὁ φθαλμός, ἐὰν οὖν ἢ ὁ φθαλμός σου ἀπλοῦς, ὃλον τὸ σῶμά σου φωτείνων ἔσται:

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

Mt 6:23 ἐὰν δὲ ὁ φθαλμός σου πονηρὸς ἢ, ὃλον τὸ σῶμά σου σκοτείνων ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἔστιν, τὸ σκότος πόσον.

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

Mt 6:24 Οὔτε δέναια δύναις δυσὶ κυρίος δουλεύειν· ἢ γάρ τὸν ἔνα μισήσαι καὶ τὸν ἔτερον ἀγαπήσαι, ἢ ἐνός ἀνθέξεται καὶ τοῦ ἔτερου καταφρονήσει· οὐδὲν αὐτῷ ἔχει θεῷ δουλεύειν καὶ μαμωνᾶ.

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.

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

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

61 Literally, "if your eye is evil." From the Hebrew, רָעָה עִין - rāʿāh ʿayin; see endnote for a full discussion of this concept.

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

Mt 6:25 Διὰ τούτο λέγω ὑμῖν, μη μεριμνάτε τῇ ψυχῇ ὑμῶν τῇ φάγετε [ἡ τί πίπτε], μηδὲ τῷ σώματι ὑμῶν τῇ ἐνδούσασθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

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

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

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

Mt 6:27 τις δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσδεῖναι ἐπί τὴν ἦλικίαν αὐτοῦ πῆχυν ἦνα;

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

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

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

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

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

Mt 6:30 εἰ δὲ τὸν χρόνον τοῦ ἄγρου σήμερον ὅτα καὶ αὐριόν εἰς κλίβανον βαλλόμενον θεὸς οὕτως ἀμφιδινύσουν, οὐ πολλῷ μᾶλλον ὑμᾶς, οἰκογένεια;

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

Mt 6:31 μη ὅπου μεριμνήσητε λέγοντες, Τί φάγωμεν; ἥ, Τί πίωμεν; ἥ, Τί περιβαλόμεθα;

31* Therefore do not worry, saying, ‘What would we eat?’ or ‘What would we drink?’ or ‘What would we wear?’

Mt 6:32 πάντα γὰρ ταύτα τὰ ἠθνη ἐπιζητοῦσιν· οἴδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐρανός ὅτι χρήζετε τούτων ἀπάντων.

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

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

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

Mt 6:34 μη ὅπου μεριμνήσητε εἰς τὴν αὐριόν, ἥ γὰρ αὐριόν μεριμνῆσαι αὐτής· ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτής.

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

Chapter 7

Correcting Others

Mt 7:1 Μὴ κρίνετε, ἵνα μὴ κρίθητε·

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

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

64 Mt 6:34 There is no verb in the Greek text of this last sentence. Therefore, we cannot declare with certainty whether this sentence is a command (imperative mood), or a statement (indicative mood). But from my experience, it is usually the simple copula that is omitted, that is, the word "is."
Mt 7:2 ἐν ὧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ὧ μέτρῳ μετρείτε μετρηθήσεται ὑμῖν.

3For with what judgment you are judging, you will be judged, and with what measure you are measuring out, it will be measured to you.

Mt 7:3 τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἁδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸς τὸν κατανοεῖς;

4Why do you look at the speck in your brother’s eye, but the log in your own eye you do not consider?

Mt 7:4 ἢ πῶς ἐρείς τῷ ἁδελφῷ σου, ἂνες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκός ἐν τῷ ὀφθαλμῷ σοῦ;

5Or how will you say to your brother, ‘Let me pluck the speck out of your eye,’ and behold, in your own eye is a log?

Mt 7:5 ὑποκρίτε, ἐκβάλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις ἐκβάλειν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἁδελφοῦ σου.

6You hypocrite, first take the log out of your eye, and then you will see clearly to pluck the speck out of your brother’s eye.

Mt 7:6 Μὴ δώσε τὸ ἄγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτούς ἐν τοῖς ποσίν αὐτῶν καὶ παραβεβλήσουσιν ὑμᾶς.

7Do not give to curs its sacred, and do not toss your pearls before swine, lest they trample them with their feet, and turn and tear you to pieces.

Ask, Seek, Knock

Mt 7:7 Αἰτεύτε, καὶ δοθήσεται ὑμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγθήσεται ὑμῖν.

8Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you.

Mt 7:8 πάς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούόντι ἀνοιγθήσεται.

9For everyone who keeps asking receives, and the one who keeps seeking finds, and to the one who keeps knocking, it will be opened.

Mt 7:9 ἢ τίς ἐστιν εξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἃρτον – μὴ λίθων ἐπιδώσει αὐτῷ;

10Or is there a man among you whose child will ask him for a loaf, who will give him a rock?

Mt 7:10 ἢ καὶ ἰχθύν αἰτήσει – μὴ ὄρνην ἐπιδώσει αὐτῷ;

11Or again, if he asks for a fish, will give him a snake?

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

12If you therefore, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?

Mt 7:12 Πάντα οὖν ὅσα ἔαν θέλητε ἑνα ποιώσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὕτος γάρ ἑστίν ὁ νόμος καὶ οἱ προφηται.

13In all things, then, whatever you would want people to do to you, this you also should do to them, for this is the meaning of the Law and the Prophets.

False Prophets

Mt 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὄδος ἢ ἀπάγουσα εἰς τὴν ἀπόλειαν, καὶ πολλοὶ εἰσίν οἱ εἰσερχόμενοι δι’ αὐτῆς;

14Enter through the narrow gate. How wide the gate and broad the road that leads to destruction, and how many are those going through it!

Mt 7:14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὄδος ἢ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὅλιγοι εἰσίν οἱ εὐρίσκοντες αὐτήν.

15How narrow the gate and troubled the road that leads to life, and how few are the ones finding it!
Mt 7:15 Ἐρχονται διὰ τῶν ἑσυχοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδόμασιν προφάτων, ἦσθεν δὲ εἰς οἶκα καλά γεγραμμένα.

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

Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἄκανθῶν σταφυλάς ἢ ἀπὸ τριβόλων σύκα;

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

Mt 7:17 οὗτος πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σασπρὼν δένδρον καρποὺς πονηροὺς ποιεῖ.

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

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

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

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

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

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

20*Thus by their fruits you will find them out.

The Wise and Foolish Builders

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

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

Mt 7:22 πολλοὶ ἐρωτοῦν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὄνομα ἐπροσφητεύομαι, καὶ τῷ σῷ ὄνομα δαμόνια, ἐξεβάλομαι, καὶ τῷ σῷ ὄνομα δυνάμεις πολλάς ἐποίησαμεν;

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

Mt 7:23 καὶ τότε ὁμολογήσεις αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἑραγιζόμενοι τὴν ἀνομίαν.

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

Mt 7:24 Πάς οὖν δότις ἄκουει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοῦς ὠμοσθησάται ἀνδρὶ φρονίμῳ, δότις ὕκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

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.

Mt 7:25 καὶ κατέβη ἡ βροχή καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, καὶ τεθηκέρως γάρ ἐπὶ τὴν πέτραν.

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

Mt 7:26 καὶ πάς ὁ ἄκοψαν μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοῦς ὠμοσθησάται ἀνδρὶ μωρῷ, δότις ὕκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.

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

Mt 7:27 καὶ κατέβη ἡ βροχή καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ηνὶ πτώσεις αὐτῆς μεγάλη.

27*And the rain came down and the rivers came up and the winds blew and beat against that house, and it fell, and great was its fall.”
Mt 7:28 Καὶ ἐγένετο ὅτε ἔτελεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαξῇ αὐτοῦ:

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

Mt 7:29 Ἡ γὰρ διάδοσιν αὐτοῦ ὡς ἔξοιρον ἔχων καὶ σύ ώς οἱ γραμματεῖς αὐτῶν.

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

Chapter 8

A Man With Leprosy

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

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

Mt 8:2 καὶ ἰδοὺ λεπρός προσελθὼν προσεκύνηε αὐτῷ λέγων, Κύριε, ἐὰν θέλης δύνασαι με καθαρίσαι.

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

Mt 8:3 καὶ ἐκτείνας τὴν χείρα ἥψατο αὐτοῦ λέγων, θέλω, καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

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

Mt 8:4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενε εἴπης, ἀλλὰ ὑπάγε σεαυτόν δείξων τῷ ἱερεί, καὶ προσένεγκον τὸ δώρον ὁ προσέπατας Μωϋσῆς, εἰς μαρτύριον αὐτῶς.

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

The Faith of the Centurion

Mt 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦ προσήλθησαν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν

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

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

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

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

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

Mt 8:8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, ὦκ εἰμὶ ἰκανὸς ὅν μοι ὑπὸ τὴν στέγην εἰσελθῆς ἀλλὰ μόνον εἰπεί λόγῳ, καὶ λαθήσεται ὁ παῖς μου.

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

Mt 8:9 καὶ γὰρ ἐγὼ ἀνθρώπος εἰμὶ ὑπὸ ἔξοιρον, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἀλλ’ Ἐρχομαι, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τούτο, καὶ ποιεῖ.

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

Mt 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ ἔπειν τοῖς ἁκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, παρ’ οὗ δεῖ ναοτὴν πίστιν ἐν τῷ Ἰσραήλ εὐρόν.

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

65 83 The Greek word was used for various diseases of the skin—not necessarily leprosy.
66 85 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort—1,000 men, would have ten centurions, each commanding 100 of the men.
Mt 8:11 Γίγνεται δὲ ὁ Ισαὰκ καὶ ὁ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

31And I tell you, many will come from east and west, and will recline with Abraham and Isaac and Jacob in the kingdom of heaven.

Mt 8:12 τοῦ δὲ οἴκου τῆς βασιλείας ἐκβιβάσθησον εἰς τὸ σκότος τὸ ἕξωτερον· ἐκεῖ ἦσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδοντῶν.

32But natural heirs of the kingdom will be cast into the outer darkness; out there will be weeping and gnashing of teeth.

Mt 8:13 καί ἐπίνει ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ. Ὕπαγε, ὠς ἐπίστευσας γεννηθήτω σοι. καὶ ἱάθη ὁ παῖς ἐν τῇ ὠρᾳ ἐκείνῃ.

Jesus Heals Many

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

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

Mt 8:15 καὶ ἤφατο τῆς χειρός αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς· καὶ ἤγερθη καὶ διηκόνει αὐτῷ.

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

Mt 8:16 Ὁ ψίας ἐς γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλοὺς· καὶ ἐξέβαλεν τὰ πνεύματα λόγου, καὶ πάντας τοὺς κακῶς ἔχοντας ἔθεράπευσεν·

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

Mt 8:17 ὁπως πληρώθη τὸ βήθεν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Ἀυτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἔβαστασεν.

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

The Cost of Following Jesus

Mt 8:18 Ἐν δὲ οἱ Ἰησοῦς ὄχλον περί αὐτοῦ ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

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

Mt 8:19 καὶ προσελθὼν εἰς γραμματεὺς ἐπέν αὐτῷ, Διδάσκαλε, ἀκολουθήσοι σοι ὅπου ἐὰν ἀπέρχῃ.

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

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀ τι ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ νικὸς τοῦ ἀνδρῶπος οὐκ ἔχει ποὺ τὴν κεφαλὴν κλίνῃ.

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

Mt 8:21 ἔπερος δὲ τῶν μαθητῶν [αὐτοῦ] ἐπεν αὐτῷ, Κύριε, ἔπτερψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

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

Mt 8:22 ὁ δὲ ὁ Ἰησοῦς λέγει αὐτῷ, Ἀκολούθει μοι, καὶ ἄρες τοὺς νεκροὺς θάψαι τοὺς ἄνθρωπος νεκροὺς.

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

67 8:17 Isaiah 53:4
68 8:21 Another, different kind of man; that is, not another scribe, but another of a different kind.
Jesus Calms the Storm

Mt 8:23 Καὶ ἐμβάντοι αὐτῷ εἰς τὸ πλοῖον ἥκολοῦθησαν αὐτῶ τις μαθηταὶ αὐτοῦ.

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

Mt 8:24 καὶ ἴδον σεισμός μέγας ἐγένετο ἐν τῇ βαλάσσῃ, ὡστε τὸ πλοῖον καλύπτεσθαι ύπὸ τῶν κυμάτων αὐτῶ ἔκαθεν.

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

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

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

Mt 8:26 καὶ λέγει αὐτοῖς, Τί δειλοί ἦστε, οὐ γερθεὶς ἐπέτιμησαν τοὺς ἀνέμους καὶ τῇ βαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

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

Mt 8:27 οἱ δὲ ἀνθρώποι ἔστασαν λέγοντες, Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ηθάλασσα αὐτῶ ὑπακούουσιν;

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

The Legion of Demons Near Gadara

Mt 8:28 Καὶ ἔλθοντος αὐτῶ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῶ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποί λίαν, ὡστε μὴ ἴσχυειν τινὰ παρελθεῖν διὰ τῆς ὁδὸς ἑκείνης.

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

Mt 8:29 καὶ ἴδον ἐκράζαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὸ τοῦ θεοῦ; ἥλθες ὥσε πρὸ καιροῦ βασανίσας ἡμᾶς;

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

Mt 8:30 ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἄγελη χοίρων πολλῶν βοσκομένη.

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

Mt 8:31 οἱ δὲ δαιμόνες παρεκάλουσιν αὐτῶν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἄγελην τῶν χοίρων.

31And the demons begged him saying, "If you drive us out, send us into the herd of pigs." Mt 8:32 καὶ εἶπεν αὐτοῖς, ὁμοιοῦτας, ὑπάγετε, οἱ δὲ ἐξελθόντες ἀπῆλθον ἐκ τούς χοίρους· καὶ ἴδος ὄρμησαν πᾶσα ἡ ἄγελη κατά τοῦ κηρυκοῦ εἰς τὴν βαλάσσαν, καὶ ἀπέθανον ἐν τοῖς ύδαις.

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

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

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

Mt 8:34 καὶ ἴδος ἐξῆλθαν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτῶν παρεκάλεσαν ὅπως μεταβῇ ἄπω τῶν ὀρίων αὐτῶν.

34And behold all the town came out to have a meeting with Jesus. And when they saw him they begged him that he would move out of their borders.
Chapter 9

Jesus Heals a Paralytic

Mt 9:1 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἤλθεν εἰς τὴν ιδίαν πόλιν.

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

Mt 9:2 καὶ ἴδων προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἴδων ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, θάρσει, τέκνον! ἀφίηται σοι αἱ ἀμαρτίαι.

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

Mt 9:3 καὶ ἴδων τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, ὅτος βλάσφημεν.

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

Mt 9:4 καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐννοήσεις αὐτῶν εἶπεν, Ἰνατ εἰδομεθεὶς πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

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

Mt 9:5 τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφίηται σοι αἱ αἱ ἀμαρτίαι, ἢ εἰπεῖν, Ἔγειρε καὶ περιπέτεια;

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

Mt 9:6 Ἰδὼν τὸν πλοίον ἀνέφερεν ἐπὶ τὸν παραλυτικόν, Ἕρεθεις ἐρωτᾷν τὴν κλίνην καὶ ὑπάγει εἰς τὸν ὁίκον σου.

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

Mt 9:7 καὶ ἐγέρθης ἀπῆλθεν εἰς τὸν ὁίκον αὐτοῦ.

And he stood up and went away to his house.

Mt 9:8 ἰδὸν ταῖς δὲ οἱ δολοὶ ἐρρήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δὸντα ἐξοδιασάν τοὐατύν τοὺς ἀνθρώπους.

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

The Calling of Matthew

Mt 9:9 Ἐγέρθης καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἰδὼς ἀνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθαύων λεγόμενον, καὶ ἐλεύθη καὶ ἀκολούθησαν αὐτῷ καὶ ἀναστάσας ἠκολούθησαν αὐτῷ.

"And moving on from there, Jesus saw a man named Matthew sitting at the tax offices, and he says to him, "Follow me."

Mt 9:10 Καὶ ἐγένετο αὐτῷ ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἴδον πολλοὺς τελώνας καὶ ἀμαρτωλοὶ ἔλθοντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

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

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70 See Mark 2.4: "But when Jesus heard it, He was greatly displeased, and said to them, ‘Why do you think evil thoughts? For which is easier—to say, “Your sins are forgiven,” or to say, “Get up and walk”?’ "

71 Dirk Jongkind: "Both ἰδὼν and εἰδὼς have sufficient attestation to consider them seriously. Given how close the two forms are, the question becomes if there are transcriptional reasons why one would morph into the other? The previous sentence starts with καὶ ἴδον, which seems a reasonable source of influence to effect the change from εἰδὼς to εἰδὼς. Both parallel passages in Mk and Lk read εἰδὼς, a verb of mental awareness, as εἰδὼς. I don't think that similarity between εἰδὼς and εἰδώς is strong enough to cause a change from εἰδὼς to εἰδώς, but it is near enough to see that Mt simply tells the story with εἰδώς instead of εἰδώς." Note that the same variant repeats in Matthew 12:25. Note also that, though the TR reads εἰδῶς, the KJV reads "knowing."
Mt 9:11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνίων καὶ ἀμαρτωλῶν ἔσθε οἱ διδάσκαλος ὑμῶν;  
11And seeing this the Pharisees said to his disciples, “Why does your rabbi eat with revenue agents and sinners?”
Mt 9:12 ὅ δὲ ἄκουσας εἶπεν, Οὐ χρείαν ἔχουσιν οἱ ἰδιόνοντες ἰατροῦ ἀλλ’ οἱ κακοὶ ἔχοντες.  
12But he heard, and said, “Those who have need of a doctor, but only those who have something bad do.
Mt 9:13 πορευθέντες δὲ μάθετε τί ἐστιν, ἕλεος θέλω καὶ οὐ θυσίαν οὐ γάρ ἦλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.  
13But go learn what this means: ‘I desire mercy and not sacrifice.’ For I have not come to call the righteous, but sinners, to repentance.”

Jesus Questioned About Fasting
Mt 9:14 Τότε προσέρχονταί αὐτὸί οἱ μαθηταί ἴωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύεμεν πολλά, οἱ δὲ μαθηταί οὐ νηστεύουσιν;  
14Then the disciples of John came to him, saying, “Why is it we and the Pharisees are fasting, but your disciples are not fasting?”
Mt 9:15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ οίοι τοῦ νυμφώνος πενθεῖν ἐφ’ ὄσον μετ’ αὐτῶν ἐστιν ο νυμφίος; ἔλευσονται δὲ ήμέραι ὅταν ἀπαρθή ἀπ’ αὐτῶν ο νυμφίος, καὶ τότε νηστεύουσιν.  
15And Jesus said to them, “Are the members of the bridegroom’s party able to mourn while the bridegroom is with them? But days will come when the bridegroom is taken away from them; and then they will fast.
Mt 9:16 οὐδείς δὲ ἐπίβαλλει ἐπίβλημα βάκκους ἀγάναφος ἐπὶ ιματίῳ παλαιῷ αἱρεί γὰρ τὸ πλάρθμα αὐτοῦ ἀπὸ τοῦ ιματίου, καὶ χεῖρον σχῆμα γίνεται.  
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.
Mt 9:17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοῦς παλαιοὺς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἁσκοί, καὶ ὁ οἶνος ἐχεῖται καὶ οἱ ἁσκοί ἀπόλλυνται· ἀλλὰ βάλλονται οἶνον νέον εἰς ἁσκοὺς καινοὺς, καὶ ἁμφότεροι συντηροῦνται.  
17Neither do they put new wine into old wineskins. Otherwise, the wineskins will burst, the wine will spill out, and the wineskins will be ruined. Rather, they put new wine into new wineskins, and both are preserved.”

A Dead Damsel and a Sick Woman
Mt 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχοι εἰς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χείρα σου ἐπ’ αὐτήν, καὶ ζησότα.  
18While he was speaking these things to them, behold a certain ruler came, prostrating himself to him, saying, “My daughter has just now died. But come and put your hand on her and she will revive.”
Mt 9:19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.  
19And getting up Jesus followed him, including his disciples.
Mt 9:20 Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἐπὶ προσελθοῦσα ὁπισθεὶ ἡμίσιο τοῦ κρασίου τοῦ ιματίου αὐτοῦ·  
20And behold a woman suffering a twelve year flow of blood came up behind and touched the tassel73 of his cloak.

72 9:13 Hosea 6:6
Mt 9:21 Ἐλεγεν γὰρ ἐν Εαυτῷ, Ἐὰν μόνον ἁψωμα τοῦ ἱματίου αὐτοῦ σωθήσομαι.
22For she was saying to herself, “If I only touch his cloak, I will be healed.”
Mt 9:22 ὃ δὲ Ἰησοῦς στραφεὶς καὶ ἴδὼν αὐτὴν ἐπεν, Θάρσει, θύγατέρι ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη γὰρ ἐν τῇ ὡρᾳ ἑκείνης.
23And Jesus turning and seeing her said, “Take heart, daughter, your faith has healed you.” And the woman was healed from that time on.
Mt 9:23 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἴδὼν τοὺς αὐλητάς καὶ τὸν ὄχλον θορυβοῦμενον
24And Jesus came into the ruler’s house, and when he saw the flute players and the crowd in commotion,
Mt 9:24 Ἐλεγεν, Ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἅλλα καθεύδει καὶ κατεγέλων αὐτοῦ.
25He said, “Go your ways. For the maiden has not died but sleeps.” And they laughed at him with scorn.
Mt 9:25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῇ χειρίς αὐτῆς, καὶ ἡγέρθη τὸ κοράσιον.
26And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised from the dead.
Mt 9:26 καὶ ἐξῆλθεν ὁ φίλη αὐτή εἰς ὅλην τὴν γῆν ἑκείνην.
26And this news went out into all that region.

Jesus Heals the Blind and Mute
Mt 9:27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἱκολούθησαν [αὐτῷ] δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέσαν ἡμᾶς, ιεδριάδ.
27And as Jesus went on from there, two blind men followed him, crying out and saying, “Have mercy on us, O Son of David!”
Mt 9:28 ἔλθοντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναί, κύριε.
28And when he had come into the house, the blind men came to him, and Jesus says to them, “Do you believe that I am able to do this?” They say to him, “Yes, Lord.”
Mt 9:29 τότε ἤφατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.
29Then he touched their eyes, saying, “According to your faith let it be done for you.”
Mt 9:30 καὶ ἤνεῴχησαν αὐτῶν ὁ ὀφθαλμός. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὄρατε μηδεὶς γνωσκότω.
30And their eyes were opened. And Jesus warned them sternly, saying, “See that no one knows about this.”
Mt 9:31 οὶ δὲ ἐξελθόντες διεφήμισαν αὐτόν ἐν ὅλῃ τῇ γῇ ἑκείνῃ.
31But they went out and spread the news about him throughout that whole region.
Mt 9:32 Αὐτῶν δὲ ἐξερχομένων ἴδον προσήνεγκαν αὐτῶν ἄνθρωπον κωφόν δαιμονιζόμενον.
32And as they were going out, behold a mute who was demon-possessed was brought to him.
Mt 9:33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὀχλοὶ λέγοντες, Ὅδεποτε ἐφάνη ὦτως ἐν τῷ Ἰσραήλ.
33And when the demon was expelled, the mute spoke. The crowd was amazed, and said, “Nothing like this has ever been seen in Israel!”
Mt 9:34 οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἀρχοντὶ τῶν δαιμόνιων ἐκβάλλει τὰ δαιμόνια.
34But the Pharisees said, “By the prince of the demons he expels the demons.”

73 9:20 See Numbers 15:38, Deut. 22:12; Malachi 4:2. The “tassels” or “corners” were also Jesus’ “wings,” because the Hebrew word is the same. So, the prophecy of Malachi 4:2: “But to you that fear my name the sun of righteousness shall arise with healing in his wings; and ye shall go forth, and gambol as calves from the stall.”
The Workers Are Few
Mt 9:35 Καὶ περιήγησεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσον τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πάσαν μαλακίαν.  
35And Jesus went through all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness.  
Mt 9:36 Τίδων δὲ τούτων ἄγιοι ἐσπαλαγγείσθη περὶ αὐτῶν δὲ ἦσαν ἐκκυμνηθεὶς καὶ ἐρριμμένοι ὥσει πρὸμα λήχονται ποιμένα.  
36And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried and laid down in resignation.  
Mt 9:37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ, ὃ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὁλίγοι:  
37Then he says to his disciples, "The harvest is truly plentiful, but the workers are few.  
Mt 9:38 δειμήσει ὑμῖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.  
38Ask the Lord of the harvest, therefore, that he send out workers into his harvest."

Chapter 10
Jesus Sends Out the Twelve
Mt 10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἐδωκέν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὑπὲρ ἐκβάλλειν αὐτά καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.  
1And calling forward his twelve disciples, he gave them authority over unclean spirits, so as to expel them, and to heal every disease and every illness.  
Mt 10:2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνομα ἔστων ταῦτα: πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,  
2And these are the names of the twelve apostles: First, Simon, the one called Peter, and his brother Andrew; and James the son of Zebedee and John his brother;  
Mt 10:3 Φιλίππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθαῖος ὁ τελωνεύς, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδdeaιος,  
3Philip and Bartholomew; Thomas and Matthew the revenue agent; James son of Zebedee and Thaddaeus;  
Mt 10:4 Σίμων ὁ Καναναῖος καὶ Ἰουδᾶς ὁ Ἰσκαριώτης καὶ παραδείγματος αὐτῶν.  
4Simon from Cana74 and Judas of Kerioth,76 the one who also betrayed him.

74 10:3 Or brother
75 10:4a lit καναναίος B C D L N f° 33 892 latt copspes TG SBL NA28 /1] καναναίος Κ E F M U W Γ D Θ Π Φ f3 2 28 157 346 555 579 700 788 1071 1424 2211 TR RP lac Ψ69 A H P Q G 69. BDAG: "Καναναίος, ο, ὁ man from Cana, Canaanite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodoros received this name to distinguish him fr. the other Ath.; ὀπὸ κόμης τινὸς (Cana near Tarsus) was added. Numerous ms. replace the apparently unintelligible Καναναίος with this term." Under Kavá it says the home of, "according to many, also of Simon, Mt 10:4 (s. Καναναίος). - Heinz Noetzel, Christus und Dionysus '60. - EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says Καναναίος (G2581) is derived from ἴσην kan-naw, "jealous." Canaan in Greek consistently starts with the letter Κ. Canaan (Genesis 13:12) Κανααία; Canaanite: Κανααίου (Genesis 10:18) Κανααίους (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Xavvavia. The KJV is incorrect rendering the word κανααίος here as "Canaanite." The bottom line is that both of the Greek textual variants above mean "from Cana," although the first listed variant, κανααίος, is said by some scholars to be from the Aramaic for "zealot."
76 10:4c This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words יִשְׁוָר "qariyyot, ish Qeriioth, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Mt 10:5 To your own brethren, and to your own kinsfolk, and to your own countrymen, you have freely given; give now to the parishioners a share of my grace.

Mt 10:6 If you are sent to the house of a Gentile, you are to say to them, 'The kingdom of heaven has drawn near.'

Mt 10:7 If to the house of Israel, you are to say, 'The kingdom of heaven has drawn near.'

Mt 10:8 As you go, preach saying: 'The kingdom of heaven has drawn near.'

Mt 10:9 Heal the sick, cleanse the lepers, drive out the demons. Freely you have been given; freely give.

Mt 10:10 Pack neither gold nor silver nor copper in your belts, neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.

Mt 10:11 And whatever town or village you enter, find out who in it is worthy, and stay there until you leave.

Mt 10:12 But when entering the house, greet it. If the house is worthy, let your peace arrive upon it. But if it is not worthy, let your peace return to you.

Mt 10:13 And as you enter a house, say to it, 'Peace to this house.'

Mt 10:14 Truly I tell you, on the day of judgment it will be more bearable for the land of Sodom and the land of Comorrah than for that town.

Mt 10:15 And if you cast your bread upon the waters, it will return to you.

Mt 10:16 Behold, I am sending you out like sheep in the midst of wolves. Be shrewd as snakes therefore, yet innocent as doves.

Mt 10:17 And be on your guard against people. For they will hand you over to councils, and they will flog you in their synagogues.
Mt 10:18 and επὶ ἡγεμόνας δὲ καὶ βασιλείς ἀχθοῦσε, ἐνεκεν ἐμοὶ εἰς μαρτύριον αὐτοῦ καὶ τοῖς ἑονεύν.

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

Mt 10:19 ὅταν δὲ παραδόσων υμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ υμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε.

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

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

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

Mt 10:21 παραδοσεὶ δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατήρ τέκνων, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

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

Mt 10:22 καὶ ἐσεθεὶς μισοῦμεν ὑπὸ πάντων διὰ τὸ ὅνομα μου· ὃ δὲ ὑπομείνας εἰς τέλος οὐτοῦ σωθήσεται.

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

Mt 10:23 ὅταν δὲ διώκουσιν υμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν ἑτέραν· ὃ χῶρον ἄλλον, ὃ de χῶρον ἄλλον.

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

Mt 10:24 ὃς ἔστω μαθητής ὑπὲρ τὸν διδάσκαλον οὖδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

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

Mt 10:25 ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοῦ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιστὰς αὐτοῦ.

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

Mt 10:26 Μὴ οὖν φοβήθητε αὐτούς· οὖδὲν γὰρ ἔστων κεκαλυμμένον δ ὁ ὄψις ἀποκαλυφθήσεται, καὶ κρυπτὸν δ ὃ γνωθίσθηται.

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

78 10:22 or perhaps, "rescued"
79 10:23 ἑτέραν 813 Origen
80 10:25 Baal-zibbul, as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בֶּלֶזֶבּוּיל - בֶּלֶזֶבּוּיל 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 Beeldeba, 'enemy.' The conflation of Ba'alzebud and Beeldeba, as 'Beelzebub,' came to be a name for Satan.
Mt 10:27 δὲ λέγω ὑμῖν ἐν τῇ σκοτείᾳ, εἴπατε ἐν τῷ φωτὶ: καὶ δὲ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

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

Mt 10:28 καὶ μὴ φοβεῖτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχήν μὴ δυναμένων ἀποκτείναι: φοβεῖτε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχήν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

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

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

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

Mt 10:30 ὑμῶν δὲ καὶ αἱ τρίχαι τῆς κεφαλῆς πᾶσαι ἔρισθηκαί εἰσίν.

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

Mt 10:31 μὴ οὖν φοβεῖσθε· πολλῶν στροφθῶν διὰφέρετε ὡμεῖς.

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

Mt 10:32 Πάς οὖν ὅστις ὑμελογεῖ ἐν ἑμοὶ ἐξηρεθέον τῶν ἀνθρώπων, ὑμολογήσω κἀγὼ ἐν αὐτῷ ἐξηρεθέον τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

Mt 10:33 δότις δὲ ἀν ἀρνήσηται με ἐξηρεθέν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἐξηρεθέον τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

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

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

Mt 10:35 ἠλθὼν γὰρ διχάσαι ἀνθρώπων κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς.

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

Mt 10:36 καὶ ἔχθροι τοῦ ἀνθρώπου οἱ οἰκίακοι αὐτοῦ.

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

Mt 10:37 ὁ φιλῶν πατέρα ἤ μητέρα ὑπὲρ ἐμὲ οὖν ἔστιν μου ἄξιος· καὶ ὁ φιλῶν γιόν ἢ θυγατέρα ὑπὲρ ἐμὲ οὖν ἔστιν μου ἄξιος·

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

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

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

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

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

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81 10:29 Literally, "an assarion," which was a little fragment of brass coin. It is a saying or expression, not meant to be exact, which means "a pitance, 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 guilding!

82 10:36 Micah 7:6
Mt 10:40 ὁ δεχόμενος ὑμᾶς ἔμε δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

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

Mt 10:41 ὁ δεχόμενος προφήτην εἰς ὅνομα προφήτου μισθὸν προφήτου λήμφεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὅνομα δικαίου μισθὸν δικαίου λήμφεται.

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

Mt 10:42 καὶ δὲ ἂν ποιήσῃ ἕνα τῶν μικρῶν τούτων ποιήματος ψυχρῶν μόνον εἰς ὅνομα μαθητῶν, ἀμὴν λέγω ὑμῖν, ὃς μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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

Chapter 11

Jesus and John the Baptist

Mt 11:1 Καὶ ἐγένετο ὅτε ἔτελεσεν ὁ Ἰησοῦς διατάσσον τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ πηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

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

Mt 11:2 ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεισμωτηρίῳ τὰ ἐργά τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

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

Mt 11:3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ ἔτερον προσδοκώμεν;

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

Mt 11:4 καὶ ἀποκρίθησεν ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέλατε Ἰωάννῃ ᾧ ἀκούστε καὶ βλέπετε.

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

Mt 11:5 τυφλοὶ ἄναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται."

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

Mt 11:6 καὶ μακάριος ἐστίν ὃς ἔχει μὴ σκανδαλισθῇ ἐν ἔμοι.

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

Mt 11:7 Τούτων δὲ πορευομένων ἦρατο ὁ Ἰησοῦς λέγειν τοῖς ὅχλοις περὶ Ἰωάννου, Τί ἔξηλθατε εἰς τὴν ἑρμον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευομένον;

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

83 11:6 Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus' non-abstentious lifestyle, or even what in John the ascetic's view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 14:10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25, 26, John 26). 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 5:23). 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 offended are rightfully offended by these truths about Jesus' lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17
Mt 11:8 ἄλλα τῇ ἐξήλθατε ἴδειν; ἀνθρωπον ἐν μαλακοῖς ἁμφιεσμένον; ἵδου οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οίκοις τῶν βασιλέων εἶναι.

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

Mt 11:9 ἄλλα τῇ ἐξήλθατε ἴδειν; προφητήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

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

Mt 11:10 οὐδεὶς ἔστιν περὶ οὗ γέγραπται, ἵδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὥς κατασκευάσει τὴν ὁδὸν σου ἐμπροσθέν σου.

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

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

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

Mt 11:12 ἀπὸ δὲ τῶν ἡμῶν Ἰωάννου τοῦ βαπτιστοῦ ἔως ἄρτη ἤ βασιλείᾳ τῶν ὦρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

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

Mt 11:13 πάντες γὰρ οἱ προφητεύεται καὶ οἱ νόμοι ἔως Ἰωάννου ἐπροφητεύονταν·

For all the Prophets and the Law prophesied until John.

Mt 11:14 καὶ εἰ θέλετε δέξασθαι, αὐτὸς ἔστιν Ἡλίας ὁ μέλλων ἐρχεθησαί.

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

Mt 11:15 ὃ ἔχων ὡτὰ ἀκουεῖτο.

Let the one who has ears, hear.”

Mt 11:16 Τίνι δὲ ὁμοίωσεν τὴν γενεὰν ταύτην; ὁμοία ἔστιν παιδίου καθημένου ἐν ταῖς ἁγοραῖς ἢ προσφωνοῦντα τοῖς ἐτέροις.

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

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

85 11:12 The Greek verb translated "aggressively advancing" is βιάζω, but also possibly the deponent βιάζομαι. The Greek substantive translated "the aggressive" is βασιλευς, a derivative of the Greek verb just mentioned. The passage is difficult to translate because in the New Testament this Greek substantive is found only here, and the verb is found only here and in a similar passage in Luke 16:16. The verb could mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that a less pejorative use for the word did not exist, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the Baptist. Jesus had just finished describing John. He was no wimp swayed back and forth by wind. He wore rough and tough clothing, ate a rough and tough diet, lived in the rough and tough desert, and fearlessly rebuked Herod. My impression is that, just as it was such a strong, tough man pushing the kingdom forward, so also it was such people who were the first to eagerly snap it up for the treasure it was: aggressive or assertive people. Those who were forceful in the best sense of forceful. They "seized the day." Such people were also quick (labeled impetuous by some) to discern trends, and recognize an opportunity. Street wise people, not fastidious. John represented a somewhat veiled sign as being a type of Elijah. More cautious people would not jump in on such hints that maybe this was the Elijah who was to come. They, like the Pharisees, would want more black and white directions. But those who were impetuous in a good sense, took the plunge. Jesus later in Matt. 21:31-32 sheds more light on this subject: speaking to the chief priests and elders, he said, "The tax collectors and the prostitutes are going ahead of you into the kingdom. For John came to you to show you the way of righteousness, and you did not believe him. And the tax collectors and the prostitutes did believe him, but even after you saw that, you still did not repent and believe him." "Seize the day" is a word to the wise. The kingdom of God is not for the timid. "But as for the timid, and unbelieving, and abominable, and murderers, and immoral persons, and sorcerers and idolaters, and all liars, their inheritance will be in the lake of fire and burning sulfur, which is the second death." (Rev. 21:8) "And if he shrinks back, My soul will not be pleased with him." For we are not of those who shrink back and are destroyed, but of those who believe and possess their souls." Hebrews 10:38-39, Habakkuk 2:4
Mt 11:17 λέγουσιν, Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὀρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.
17 ’We played the flute for you, and you didn’t dance; we sang a dirge, and you didn’t mourn.’
 Mt 11:18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθῶν μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει.
18 For John the Baptist came neither eating nor drinking, and they say, ‘He has a demon.’
 Mt 11:19 ἦλθεν ὁ υἱός τοῦ ἀνθρώπου ἑσθῶν καὶ πίνων, καὶ λέγουσιν, Ἦδω άνθρωπος φάγος καὶ σίνοπτής, τελωνών φίλος καὶ ἀμαρτωλόν. καὶ ἐδικαίωθη ή σοφία ἀπὸ τῶν ἐργῶν αὐτῆς.
19 The 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.”

Woe on Unrepentant Cities
Mt 11:20 Τότε ἤρεστο ὑπείδιζεν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.
20 Then he began to denounced the cities in which most of his miracles had occurred, because they had not repented:
 Mt 11:21 Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαιδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι εἶναν δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.
21 ‘Woe to you, Korazin! Woe to you, Bithsaida! If the miracles that happened in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
 Mt 11:22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδώνι ἀνεκκότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἡ ὑμε. Τὸν δὲ μετενόησαν.
22 Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.
 Mt 11:23 καὶ οὐ, Καφαρναούμ, μὴ ἡ οὐρανοῦ ὑψωθήσῃ· ἡς ἄξον καταβήσῃ. ὅτι εἰ ἐν Σοδόμων εἶναν δυνάμεις αἱ γενόμεναι ἐν σοί, ἐξεινὲν ἂν μέχρι τῆς σήμερον;
23 And you, Capernaum, will you be exalted up to heaven? No, you will sink as far as Hades.
 Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.
 Mt 11:24 πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκκότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἡ σοί.
24 Regardless, I tell you, it will be more bearable for Sodom on the day of judgment than for you."

Rest for the Weary
Mt 11:25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξερευνάμεθα σοί, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἐκρυψάς ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
25 At that time Jesus continued, and said, ‘I praise you, Father, Lord of heaven and earth, because you have hidden these things from the sophisticated and learned, and revealed them to little children.
 Mt 11:26 ναὶ, ὁ πατὴρ, ὅτι οὐτως εὐδοκία ἐγένετο ἐξηροθέν σου.
26 Yes, Father, for it was pleasing this way in your sight.
Mt 11:27 Perhaps you have heard that the Son of Man went out of the field of grain; and if any of you plucks the heads of the grain, you need not for that reason put a sickle, for the Son of Man is going out of the field of grain.

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

Mt 11:28 Come, all you who are weary and burdened, and I will give you rest.

Mt 11:29 The Lord of the Sabbath said to them, "Have you not read what David did, when he and those with him were hungry, and began to pluck and eat some heads of grain."

Mt 12:4 And the Pharisees and Herodians came to him and said, "Sir, we know that you are a man who teaches by what is right and teaches the way of God truthfully, without regard for who it might please or offend. Do you then justify him, because he gives God the due tribute?"

Mt 12:5 God said, "Remember the Sabbath day, to keep it holy."

Mt 11:28 "For my yoke is easy and my burden is light."

Chapter 12

Lord of the Sabbath

Mt 12:1 At that time Jesus was teaching in one of the synagogues on the Sabbath. And the people were listening to him, and were amazed at his teaching, for he spoke with authority.

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

Mt 12:2 And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible to do!"

Mt 12:3 And he said to them, "Have you not read what David did, when he and those with him were hungry?

Mt 12:4 With him was also a certain Silas, whose name was Barnabas (which is translated "Son of Encouragement"). And he cast the devil out, saying, "This is Elijah the prophet, who is coming, and behold he is doing the work of restoration, just as it is written of him in the prophecy of the prophet Elijah, "And he will turn the heart of fathers to their children, and the heart of children to their fathers.'"

Mt 12:5 Then his father and mother and brothers came and saw him in his glory, and his mother's brothers were with him. And the scribes who had come down from the synagogue were enraged, and said, "Who is this that does such deeds of power in our days? It is not by our name that he has power to do such things."

Mt 12:6 And Jesus said to them, "Every Sabbath is holy, and we are here today to do good. And we are here to heal people, because the Sabbath was made for the people, and not the people for the Sabbath. So the Son of Man is lord even of the Sabbath."
Mt 12:7 εἶ δὲ ἐγνώκειτε τί ἔστιν, "Ὡς θέλω καὶ ὦ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους.

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

Mt 12:8 κύριος γὰρ ἐστίν τοῦ σαββάτου ὁ υἱός τοῦ ἀνθρώπου.

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

Mt 12:9 Καὶ μεταβὰς ἐκείθεν ἤλθεν εἰς τὴν συναγωγὴν αὐτῶν·

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

Mt 12:10 καὶ ἴδοι ἀνθρώπος χείρα ἔχον ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύσαι; ἦν κατηγορήσωσιν αὐτὸν.

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

Mt 12:11 ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἀνθρώπος ὅς ἔξει πρόβατον ἑν, καὶ ἐὰν ἐμπέσῃ τούτῳ τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτό καὶ ἐγερεῖ;

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

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

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

Mt 12:13 τότε λέγει τῷ ἀνθρώπῳ, "Ἐκτεινόν σου τὴν χείρα. καὶ ἔξετεινεν, καὶ ἀπεκατεστάθη ὑπὸς ὧς ἢ ἄλλη.

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

Mt 12:14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἠλαβον κατ' αὐτοῦ ὡς αὐτὸν ἀπολέσωσιν.

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

Crowds Follow Jesus
Mt 12:15 ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκείθεν. καὶ ἠκολούθησαν αὐτῷ πολλοὶ, καὶ ἔθεράπευσεν αὐτοὺς πάντας,

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

Mt 12:16 καὶ ἐπετίμησαν αὐτοῖς ἵνα μὴ φανερῶν αὐτὸν ποιήσωσιν

16and ordered them not to make him manifest,

Mt 12:17 ἔνα πλήρωθ’ τὸ ῥήθην διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

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

Mt 12:18 ἵδοι χριστόν μου ὃν Ἰησοῦς, ὁ ἀγαπητός μου εἰς τὸν αἰώνα ζώνταν, ἐν τῷ αὐτοῦ πνεύματι ὑπὸ τοῦ πνεύματος τοῦ Θεοῦ· θάνατον, καὶ ἀναστήσεις αὐτὸν, ἐν τῇ ἐρήμῳ πρεσβύτερον αὐτοῦ, ἐν τῇ ἀληθείᾳ ἀπαύγασεν.

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

Mt 12:19 οὐκ ἐρίζει στῆρις καὶ ἐκλυόμενος, καὶ ἀναστήσεις αὐτόν ἐν τῇ ἀληθείᾳ, ἐν τῇ εὐαγγελίᾳ τῆς ἐρήμου τοῦ Θεοῦ.

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

Mt 12:20 κάλαμον συντετειμμένον οὐ κατέσαντες καὶ λίνον τυφώμενον οὐ σβέσαις, ἐως ἐν ἐκβάλῃ εἰς νῖκος τῇ κρίσει,

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

Mt 12:21 καὶ τῷ ὄνοματι αὐτοῦ ἔθνη ἐλπίσοιν.

21And in his name the Gentiles will put their hope."
Jesus and Baalzibbul

Mt 12:22 Tότε προσηνέχθη αὐτῷ δαίμονιζόμενος τυφλός καὶ κωφός· καὶ ἐθέραπευσεν αὐτόν, ὡστε τὸν κωφὸν ἀλείναι καὶ βλέπειν.

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

Mt 12:23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὔτος ἐστιν ο οὗτος Δαυίδ;

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

Mt 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὕτως οὖν ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦλ ἀρχοντίοι τῶν δαιμόνων.

24But when the Pharisees heard this, they said, "Only by Ba'al-zibbul,25 the ruler of the demons, is this fellow driving out the demons."

Mt 12:25 εἰ δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθείσα καθ' ἐαυτής ἐριμνύεται, καὶ πᾶσα πόλις ἢ οίκια μερισθείσα καθ' ἐαυτής οὐ σταθήσεται.

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

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

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

Mt 12:27 καὶ εἶ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ οὐδεὶς ὑμῖν ἐν τίνι ἐκβάλλουσιν; διὰ τούτο αὐτῷ κριταὶ ἔσονται ὑμῶν.

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

Mt 12:28 εἶ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' υμᾶς ἡ βασιλεία τοῦ θεοῦ.

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

Mt 12:29 ή πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ισχυροῦ καὶ τὰ σκεῦα αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δησὶ τὸν ισχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διασκάσει.

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

Mt 12:30 ο μὴ ὄν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ο μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

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

Mt 12:31 Διὰ τούτου λέγω ὑμῖν, πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὖν ἀφεθήσεται.

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

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

93 12:24 txt βεελζεβοῦλ ψ 21 C D (L) W Θ 0281 f f1 f13 33 51 it syrh (copsa,b) HF RP NA27 { } || Beelzeboul Κ B || Beelzubub (there are only non-Greek witnesses to this TR reading) hco,hv vg syrh,c,p TR. The spelling Beelzeboôvβ would represent the Hebrew בֶּלֶז בֶּלֶז הָבָעָל - ba'al zahûb as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboûl - בֶּלֶז בֶּלֶז הָבָעָל - ba'al zaţûl 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. Baalzubub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Baalzibbul meant "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzubbul became associated with the Aramaic Beeldeba, "enemy." Thus the confutation of Baalzubbul and Beeldeba, "Baalzubub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

94 12:30 txt σκορπίζει "is scattering" TR HF RP NA27 { } || σκορπίζει με "is scattering me" Ρ 33 1582 Ρ c syrh,hv cop,b || "he who is not gathered with me is scattered" cop,mae || lacuna ψ 76 A F H P Q. See the same variant in Luke 11:23.
And whoever speaks a word against the Son of Man, that will be forgiven them, but whoever speaks against the Holy Spirit, that will not be forgiven him, either in this age or in the one to come.

Mt 12:33 'He who has ears to hear, let him hear. But if a tree's fruit is good, it is a good tree.

32 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.

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, saying, '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.'

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

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.

35 The good person brings forth good things out of the treasure of good in his heart, and the evil person brings forth evil out of his treasure of evil.

36 And 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.

The Sign of Jonah

Mt 12:38 Tότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

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

39 But 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.

40 For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth.

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.

42 The 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.

12:33 Compare Gospel of Thomas, saying 43: “His disciples said to him, ‘Who are You, that You should say these things to us?’ [Jesus said to them,] ‘You do not realize who I am from what I say to you, but you have become like the Jews; for they (either) love the tree and hate its fruit or love the fruit and hate the tree.’” Jesus likened himself to a tree, and his sayings and his deeds were the fruit of that tree. Some people liked his deeds, but not him. Some liked him, but not his sayings. But if a tree’s fruit is good, it is a good tree.
Mt 12:43 "Other spirits more evil than itself, and they enter inside and live there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation."

Jesus’ Mother and Brothers
Mt 12:46 "Etii autou lalouontos tois dhlois idou h mhtηr kai oi adelphoi autou eishtēkeisan exw zhtoûntes autou lalhsai.

While he was still speaking to the crowd, behold, his mother and brothers had been standing outside, wanting to talk to him.

Mt 12:47 eipen de tis autw, 'Idou h mhtηr sou kai oi adelphoi sou exw eishtēkaisin zhtoûntes sou lalhsai.

And someone said to him, "Behold, your mother and your brothers have been standing outside, wanting to talk to you."

Mt 12:48 o de apokritheis eipen tw leghontai autw, Tis estin h mhtηr mou, kai tines eisin oi adelphoi mou;

And he replied to the one who informed him, and said, "Who is my mother, and who are my brothers?"

Mt 12:49 kai ekteinas tin cheira autou ep tis mabhτas autou eipen, 'Idou h mhtηr mou kai oi adelphoi mou' And extending his hand toward his disciples, he said, "Behold, my mother and my brothers.

Mt 12:50 ósteis χαρ ἀν ποιησε τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἑστίν.

For whoever does the will of my Father in heaven, that person is my brother and sister and mother."

Chapter 13
The Parable of the Sower
Mt 13:1 Ἐν τῇ ἡμέρᾳ ἑκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν" That same day Jesus went out of the house and sat down by the lake.

Mt 13:2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὡστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆκαν, καὶ πάς ὁ ὄχλος ἐπὶ τὸν αἰγαλέον εἰστήκει. And such large crowds gathered around him, he got into a boat to sit in it, and all the people stood on the shore.

Mt 13:3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, ἵνα ἐξήλθην ὁ σπείρων τοῦ σπείρειν. And he spoke many things to them in parables, and said: "Behold, the sower went out to sow.
Mt 13:4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὀδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.
4And as he sowed, some seed fell beside the way, and the birds came and ate them up.
Mt 13:5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδα ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανεύθειλεν διὰ τὸ μή ἔχειν βάθος γῆς.
5And other seed fell on the rocky spots, where it did not have much soil, and it sprang up quickly, because it did not have depth of soil.
Mt 13:6 ἰδίου δὲ ἀνατείλαντος ἐκαυματισθῆκα καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
6And when the sun came up, it was scorched, and because it had no root, it dried up.
Mt 13:7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαι καὶ ἔπνιζαν αὐτά.
7And others fell on the thorns, and the thorns grew up and choked them.
Mt 13:8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπόν, ὁ μὲν ἐκατόν, ὁ δὲ ἔξηκοντα, ὁ δὲ ἄρακοντα.
8And others fell on the good soil, and yielded fruit, one a hundredfold, the other sixty, and another thirty.
Mt 13:9 ὃ ἔχον ὦτα ἀκουέτω.
9Let the one who has ears, hear."

The Parable of the Sower Explained

Mt 13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;
10And the disciples came to him and said to him, "Why do you speak to them in parables?"
Mt 13:11 ὃ δὲ ἀποκριθέες ἐπεν [αὐτοῖς] ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνως δὲ οὐ δέδοται.
11And he answered and said, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.
Mt 13:12 δὸτες γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅτις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρβήθησαι ἀπ᾽ αὐτοῦ.
12For to the one who has, it will be given, and he will have an abundance. As for the one who does not have, even what he has will be taken away from him.
Mt 13:13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίστων;
13For this reason I speak to them in parables, that 'Though looking they do not see, and though listening they neither hear nor understand.'
Mt 13:14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαυίου ἤ λέγουσα, Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνίστητε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.
14In them the prophecy of Isaiah is fulfilled, which says: 'With an ear you will hear and never understand; and looking, you will see, and not at all perceive.
Mt 13:15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοὺς ὅσιον βαρέως ἦκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἱδον τοὺς ὀφθαλμοὺς καὶ τοὺς ὅσιον ἀκούσαν καὶ τῇ καρδίᾳ συνώσαν καὶ ἐπιστρέψασιν, καὶ ἰάσομαι αὐτοῖς.
15For this people’s heart has become impervious; they hardly hear with the ears, and they have shut up their eyes, lest they see with the eyes and hear with the ears and understand with the heart, and turn, and I would heal them."97
Mt 13:16 ὃμων δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὄρατα ὃμων ὅτι ἀκούουσιν.
16But blessed are your eyes because they see, and your ears, because they hear."

96 13:4 Or possibly, "beside the road." The way or road for seed is the row.
97 13:15 Isaiah 6:9,10: This and other quotes of the Old Testament may differ from what your English Old Testament says, because your Old Testament was translated mainly from the Masoretic Text. When the gospels writers were recalling the words of Jesus, the differences between how they say Jesus quoted the O.T. and what our Old Testament says could be because they were quoting from the Septuagint, which is the Greek translation of the Hebrew Old Testament, done a couple hundred years before Christ.
Mt 13:17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφήται καὶ δικαιοὶ ἐπεθύμησαν ἵδειν ἡ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκούσατε ἄ ακούσετε καὶ οὐκ ἠκούσατε.

17 For truly I tell you, many prophets and righteous ones longed to see what you are seeing, but did not see it, and to hear what you are hearing, but did not hear it.

Mt 13:18 Ἡμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.

18 “Hear then the parable of the sower:

Mt 13:19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνίεντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἑσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὔτος ἐστὶν ὁ παρὰ τὴν ὅδον σπαρείς.

19When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away what was sown in his heart. This is the seed sown beside the way.

Mt 13:20 ὁ δὲ ἐπὶ τὰ πετρῶδη σπαρείς, οὔτος ἐστὶν ὁ τὸν λόγον ἄκουον καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτὸν·

20And what was sown on the rocky spots, this is someone who hears the word and immediately with joy receives it.

Mt 13:21 οὐκ ἔχει δὲ ρίζαν ἐν ἐαυτῷ ἄλλα πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

21But having no root in himself, he is alive only a short time. For when tribulation comes, or persecution because of the word, he quickly falls away.

Mt 13:22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὔτος ἐστὶν ὁ τὸν λόγον ἄκουον καὶ ἢ μέριμνα τοῦ αἰώνος [τοῦτο] καὶ ἢ ἀπάτη τοῦ πλοῦτού συμπνίγει τὸν λόγον, καὶ ἀκαρπος γίνεται.

22And what was sown in the thorns, this is someone who hears the word, and the worry of the world, and the seductiveness of wealth98 chose the word, and it becomes unfruitful.

Mt 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὔτος ἐστιν ὁ τὸν λόγον ἄκουον καὶ συνίεις, δς δὲ καρποφορεὶ καὶ ποιεὶ δ μὲν ἐκατόν, δ δὲ ἐξήκοντα, δ δ ἐτρήκοντα.

23And what was sown on the good soil, this is someone who hears the word and understands, who does bear fruit and produces; one a hundredfold, the other sixty, and another thirty."

The Parable of the Look-alike Weeds

Mt 13:24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ἄμωμόθη ἢ βασιλεία τῶν οὐρανῶν ἀνθρώπως σπείραντι καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ.

24He put before them another parable, as follows: "The kingdom of heaven is likened to a man sowing good seed in his field.

Mt 13:25 ἐν δὲ τῷ κατεδειχθέν τοὺς ἀνθρώπους ἠλθέν αὐτῷ ὁ ἐχθρὸς καὶ ἐπέσπευρεν ζιζάνια ἀνὰ μέσον τοῦ σπέρματος καὶ ἀπήλθεν.

25But while the people were sleeping, his enemy came and sowed zizania99 in between the wheat, and went away.

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98 13:22 Or "deceitfulness of wealth." I see two possible interpretations of this. One, that wealth is seductive, and draws the poor toward it and away from the kingdom. Two, is that it is talking about those who obtain wealth in this world, and they are deceived into thinking that they are wealthy.

99 13:25 Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the head of seed appeared, because the zizania seed heads were different from the wheat heads. The zizania grain was not good for anything. The King James Version rendered ζιζάνιον as the English word "tare," a word probably descended from the Arabic tarhah, (noun) or tarahah, (verb), the basic meaning of which is transferred to the English word "tare." To "tare" goods is to ascertain the difference between the gross quantity and the net, to ascertain the quantity of the useful, and throw away the damaged goods, along with the packaging, the pallets, and whatever other deleterious material may be found with it. This word "tare" was first chosen as an English translation of ζιζάνιον for revisions of John Wycliffe's New Testament, and the word was made the standard by Mr. John Purvey, in his 1388 revision of the Wycliffe New Testament, and subsequently was adopted for use in Tyndale’s and all English Bible translations of the 1500’s and 1600’s. Purvey chose the word tare because the tare vetch was a common weed problem among the plants of the England of his day. The seeds of the tare vetch had to be removed from the seed corn after harvest. But the tare vetch did not resemble the corn plant at all. The Greek word translated in this parable as "wheat" could mean either corn or wheat, but the plant zizanium resembled wheat, not corn. I concluded that the word "tare" is not appropriate here for three reasons; One, its meaning does not include the look-alike trait of the plant; Two, the word now refers to a vetch that is cultivated with oats for use as fodder, unlike the useless zizanium; and Three, it is a word too seldom used for most people to understand.
Mt 13:26 δεῖ δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

26 And when the wheat had sprung up and formed grass, at that same time the zizania became apparent.

Mt 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδομήτου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειραζόμενον ἐν τῷ σῖτῳ ἠγρῷ; πόθεν οὖν ἔχει ζιζάνια;

27 “So the owner’s servants came, he said to them, ‘Sir, you sowed good seed in your field, did you not? How then does it have zizania?”

Mt 13:28 ὁ δὲ ἔφη αὐτοῖς, Ἐχὼς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἐπελθόντες συλλέξωμεν αὐτά;

28 “And he said to them, ‘A hateful person did this.’ "And the servants say to him, ‘Do you want us to go out, then, and collect them?’

Mt 13:29 ὁ δὲ ἐφη, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκρίζωσητε ἃμα αὐτοῖς τὸν σίτον.

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

Mt 13:30 ἄφητε συναυξανοῦσαι ἀμφότερα ἑως τοῦ θερισμοῦ καὶ ἐν καρπῷ τοῦ θερισμοῦ ἐρώταται, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτά εἰς δέομας πρὸς τὸ κατακαυσάσα αὐτὰ, τόν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

30 Leave both to grow together until the harvest, and at the time of harvest I will tell the reapers: Collect the zizania first and tie them in bundles to be burned, but gather the wheat into my barn.”

The Parables of the Mustard Seed and the Yeast

Mt 13:31 Ἀλλὰ παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὄμοια ἐστὶν ἡ βασιλεία τῶν υἱῶν κόσμου συνάπεως, ὅτε λαβὼν ἄνθρωπος ἐσπειραζέται ἐν τῷ ἀγρῷ αὐτοῦ.

31 Another parable he put before them, and said, “The kingdom of heaven is like a mustard seed, which a person took and sowed in his garden.

Mt 13:32 δὲ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἔλθει τὰ πετεινὰ τοῦ υἱοῦ καὶ κατασκευάζουτον ἐν τοῖς κλάδοις αὐτοῦ.

32 which indeed is smaller than all the seeds, but when it grows, it becomes a tree, larger than all the herbs, such that the birds of the sky come and nest in its branches.”

Mt 13:33 Ἀλλὰ παραβολὴν ἐδάσησεν αὐτοῖς Ὄμοια ἐστὶν ἡ βασιλεία τῶν υἱῶν ζῷμη, ὅτε λαβώσας γυνὴ ἐνέκρυψεν εἰς ἀλεύριον σάτα τρία ἕως οὔ ἔξυμωθή γίλον.

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

Mt 13:34 Ταῦτα παντὰ ἐδάσησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρίς παραβολῆς ὤδε ἐλάλησε αὐτοῖς Ἄλλος ἐφορεῖ τοῖς ὄχλοις, καὶ οὐδεὶς ἀνήκειν αὐτοῖς ἢ ἐκεῖνος ἐδίδοει τοῖς ὄχλοις, καί εἰρρὴν πληρωθῇ τὸ ρήθην δία τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἔρευξακι κεκρυμμένα ἀπὸ καταφθάσεως κοίμησον.

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

Mt 13:35 ἀπεκρίθη δὲ ὁ προφήτης λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξακεν κεκρυμμένα ἀπὸ καταφθάσεως κοίμησεν.

35 so 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.”

The Parable of the Look-alike Weeds Explained

Mt 13:36 Τότε ἄφες τοὺς ὄχλους ἠλευφῆ εἰς τὴν οἰκίαν, καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάφησον ἤμιν τὴν παραβολὴν τῶν ζιζάνιων τοῦ ἀγροῦ.

36 Then, 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.”

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100 Mt 13:26 Greek: fruit
101 Mt 13:33 Greek: three sata, about 5 gallons, or 22 liters.
102 Mt 13:35 Psalm 78:2
Mt 13:37 ὁ δὲ ἀποκριθεὶς εἶπεν, ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου·
38And he answered and said, "The one sowing the good seed is the Son of Man,
Mt 13:38 ὁ δὲ ἀγρός ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὕτω εἰσίν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ἄγανιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,
39and the field is the world, and the good seed, these are the children of the kingdom. The zizania are the children of the evil one,
Mt 13:39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰώνός ἔστιν, οἱ δὲ θερισταὶ ἄγγελοι εἰσίν.
40and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels.
Mt 13:40 ὃς πολλάκις διαλαμψάτω τῷ ξιδίῳ καὶ πυρί καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
41And as the zizania are collected and consumed by fire, so it will be at the end of the age.
Mt 13:41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν έκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἄνομίαν,
42The Son of Man will send out his angels, and they will collect out of his kingdom all the things that lead to sin and those who practice lawlessness;
Mt 13:42 καὶ βαλοῦσαν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἕκει ἔσται ο λαυθμός καὶ ο βρυγμός τῶν ὄδοντων.
43and they will throw them into the furnace of fire. There will be weeping there, and gnashing of teeth.
Mt 13:43 Τότε οἱ δίκαιοι ἐκλάμψασιν ὡς ο ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὃ ἔχων ὦτα ἀκούετο.
44At that time, the righteous will shine forth like the sun in the kingdom of their Father. Let the one who has ears, hear.

The Parables of the Hidden Treasure and the Pearl
Mt 13:44 Ὑμεῖς ἔστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρὸς κεκρυμμένων ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἀνθρώπος ἐκρύψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὑπὲρ ὧν ἔχει καὶ ἀγοράζει τὸν ἄγρον ἐκεῖνον.
45The kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it again. Then out of his joy he goes and sells what things he has, and buys that field.
Mt 13:45 Πάλιν ὑμεῖς ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπως ἐμπόρῳ ἐξητούντο καλοὺς μαργαρίτας.
46Again, the kingdom of heaven is like a merchant who was looking for fine pearls.
Mt 13:46 εὐρὼν δὲ ἐνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὑπὲρ ὧν τοιούτων.
47And when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

The Parable of the Net
Mt 13:47 Πάλιν ὑμεῖς ἔστιν ἡ βασιλεία τῶν οὐρανῶν σαρκίνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγοῦσιν·
48Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish,
Mt 13:48 ἢν ἦς ἐπληρωθῆ ἀναβίβασασίν ἐπὶ τὸν αἰγίλαον καὶ καθίσασίν πουνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἐξω ἔβαλον.
49which when full, the fishers pulled up onto the shore, and sitting down, they collected the good kinds into baskets, but threw away the bad.
Mt 13:49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων.
50This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous,
Mt 13:50 καὶ βαλοῦσιν αὐτοῦς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

50 and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth."

Mt 13:51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναὶ, κύριε.

51 Jesus said to them, "Have you understood all these things?" They are saying to him, "Yes, Lord."

Mt 13:52 ὁ δὲ ἔπειτα αὐτοῖς, Διὰ τούτο πάς γραμματεύς μαθητευθείς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίως ἔστιν ἀνθρώπῳ οἰκοδεσπότῃ δόστος ἐκβάλλει ἔκ τοῦ θησαυροῦ αὐτοῦ καὶ παλαιά.

52 And he said to them, "Therefore every Torah scholar disciplined into the kingdom of heaven is like a person who owns a house, who puts forward out of his treasure room items both new and old."

A Prophet Without Honor

Mt 13:53 Καὶ ἐγένετο ὅτε ἔτελεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταῦτας, μετήρην ἐκεῖθεν.

53 And it came about that when Jesus had finished these parables, he moved on from there.

Mt 13:54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὡστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὐτῆ καὶ αἱ δυνάμεις;

54 And coming into his home town, he taught them in their synagogue, such that they were astonished, and said, "Where did this man get this wisdom and these miraculous powers?"

Mt 13:55 ὁ δὲ Ἰησοῦς ἔπειτα ἐν τῷ τέκτονῷ υἱῷ; ὁ δὲ ἰσορροπημένος ἀνθρώπῳ ἔστιν τῷ πατρίδι καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

55 Isn’t this the son of the carpenter? Isn’t his mother named Mary, and his brothers Jacob and Joseph and Simon and Judah?

Mt 13:56 καὶ αἱ ἀδελφαὶ αὐτοῦ ὤχει πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὐκ τούτῳ ταῦτα πάντα;

56 And aren’t all his sisters here with us? Where then did this man get all these things?"

Mt 13:57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς ἔπειτα αὐτοῖς, ὥστε ἀποκρίθη ἀτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ εἰ μὴ σωμάτων αὐτοῦ;

57 And they were offended by him. And Jesus said to them, "A prophet is not without honor except in his home town, and among his relatives."

Mt 13:58 καὶ οὐκ ἔποίησαν ἐκεῖ δυνάμεις πολλάς διὰ τὴν ἀπειθήναν αὐτῶν.

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

Chapter 14

John the Baptist Beheaded

Mt 14:1 Ἐν ἑκείνῳ τῷ καιρῷ ἤκουσεν Ἰρώνης ὁ τετραάρχης τῆς ἁκοήν Ἰησοῦ,

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

Mt 14:2 καὶ ἔπειτα τοὺς παιὼν αὐτοῦ, ὤδότας ἔστιν Ἰωάννης ὁ βαπτιστής· αὐτοῖς ἤγερθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

2 and said to his attendants, "This is John the Baptist! He is risen from the dead, and that is why miraculous powers are at work in him!"

Mt 14:3 ὁ γὰρ Ἰρώνης κρατήσας τὸν Ἰωάννην ἐδίδωσεν [αὐτόν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἰρώνηδα τὴν γυναῖκα φιλόπον τοῦ ἀδελφοῦ αὐτοῦ;

3 Now Herod had arrested John, and bound him, and put him away in prison, because of Herodias, his brother Philip’s wife.

Mt 14:4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ, Ὅψιν ἔξεστιν σοι ἐξείν αὐτήν.

4 For John had been saying to him, "It is not lawful for you to have her."
Mt 14:5 and they brought to him the head of John the Baptist on a platter. Then Herod said to his attendants, “Listen, this is John the Baptist’s head; who ever heard that John spoke good and evil? For this man is not come to do good and evil, but to judge the evil deeds of the earth.”

5And though wanting to kill him, he feared the crowd, because they regarded him as a prophet.

Mt 14:6 In the meantime, when Herod heard that John had been executed, he reproached his attendants, “Who killed this man?”

6And when Herod’s birthday celebration took place, the daughter of Herodias104 danced among them, and she pleased Herod;

Mt 14:7 for which reason he promised with an oath to give her whatever she might ask for.

7and sent orders and beheaded John in the prison.

Mt 14:9 Ἡ δὲ προφητεία ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησιν, ὡς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

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

Mt 14:10 καὶ πέμψας ἀπεκεφάλισαν τὸν Ἰωάννην ἐν τῇ φυλακῇ; and sent orders and beheaded John in the prison.

Mt 14:11 καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἔδοθε τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.

10and orders and beheaded John in the prison.

Mt 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτῶμα καὶ ἔθαψαν αὐτό, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. And his disciples came and took the corpse and buried him. Then they went and told Jesus.

Jesus Feeds the Five Thousand

Mt 14:13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ᾽ ἱδίαν· καὶ ἀκούσαντες οἱ ἄγγχοι ἠκολούθησαν αὐτῷ πεζί ἀπὸ τῶν πόλεων. And hearing this, Jesus went away from there, in a boat, to a remote place by himself. And the crowds heard, and followed him on foot from the towns.

Mt 14:14 καὶ ἐξελθὼν ἔδειξεν πολὺν ἄγγλον, καὶ ἔπληξενίσθη ἐπὶ αὐτοῖς καὶ ἐθέραπεσεν τοὺς ἁρρύστους αὐτῶν. And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.

Mt 14:15 Ὅσιας δὲ γενομένης προσήλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἔρημος ἐστιν ὁ τόπος καὶ ἡ ὥρα ἠδη παρῆλθεν ἀπόλύσουν τοὺς ἄγάλους, ᾧ ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρῶμα. Then as evening came on, the disciples came to him, saying, “The place is remote, and the hour is already late. Therefore, dismiss the crowds, so they can go away into the villages and buy food for themselves.”

104 146 It is difficult to follow Herod’s family tree. But this is little wonder, the way they fornicated, adulterated, and married relatives. For example, who was Herodias’ first husband? But the following is what can be distilled from all accounts. Herodias’ first husband, named Philip in the Bible and Herod in Josephus, was also known as Herod Philip. That’s all. They were the same man. Herodias then divorced Herod Philip and married Herod Antipas, who was Herod Philip’s half brother (the father of both was Herod I, king of Judea, 4 B.C., who had eight wives in his lifetime. Herod Philip’s mother was Mariamne II, the third wife, and Herod Antipas’ mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of The Works of Josephus, trans. William Whiston, Hendrickson, 1988; or Antiquities book 18, chapter 5, secs. 136,137). I am confident that the dancer in question was Salome, the daughter of Herod’s wife Herodias. (FYI: Salome later married another Philip, who was yet another half-brother of Herod Antipas, this time by Herod I’s fifth wife, Cleopatra. So Salome lived with her father for a while, then lived with her half-uncle, then married a different half-uncle.)

105 149 The Greek for oath is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. ‘Deaths,’ for example, would mean “ways of dying,” or “cases of death.” Here it would mean something like “words of oath.” Other examples are Matthew 14:9 and Luke 5:21.
Mt 14:16 καὶ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς, ὅτι χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

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

Mt 14:17 οἱ δὲ λέγουσιν αὐτῷ, ὅτι ἔχομεν ὅδε εἴ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

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

Mt 14:18 ὁ δὲ εἶπεν, Φερεῖτε μοι ὅδε αὐτούς.

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

Mt 14:19 καὶ κελεύσας τοὺς ὄχλους ἀνακλίθηναι ἐπὶ τοῦ χῶρου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν εὐλόγησεν καὶ κλάσας ἐδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοὺς ὄχλους.

19And having directed the crowds to recline on the grass, he takes the five loaves and the two fish, and looking up to heaven, he blessed God. And after he broke the loaves, he gave them to the disciples, and the disciples to the crowds.

Mt 14:20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεύον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.

20And all ate and were satisfied. And they picked up the extra of the fragments, twelve large baskets full.

Mt 14:21 οἱ δὲ εὐθύνοντες ἦσαν ἄνδρες ὡςεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

21Now the ones eating were about five thousand men, without women and children.

Jesus Walks on the Water

Mt 14:22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγει αὐτὸν εἰς τὸ πέραν, ἐξὸς ὁ αὐτὸς ὀπλοῦσθαι τοὺς ὄχλους.

22And he immediately ordered his disciples to get into the boat and go on ahead of him to the other side, while he would dismiss the crowds.

Mt 14:23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὅρος κατ’ ἑδραν προσεύχεσθαι. ὡς δὲ γενομένης μόνος ἦν ἐκεῖ.

23And after he had dismissed the crowds, he went up into the mountain by himself to pray. And as evening came on he was alone there.

Mt 14:24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ύπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ο ἀνέμος.

24The boat was now in the middle of the lake, being battered by the waves, because the wind was contrary.

Mt 14:25 τεταρτή δὲ φυλακὴ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.

25And in the fourth watch of the night he went out toward them, walking on the lake.

Mt 14:26 οἱ δὲ μαθηταὶ ἠπάντησαν αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἦτοιν, καὶ ἀπὸ τοῦ φοβοῦ ἐκράζαν.

26And when the disciples saw him walking on the lake, they were terrified, saying, "It's a ghost!" And they cried out in fear.

Mt 14:27 εὐθὺς δὲ ἐλάλησαν [ὁ Ἰησοῦς] αὐτοῖς λέγων, Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.

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

Mt 14:28 ἀποκρίθησας δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σοῦ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα·

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

106 κόφινος (κόφινος) a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000 all two of the gospels that contain the event used the Greek word σπυρίς. A kophinos was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.

107 The Greek word for "without" in Matthew 14:21 is χωρίς (chōrīs), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all. See the endnote about this, which discusses the possibilities in greater detail.

108 Between 3 a.m. and 6 a.m.
Mt 14:29 ὃ δὲ εἶπεν, Ἐλθε. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὑδάτα καί ἦλθεν πρὸς τὸν Ἰησοῦν.

39And he said, “Come.” And Peter got down out of the boat and walked on the water, and went toward Jesus.

Mt 14:30 ἀλλὰ τὸν ἄνεμον ἐφοβήθη, καὶ ἀράξαμενος καταποντίζεσθαι ἐκραξεν λέγων, Κύριε, ὡςόν με.

30But when he saw the violent wind, he became afraid, and beginning to sink, he cried out, saying, “Lord, save me!”

Mt 14:31 εὐθέως δὲ ὁ Ἰησοῦς ἐκείνας τὴν χείρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὄλιγόπιστε, εἰς τί ἐβιάσατας;

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

Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοίον ἐκόπασεν ὁ ἄνεμος.

32And when they climbed into the boat, the wind died down.

Mt 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκόνθησαν αὐτῷ λέγοντες, Ἀληθῶς θεοῦ νῦν εἶ.

33And those in the boat worshipped him, saying, “You truly are the Son of God.”

Mt 14:34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.

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

Mt 14:35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς δὴ τὴν περίχωρον ἐκείνην, καὶ προσήγαγαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

35And when the men of that place recognized him, they sent word into that whole area, and they brought to him all those who were sick.

Mt 14:36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασέδου τοῦ ἰματίου αὐτοῦ καὶ ὅσοι ἤμαντο διεσώθησαν.

36And they were entreating him that they could just touch the tassel of his cloak; and as many as touched were completely healed.

Chapter 15

Clean and Unclean

Mt 15:1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἰερουσαλήμ καὶ γραμματεῖς λέγοντες,

1Then some Pharisees and Torah scholars from Jerusalem come to Jesus, saying,

Mt 15:2 διὰ τί οἱ μαθηταὶ σου παραβαίνουν τὴν παράδοσιν τῶν προφυτέρων; οὐ γὰρ νίπτονται τὰς χειρὰς αὐτῶν ζητοῦντων ἀρτον καὶ ἐθίσουσιν.

2"Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat.'

Mt 15:3 ὃ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὡμεῖς παραβαίνετε τὴν ἑντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

3And in response he said to them, "And you, why do you break the command of God for the sake of your tradition?

15:2 Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a “fence” around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowledged that only the Torah was authoritative, and that their “fence” laws could be debated. A few generations later, other teachers of the law arose, called the Tanaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tanaim’s laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the “fence” laws conflicted with the Torah, the “fence” laws were considered to have priority. These laws were called the Mishna, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses.
Mt 15:4 ὃ γὰρ θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ, ὃ κακολογῶν πατέρα ἢ μητέρα ἀθανάτω τελευτάτων

4 For God said, 'Honor father and mother' and 'The one who curses father or mother must be put to death.'

Mt 15:5 ὑμεῖς δὲ λέγετε, ὃς ἂν εἶπῃ τῷ πατρί ἢ τῇ μητρί, Δώρον ὃ ἐὰν εἴη ἐμοί ὡφελήθης,

5 But you say, whoever says to father or mother: 'Whatever you might be owed from me is a gift owed to God,'

Mt 15:6 οὐ μὴ τιμῆσει τὸν πατέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

6 he will not at all honor his father or his mother with it, and you have annulled the word of God for the sake of your tradition.

Mt 15:7 ὑποκρίται, καλῶς ἐπροφήτευσαν περὶ ὑμῶν Ἡσαίας λέγων,

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

Mt 15:8 ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν, καὶ[110] τοῖς χεῖλεσιν με τιμᾷ: ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

8" 'This people draw near to me with their mouth, and honor me with their lips, but their heart is far from me.

Mt 15:9 μάτιν δὲ σέβονται με, διδάσκοντες διδασκαλίας ἑντάλματα ἀνθρώπων.

9 They worship me in vain, teaching as Torah the decrees of human beings.[]

Mt 15:10 καὶ προσκαλεσάμενος τὸν ὀχλον εἶπεν αὐτοῖς, Ἀκούστε καὶ συνίετε.καὶ[10] 10 And calling the crowd forward, he said to them, "Listen, and understand:

Mt 15:11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῦ τὸν ἀνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῦ τὸν ἀνθρωπόν.

11 The thing entering into the mouth does not make a human being unclean, but rather the thing coming forth out of the mouth, that is what makes the human being unclean.

Mt 15:12 ὅτε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, ὁδίας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

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

Mt 15:13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πάσα φωτεία ἦν οὐκ ἐφύτευσαν ὁ πατήρ μου ὁ οὐράνιος ἐκρίζωσθαι.

13 And he in answer said, "Every plant that my heavenly Father has not planted will be uprooted.

Mt 15:14 ἄφητε αὐτούς· τυφλοὶ εἰσὶν ὄνδηγοι τυφλῶν· τυφλὸς δὲ τυφλὸν εἶναι ὄνδηγῆ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

14 Leave them; they are blind leaders of the blind. And if a blind person leads a blind person, both will fall into a pit."

Mt 15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολήν.

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

Mt 15:16 ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοι ἔστε; 16 And he said, "Are you also this unintelligent?

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110 158 txt ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ C E K G M N S U W Y Φ Π Φ 0106 2118 157 346 565 1071 1241 H TR syrh TR RP ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ G ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ F ἐγγίζει μοι ὁ λαὸς τῷ στόματι αὐτῶν καὶ a ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν and then omit καὶ τοῖς χεῖλεσιν με τιμᾷ ὁ δὲ λαὸς οὕτως ἐγγίζει μοι ὁ δὲ λαὸς οὕτως Ν B D L Θ 073 31 124 579 788 892 1424 lat syrC-Q ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν and then omit καὶ τοῖς χεῖλεσιν με τιμᾷ ἀδικήσεις ἀδικήσεις καὶ τοῖς χεῖλεσιν με τιμᾷ ἀδικήσεις

111 159 Isaiah 29:13
Mt 15:17 oũ νοεῖτε ὅτι πάν τὸ εἰσπορεύομαιν εἰς τὸ σῶμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἄφεδρον ἐκβαλλεται;

17Do you not understand that everything entering the mouth goes into the stomach, and then is ejected into the sewer?

Mt 15:18 τά δὲ ἐκπορεύομενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεινα κοινοί τὸν ἄνθρωπον.

18But the things coming forth out of the mouth come from the heart, and those things make the human being unclean.

Mt 15:19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεία, πορνεία, κλοπαί, φευγομαρτρία, βλασφημίαι.

19For out of the heart, come forth evil reasoning, murder, adultery, fornication, theft, false testimony, slander.

Mt 15:20 ταῦτα ἐστίν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνύποτος χερσὶν φαγεῖν οὐ κοινὸν τὸν ἄνθρωπον.

20Those are the things making the human being unclean; but the eating with unwashed hands, that does not make the human being unclean."

The Faith of the Canaanite Dog

Mt 15:21 Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἄνεχώρησεν εἰς τά μέρη Τύρου καὶ Σιδώνος.

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

Mt 15:22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείσσω ἐξελθοῦσα ἐκράζειν λέγουσα, ἔλεησόν με, κύριε, νῦς δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονιζέται.

22And behold a Canaanite woman from those borders, after coming forward cried out, saying, "Have mercy on me, Lord, Son of David! My daughter is suffering terribly from a demon."

Mt 15:23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρωτον αὐτόν λέγωντες, Ἀπόλυσον αὐτήν, ὅτι κραζεὶ ὑπονεθείσην ἤμων.

23But he answered not a word to her. So his disciples are coming to him and urging him, saying, "Send her away, because she keeps crying out behind us."

Mt 15:24 ὃ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλη ἐμὲ εἰς τὰ πρόβατα τὰ ἀπολωλότα οίκου Ἰσραήλ.

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

Mt 15:25 ὁ δὲ ἐλθὼν συνεκύκλων αὐτῷ λέγουσα, Κύριε, βοήθει μοι.

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

Mt 15:26 ὃ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυνάριοις.

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

Mt 15:27 ὃ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐστὶ ἀπὸ τῶν ψιχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων ἄστον.

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

112 15:27 The Greek in this verse is quite unusual. There is either an unusual use of the word ϕαγεῖ, or an unusual use of the word γάρ. The word ϕαγεῖ 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 be 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 in 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 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 ϕαγεῖ as a "Yes" answer in opposition to what Jesus had said, as follows: "Yes, it is, Lord, for even the dogs eat of the crumbs falling from their master's table," or, to render γάρ as "Why." This latter is well within the realm of possibility according to the lexical authorities. The other main causal
Mt 15:28 ὦ γόνα, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις, καὶ ἰάσῃ η θυγάτηρ αὐτῆς ἀπὸ τῆς ὀράς ἑκείνης.

Then in answer Jesus said to her, "Oh, woman, great is your faith! Let it be for you as you desire." And her daughter was healed from that very hour.

Jesus Feeds the Four Thousand

Mt 15:29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἐδίδην παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἰναβὰς εἰς τὸ ὅρος ἐκάθιστο ἐκεῖ.

And when he departed from there, Jesus came near the Sea of Galilee; and having gone up into the mountain, he was sitting there.

Mt 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἐξοντες μεθ᾽ ἐαυτῶν χωλούς, τυφλοὺς, κυλλούς, κωφοὺς, καὶ ἑτέρους πολλοὺς, καὶ ἔρριψαν αὐτούς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἑθεράπευσαν αὐτούς.

And many large crowds came to him, having with them the lame, the cheiroplegic,113 the blind, the mute, and many others, and they laid them down at his feet, and he healed them.

Mt 15:31 ὅστε τὸν ὄχλον θαυμάσας βλέπονται κωφοὺς λαλοῦντας, κυλλούς ύγιεῖς, καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

Causing the crowd to marvel, seeing the mute speaking, the impaired of hand whole, and the lame walking and the blind seeing, and they glorified the God of Israel.

Mt 15:32 ὦ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἐπλαγχνιζόμενοι ἐπὶ τὸν ὄχλον, ὃτι ἡ ἡμέρα ἡ ἑτέρες προσκυνοῦσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσατο αὐτούς νήστες οὐ θέλω, μήποτε ἐκλυθῶσίν ἐν τῇ ὁδῷ.

And calling forward his disciples, Jesus said, "I feel for the crowd, because they have been staying with me three days now and do not have anything to eat. And to dismiss them without eating, I am not willing, lest they collapse on the journey."

Mt 15:33 καὶ λέγουσιν αὐτῷ ὅτι μαθηταί· Πάθην ἡμῖν ἐν ἔρημῳ ἄρτοι τοσοῦτοι ὥστε χορτάσασι ὅχλον τοσοῦτον;

And the disciples say to him, "Where in the desert could we obtain so many loaves of bread, enough to satisfy so large a crowd?"

Mt 15:34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἐπτά, καὶ ὁλίγα ἰχθύδια.

And Jesus says to them, "How many loaves do you have?" And they said, "Seven, and a few fish."

Mt 15:35 καὶ παραγαγέας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γην

And having ordered the crowd to recline on the ground,

Mt 15:36 ἔλαβεν τοὺς ἑπτά ἄρτους καὶ τοὺς ἰχθύδιας καὶ εὐχαριστήσας ἐκλασεν καὶ ἐδίδον τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

he 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.

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113 Mt 15:30 "Stricken hand," that is, those impaired of upper limb. The Greek word is κυλλός - kyllōs, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kyllōs here is found with another word meaning "lame" having already been used, so you would think that kyllōs is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kyllōs in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.
Mt 15:37 καὶ ἔφαγον πάντες καὶ ἠχορτάσθησαν, καὶ τὸ περισσοῦν τῶν κλασμάτων ἦραν, ἔπτα σπουδᾶς πλῆρες.

37 And all ate and were satisfied, and they picked up the fragments that were left over, seven full baskets.

Mt 15:38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

38 Now the ones eating were four thousand men, apart from women and children.

Mt 15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἔνεβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ἄρια Μαγαδάν.

39 And after he dismissed the crowd, he embarked in the boat, and went into the territory of Magadan.

Chapter 16
The Yeast of the Pharisees, Sadducees, and Herod

Mt 16:1 Καὶ προσελθόντες οἱ Φαρισαίοι καὶ Σαδδουκαίοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξας αὐτοῖς.

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

Mt 16:2 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ἦσαν τοιοῦτον ἤραν.

2 But in answer said to them, [When evening comes, you say, 'Fair weather, the sky is red."

Mt 16:3 καὶ πρῶτον, Σήμερον χειμών, πυρράζει γὰρ στυγνάδων ὁ οὐρανός. [[Ὑποχριταὶ,] τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γυνώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]

3 And 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?"

Mt 16:4 Γενεὰ πονηρὰ καὶ μοχαιρὰς σημεῖον ἐπιζήτει, καὶ σημεῖον ὃ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ καὶ καταλιπόμενοι αὐτοῦ ἀπήλθαν.

4 A wicked and adulterous generation demands a sign, but no sign will be given it except the sign of Jonah." 111 And he left them and went away.

Mt 16:5 Καὶ ελθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

5 And when the disciples were going to the other side, they forgot to take bread loaves.

Mt 16:6 δὲ ἦσαν τοιοῦτον αὐτοῖς ὁρᾶτε καὶ προσεχεῖτε ἀπό τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

6 And Jesus said to them, "Watch out. Be on your guard against the yeast of the Pharisees and Sadducees."

Mt 16:7 οἱ δὲ διελογίζοντο ἐν εὐαγγελίῳ λέγοντες δόται Ἀρτοὺς οὐκ ἔλαβομεν.

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

111 16:2-3 txt include without Ὠποχριταὶ, C D (W) Δ 33 [NA27] [C] // include all bracketed E F G H K L (M) N Ο U Π Σ Φ (δὲ τὰ) f¹ 25 118 180 205 346 565 597 700 892 1006 1009 1010 (1071 oinochriatâ) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582 1584 1646 2148 2174 2178 Lect ἰταλ.aur.bcd.def.fhj.k.iq vg syrh copo65 eth geo slav Euseb Chrysost; Je Lv Aug TR HF RP // Insert w. variation after v. nine 579 // omit all bracketed K B X Y Γ 047ας. to Gregory f¹ 25 157 788 1216 syr.c copo3.marb65 arm; Or Hier. ms acc to Jer // lacuna Φ45 A F P 28 69. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρράξω - πυρράξω, is found only in literature by Byzantine writers. (The Septuagint has ἀργυράξω - ἀργυράξω) There is some chance that Scrivener and Lagrange are right in their argument that the pericope was omitted by copyists in Egypt and other places where red sky in the morning does not announce rain.

115 11:29 Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Christ.
Mt 16:8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τῇ διαλογίζεσθε ἐν ἑαυτοῖς, ὡς γινώσκετε, ὅτι ἄρτους οὐκ ἔχετε;
8And Jesus knowing, said, “You of little faith, why are you reasoning among yourselves, ‘We have no bread loaves’?
Mt 16:9 ὅπως νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακοσίων καὶ πόσους κοφίνους ἐλάβετε;
9Do you still not understand nor remember the five loaves for the five thousand, and how many basketsful you picked up?
Mt 16:10 οὖν τοὺς ἐπὶ τῶν τετρακοσίων καὶ πόσας σπυρίδας ἐλάβετε;
10Nor the seven loaves for the four thousand, and how many basketsful you picked up?
Mt 16:11 πῶς οὖν νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
11How do you not understand that it was not about bread that I was speaking to you? But be on your guard against the yeast of the Pharisees and Sadducees.”
Mt 16:12 τότε συνήχθην ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν ἄρτων] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
12Then they understood, that he had not meant they should be on their guard against yeast, but against the teaching of the Pharisees and Sadducees.

Peter’s Confession of Messiah
Mt 16:13 Εὐλογῶ δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἑρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἀνθρώποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;
13And upon entering into the area of the Caesarea that was in Philip’s jurisdiction, Jesus queried his disciples, saying, “Who are the people saying the Son of Man is?”
Mt 16:14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἔτεροι δὲ Ἰερεμίαν ἢ ἔνα τῶν προφητῶν.
14And they said, “Some, John the Baptist; others, Elijah; and still others, Jeremiah or one of The Prophets.”
Mt 16:15 λέγει αὐτοῖς, Ὅμεις δὲ τίνα μὲ λέγετε εἶναι;
15He says to them, “And you, who do you say I am?”
Mt 16:16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Ὡς εἰ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.
16And Simon Peter answered, and said to him, “You are the Christ, the son of the living God.”
Mt 16:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνά, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἅλλο ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.
17And Jesus in response said to him, “Blessed are you, Simon son of John, because it was not flesh and blood that revealed this to you, but my Father, who is in heaven.
Mt 16:18 καὶ τοῦτο ἐπὶ τοῖς οἴκοις οὐκ ἐκκλησίας, καὶ πολίς ἐξούσίας σοι ἐκκοσμοῦσαν αὐτῆς.
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.

116 16:12 Many witnesses add various words after “yeast,” in five varieties. It appears that the shorter reading is original, and the additions are various attempts to explain the seeming contradiction, where Matthew says Jesus said yeast, then here he says he did not say yeast. But, the phrase “said” can also mean “mean” as I have it translated above. This seems more likely than copyists taking away the explanations. But, it is possible that copyists considered the presence of τῶν ἄρτων or τοῦ ἄρτου to be unnecessary for the sense and therefore omitted the words as superfluous. The UBS4 edition includes τῶν ἄρτων and rates it [C] in certainty, UBS3 gave it a [D], and the NA26 edition includes the words τῶν ἄρτων.

117 16:17 See footnote on John 1:42

118 16:18 Peter’s name means “rock” in Greek. Yes, Jesus did build his church upon Peter, and also upon the other eleven apostles. See Revelation 22:14 “with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.” Rev. 21:9 says this is talking about “the bride, the wife of the Lamb.” So we see that the church is built on Peter indeed, but Peter’s foundation is no wider or higher than the other eleven foundations. And was he the only apostle allowed to bind and loose? No, we see that all the apostles practised that.
Mt 16:19 δύοσοι τάς κλείδας τῆς βασιλείας τῶν οὐρανῶν, καὶ δ ἐάν δήσης ἐπὶ τῆς γῆς ἔσται
dedeμένον ἐν τοῖς οὐρανοῖς, καὶ δ ἐάν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

And 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.”

Mt 16:20 τότε διεσείλατο τοὺς μαθητάς ἵνα μηδενὶ εἴπωσιν ὦτι αὐτὸς ἐστιν ὁ Χριστὸς.

Then he admonished the disciples, that they not tell anyone that he was the Christ.

Jesus Predicts His Death

Mt 16:21 Ἀπὸ τότε ἤρετα τὸ Ἰησοῦς δεικνύει τοῖς μαθηταῖς αὐτοῦ ὦτι δεὶ αὐτὸν εἰς
Ἰεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

21From that point on, Jesus began to reveal to his disciples that he had to leave for Jerusalem,
as well as many things of the elders and chief priests and Torah scholars, and be killed, and on the third day rise again.

Mt 16:22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρετα ἐπιτιμᾶν αὐτῷ λέγων, ἦλεος σοι, κύριε· οὐ
μὴ ἔσται σοι τότε.

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

Mt 16:23 ὃ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὕπαιγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὦτι οὐ
φονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

23But he turned and said to Peter, "Get behind me, Satan! A hindrance you are to me, because
you are not considering the concerns of God, but the concerns of mortals."

Mt 16:24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἠλθεῖν, ἀπαρνησάθω
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖται μοι.

24Then, Jesus said to his disciples, "If someone wants to follow me, he must deny himself, and
take up his cross and follow me.

Mt 16:25 δς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ ὦσαι ἀπολέσῃ αὐτὴν· δς δ ἄν ἀπολέσῃ τὴν ψυχὴν
αὐτοῦ ἑνεκὲν ἐμοῦ εὑρήσει αὐτὴν.

25For whoever tries to keep his life will lose it. But whoever loses his life for my sake, will find
it.

Mt 16:26 τι γὰρ ὑφελθήσεται ἀνθρώπως έὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ.
ζημιωθῇ; ἢ τι δώσει ἀνθρώπως ἀντάλλαγμα τῇ ψυχῇ αὐτοῦ; Οὐ γὰρ ὑπάρχει ἡ ἐν γενεσίᾳ αὐτοῦ.

26For what will it gain a human being, if he acquires the whole world, but is penalized his
soul? In other words, what will a human being pay, in trade for his soul?

Mt 16:27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν
ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξειν αὐτοῦ.

27For the Son of Man will soon come in the glory of his Father with his angels, and then, he will
pay back to each one, according to the way of life of each.

Mt 16:28 ἄμην λέγω νῦν ὦτι εἰσίν τινες τῶν ὥδε ἐστῶτων οἵτινες οὐ μὴ γεύσωνται θανάτου
ἐως ἀν ἰδοὺς τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένου ἐν τῇ βασιλείᾳ αὐτοῦ.

28Truly I tell you, There are some of those present here, who will certainly not taste death
before they see the Son of Man coming in his kingship.”

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119 Mt 16:19 Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 18:18. It should be noted that here in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only, whereas in chapter 18 v. 18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles.
Chapter 17

The Transfiguration

Mt 17:1 And as they were coming down from the mountain, by themselves.

Mt 17:2 And behold, Moses and Elijah appeared to them, conversing with Him.

Mt 17:3 And in response, Peter said to Jesus, “Master, it is good for us to be here. If you want, I will make three shelters here, one for you, one for Moses, and one for Elijah.”

Mt 17:4 While he was still speaking, behold a bright cloud overshadowed them, and behold, a voice from the cloud, saying as follows: “This is my beloved Son, with whom I am well pleased. Listen to him.”

Mt 17:5 And they set their faces toward it, and they were frightened at its appearance.

Mt 17:6 And they said to Jesus, “Why are we frightened? For it is necessary that this should come to pass, as it has been written.”

Mt 17:7 But Peter said to them, “Tell me, why are we frightened? For this thing is necessary, that it should be fulfilled, as it has been written.”

Mt 17:8 For the glory of God appeared before them, and all things were made subject to them. But at the same time, they were frightened and said, “Who can this be?”

Mt 17:9 And they were filled with great fear. And Jesus said to them, “Do not be afraid, only believe.”

Mt 17:10 And when they returned, they said to all that they had seen and heard, and what they saw, they said not to any man.

Mt 17:11 And the disciples asked Jesus. He said to them, “If you have faith, you can say anything to a mountain, and it will move. And if you have faith, you can say, ‘Rise from the dead,’ and he who believes will rise.

Mt 17:12 And when they had returned, they said to all that they had seen and heard, and what they saw, they said not to any man.

Mt 17:13 And when they had returned, they said to all that they had seen and heard, and what they saw, they said not to any man.

Mt 17:14 And when they had returned to the crowd, a man came up to him, falling to his knees,
Mt 17:15 and leγων, Kύριe, ἐλέησόν μου τὸν ιόν, ὅτι σεληνιάζεται καὶ κακός πάσχει· πολλάκις γὰρ πέπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

15and saying, "Lord, have mercy on my son, because he is lunatic and suffering horribly. For example, he often falls into fire, and often into water.

Mt 17:16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι.

16And I brought him to your disciples, and they were not able to heal him.”

Mt 17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπέν, Ὡν γενεὰ ἀπίστως καὶ διεστραμμένην, ἐως πότε μεθ’ ὑμῶν ἔσομαι; ἐως πότε ἀνέξομαι ὑμῖν; φέρετε μοι αὐτὸν ὅδε.

17And in answer, Jesus said, "An unbelieving and perverted generation! How long shall I stay with you? How long shall I put up with you? Bring him here to me.”

Mt 17:18 καὶ ἐπέτιμησαν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξήλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον· καὶ ἔθεραπευθή ὁ παῖς ἀπὸ τῆς ὥρας ἑκείνης.

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

Mt 17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἴδιαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλέιν αὐτόν;

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

Mt 17:20 ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὁλιγοποστίαν ὑμῶν· ἀμὴν γὰρ λάβῃ ὑμῖν ὑμῖν, ἐὰν ἐχθεῖ πίστιν ὡς κόκκον σινάπεως, ἐρείτε τῷ ὅρει τούτῳ. Μετάβαν ἐνθὲν ἐκεῖ, καὶ μεταβιβάσωτε καὶ οὐδὲν ἀδυνάτησε ὑμῖν.

20And he says to them, "Because of your lack of faith. For truly I tell you, if you have faith as small as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. In fact, nothing will be impossible to you.”

Mt 17:21 [[Τοῦτο δὲ τὸ γένος οὐκ ἐκπορευέταται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.]]

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

Mt 17:22 Συστρεφομένους δὲ αὐτῶν ἐν τῇ Εὐαγγελία εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει τῷ ὑπὸ τοῦ ἀνθρώπου παραδίδοσθαι εἰς χείρας ἄνθρωπων.

22And when they were gathering back together in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings,

Mt 17:23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν ὁμόθροι.

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

The Two Drachma Tax

Mt 17:24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοῦ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, ὃ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

24And when they arrived in Capernaum, the collectors of the two drachmas121 approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

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120 17:21 txt omit K* B Θ 0281 33 579 788 892* 1604 2680 0253 itc ro syr v pal cop sa bo mae ethms geo NA28 [A] [Τοῦτο δὲ τὸ γένος οὐκ ἐκβάλλεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.]

121 17:24 A drachma was worth about a day’s wage. The two drachma collection, 6 grams of silver, was the so-called temple tax in Exodus 30:11-16. But this payment was not intended to be a tax at all. Quoting Exodus 30:12: "When you take a census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to Yahweh, so that no plague may come upon him for being numbered." The money was primarily an offering as atonement for the evil act of a man being numbered. Then it was merely incidental that as long as the temple personnel had this money, they should take the atonement money from the Israelites and shall designate it
Mt 17:25 λέγει, Ναί, καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἱησοῦς λέγων, Τί οι δοκεῖ, ἵμως; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κήγουν; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἁπὸ τῶν ἄλλων;

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?"

Mt 17:26 εἰπώντος δὲ, Ἀπὸ τῶν ἄλλοτρῶν, ἔφη αὐτῷ ὁ Ἱησοῦς, Ἀρα εἰς ἐλεύθεροι εἰσίν οἱ υἱοί.

26And when he answered, "From others," Jesus said to him, "Alright then, the sons are free."

Mt 17:27 ἤνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βάλε ἄγιον τον καὶ τὸν ἀναβάντα πρῶτον ἵνα άρνον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἔμου καὶ σοῦ.

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."

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 became an annual tax?"

122 17:25 The meaning of υἱοί, "sons," here, could be an extended meaning; that is, "from their own relatives in race and culture, extended to their countrymen, from their citizens." This is a possible interpretation because it is made an antonym of ἄλλοτρον, which in Jewish Greek like in the Septuagint, meant "aliens." Here the meaning would be, that since the two drachma tax was supposed for maintenance of the temple- God's house, then God's children, the citizens of the kingdom of God, were exempt from that tax.

123 17:26 This word free, will not be understood properly, unless one understands "tribute" properly. Tribute was a poll tax paid to the conqueror, by a conquered or subjugated people. Anyone paying tribute, was by definition not free, but rather a member of an enslaved nation.

124 17:27a Some surmise that Jesus did this in order to appear to be compliant with an illegitimate tax, so as not to scandalize any believers who thought that he surely must "obey every law of man." That is possible. But also possible, is that Jesus wanted honor the oral contract Peter had already made with the tax collectors: the collectors had previously asked if Jesus pays the tax, and Peter had answered in the affirmative. Thus, only those two individuals involved in the oral contract, were obligated to pay it this instance.

125 17:27b A silver coin worth four drachmas, equivalent to 12 grams of silver. Each man was to pay 6 grams of silver, which =1 stater=1 Babylonian shekel=1/2 of a sanctuary shekel (Phoenician or Hebrew standard).

126 17:27c Note that Jesus did not tell the other eleven disciples to pay. The payment at issue in this passage was a Jewish religious matter, and originally not even a tax (see previous footnote on "the two drachmas." Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings don't pay the tax. And kings is what Jesus and the twelve apostles were.
Chapter 18

Who Is the Greatest?

Mt 18:1 'Εν ἑκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστῖν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

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

Mt 18:2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

2And calling a child over, he stood him in the midst of them,

Mt 18:3 καὶ εἶπεν, Ἱμήν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὸ παιδία, οὔ μη εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

3and he said, 'I tell you truly: unless you change and become like little children, there is no way you will enter into the kingdom of heaven.

Mt 18:4 δότις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τούτο, οὕτως ἐστίν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

4Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven.

Mt 18:5 καὶ οὐκ ἕξεται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὄνοματί μου, ἐμὲ δέχεται.

5And whoever receives one little child such as this on the basis of my name, is receiving me.

More About Little Ones

Mt 18:6 Ὁς δὲ ἐν σκανδάλῳ ἐνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συµφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνίκος περὶ τοῦ τράχυου αὐτοῦ καὶ καταπονησθῇ ἐν τῷ πέλαγε τῆς βαλάσσης.

6As for that person through whom one of these little ones who believe in me might ever be scandalized, it would be better for that person that a mill stone be hung around his neck and be sunk in the bottom of the sea.

Mt 18:7 οὐκ ὁ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐκ ὁ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

7Woe to the world, because of those scandalizings. Certainly, the scandalizings are bound to come. Nevertheless, woe to the person through whom the scandalizing comes.

Mt 18:8 Εἶ δὲ ἢ χείρ σου ἢ ᾗ πούς σου σκάνδαλις εἰς. Ἐκκοφον αὐτοῦ καὶ βάλε ἀπὸ σοῦ καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθήναι εἰς τὸ πῦρ τῶν αἰώνων.

8And if your hand or your foot scandalizes you, cut it off, and throw it away from you. It is better for you to enter into life maimed and crippled, than to be thrown into everlasting fire, having both hands or both feet.

Mt 18:9 καὶ εἰ ὁ ὀφθαλμὸς σου σκάνδαλις εἰς, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ καλὸν σοὶ ἐστὶν μονοοφθαλμὸν εἰς τὴν ζωήν εἰσελθεῖν, ἢ δύο ὀφθαλμοῖς ἔχοντα βληθήναι εἰς τὴν γέενναν τοῦ πυρὸς.

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 to be thrown into fiery Gehenna with two eyes.

Mt 18:10 ὁ ράττε μὴ καταφρονήσῃ ἐνός τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

10See that you not despise or overlook even one of these little ones; for I tell you, in heaven their angels through it all are seeing the face of my Father who is in heaven.

Mt 18:11 ["Ἡλθεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σώσαι τὸ ἀπολλοῦν."]

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

\[\text{127}\] 18:11\textsuperscript{txt, omit K B L* Θ* f\textsuperscript{3} (not 346) 1* 9 33 146 556 788 837 892* 899* 929* 1294 1502 1582* 2317 2680 its1* syr\textsuperscript{s,pal} pal gr\textsuperscript{e}}
Mt 18:12: Τί ὑμῖν δοκεῖ, ἐὰν γένηται τινι ἀνθρώπῳ ἐκατόν πρόβατα καὶ πλανήθη ἐν ἐξ αὐτῶν, ὦχι ἄφησε τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὅρια καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

12) What do you think? Suppose a man has a hundred sheep, and one of them is lost. Will he not leave the ninety-nine on the mountain, and go look for the one that is wandering?

Mt 18:13: καὶ ἐὰν γένηται εὑρεῖν αὐτῷ, ἀμήν λέγω ὑμῖν ὅτι χαίρει ἐπί αὐτῷ πᾶλιν ἡ ἐπί τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανώμενοι.

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

Mt 18:14: οὖν ἃ τίς ἐστιν θέλημα ἐμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τοῖς μικροῖς τούτοις.

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

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A Brother Who Sins

Mt 18:15: Ἐὰν δὲ ἀμαρτήσῃ [eἰς σέ] ὁ ἄδελφός σου, ὑπαγε ἔλεγξον αὐτόν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. Ἐὰν σοι ἀκούσῃ, ἐκείρθησα σὸν ἁδελφόν σοῦ:

15) Now if your brother sins [against you], go show him his fault, just between you and him. If he listens to you, you have won back your brother.

Mt 18:16: Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἕτε ἕνα ἡ δύο, ἵνα ἐπὶ στόματος δύο μαρτυρῶν ἡ τρίῳ σταθῇ πάν ρῆμα;

16) But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.'

Mt 18:17: Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ: Ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἐστί σοι ὁ ὅψω ὁ ἡθνικὸς καὶ τὸ τελώνης.

17) And 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.

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minuscules) Lectε Plat 14,aur,(b,c,d,f),(f),g,(l),p, vg syr-c-ph copb,ar copm arm geo Chrysostom; Hilary Chromatius TR HF RP β[.]

11) Ἡλθεν γάρ ὁ Υἱὸς τοῦ Ἄνθρωπου ζητήσας καὶ ὄσωσε τὸ ἀπολωλός. Ἡ (Lc[ol] has ζητήσεις for ζητήσας καὶ) 157 346 579 892† 1009 1010 1195 1216 1213 1534 1505 250 (minuscules) Lectε B50 (it) syr-c-pb copm eth slav. β [.] Ἡλθεν καὶ ὁ Υἱὸς τοῦ Ἄνθρωπου ζητήσας καὶ ὄσωσε τὸ ἀπολωλός[.]

12) There might have been a dictation error, that when reading ἠδὲ εἰς σὲ the listener thought that there had been a repetition by accident (because the last two syllables sound similar in later Greek to the first two syllables, or that the reader changed his pronunciation or stumbled over the pronunciation, and so the scribe listening wrote only the first set of sounds. On the other hand the phrase "against you" might have been added, according to the UBS textual commentary, to harmonize this verse with the "against me" of v. 21 shortly hereafter where Peter asks, "How many times shall my brother sin against me and I forgive him?"

13) The reading without "against you" is the earliest, but this could have been changed very early on, according to the UBS commentary. In the UBS 4th Edition Greek New Testament, the words "against you" are in single square brackets, and this result is given a C rating of certainty. Regarding single square brackets, the explanation is "that the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain."
Mt 18:18 Ἀμὴν λέγω ὑμῖν, δόσα εἰς εἰπὶ τῆς γῆς ἦσται δεδεμένα ἐν οὐρανῷ καὶ δόσα εἰς ἑπὶ τῆς γῆς ἦσται λειμαμένα ἐν οὐρανῷ.

18Truly I tell you, when things you apostles on earth declare to be forbidden, shall have been forbidden in heaven; and what things you on earth declare to be permitted, shall have been permitted in heaven.130

Mt 18:19 ἐὰν δύο συμφωνήσωσιν εὗρον ὑμῖν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἦν αἰτήσωσιν, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

19Again I say to you, if two of you on earth agree with one voice concerning any and all matters about which you make request, it will be brought about for you by my Father who is in heaven.

Mt 18:20 ἐὰν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὅνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

20For where two or three are gathered together in my name, there am I in the midst of them.

The Parable of the Unmerciful Servant

Mt 18:21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἀμαρτήσει εἰς ἑμένα ὁ ἀδελφός μου καὶ ἄφησον αὐτῷ; ἦσαν ἐπτάκια;

21At that time Peter approached and said to him, "Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?"

Mt 18:22 ἐλεγεὶ αὐτῷ ὁ Ἰησοῦς, Ὑδύς σου ἦσαν ἐπτάκια ἀλλὰ ἦσαν ἐβδομηκοντάκια ἐπτά.

22Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times.131

Mt 18:23 Διὰ τοῦτο ὕποκείμεθα ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπως βασιλεία ὃς ἠθέλησεν συνάραι λόγον μετὰ τῶν δώλων αὐτοῦ.

23Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants.

Mt 18:24 δραμένου δὲ αὐτοῦ συναίρει προσπηνέχῃ αὐτῷ εἰς ὁφειλήτης μιρίων ταλάντων.

24So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talents.

Mt 18:25 δὲ ἰσοστάσιον δὲ αὐτοῦ ἀποδόθηκεν ἐκεῖνος αὐτὸν ὁ κύριος πραβάνη καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα δόσα ἔχει, καὶ ἀποδόθηκαν.

25But since he did not have the means to repay, the master ordered him to be sold as a slave, and also his wife and children and everything he had, and then to be paid back.

Mt 18:26 πεσὼν δὲν ὁ δώλος προσεκύνει αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοῖ, καὶ πάντα ἀποδόθω σοι.

26"The servant therefore fell down, and was entreating him, saying, 'Be patient with me, and I will pay you back everything.'

Mt 18:27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δώλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

27And moved with compassion, the master of that servant released him, and forgave his debt.

Mt 18:28 ἔξελθω δὲ ὁ δώλος ἐκείνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὄφηλεν αὐτῷ ἑκάτον δημάρια, καὶ κρατήσας αὐτὸν ἐπινιγεν λέγων, Ἀπόδος ἐκ τοῦ ὄφηλες.

28But 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.'

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130 18:18 Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 16:19. It should be noted that here in 18:18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles, whereas in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only.

131 18:22 cf. Genesis 4:24: "If Cain is avenged seven times, then Lamech seventy-seven times." It is equally beyond human nature to forgive the same person 77 times in one day, as it is to forgive the same person 490 times in one day. But Gentiles do not need to know this reference in order to understand that Matthew means to indicate a number that is large beyond human nature. In a story taken from older accounts, Plutarch, Mor. 245d uses the number 7,777 for the same purpose (cf. Polyaenus 8, 33).
Mt 18:29 then the fellow servant therefore fell down, and was begging him, saying, 'Be patient with me, and I will pay you back.'

Mt 18:30 But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

Mt 18:31 Therefore, his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 Then summoning him, his master is saying to him, 'You wicked servant! All that debt of yours I forgave you, because you begged me.

Mt 18:33 And when he was in answer he said, 'You then also obligated to forgive your fellow servant, as I have forgiven you?'

Mt 18:34 And in anger, his master handed him over to the jailers, until such time he could pay back everything he owed.

Mt 18:35 Others came to him, saying, 'Is it permitted for someone to release his wife for any cause at all?'

Mt 19:1 And large crowds followed him, and he healed them there.

Mt 19:2 And some Pharisees came to him, testing him, and saying, “Is it permitted for someone to release his wife for any cause at all?”

Mt 19:4 But in answer he said, “Have you never read, that from the beginning the creator made them male and female,

Mt 19:5 and said, ‘For this reason a man shall leave father and mother, and be joined to his woman, and the two shall become one flesh.’

Chapter 19

Jesus Tested on Divorce

Mt 19:1 And it came about that when Jesus had finished these discourses he departed from Galilee

Mt 19:2 and went into the region of Judea on the other side of the Jordan.

Mt 19:3 And large crowds followed him, and he healed them there.

Mt 19:4 And some Pharisees came to him, testing him, and saying, “Is it permitted for someone to release his wife for any cause at all?”

Mt 19:5 But in answer he said, “Have you never read, that from the beginning the creator made them male and female,

Mt 19:6 and said, ‘For this reason a man shall leave father and mother, and be joined to his woman, and the two shall become one flesh.’

132 19:3 "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.
Mt 19:6 εἴποτε οὐκέτι εἰσίν δύο ἀλλὰ σάρξ μία. οὐ δὲ οἶδας συνεξελεύσαν ἄνθρωπος μή χωριζέτω.
6As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate."
Mt 19:7 λέγουσιν αὐτῷ, Τί σου Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀπόστασιον καὶ ἀπολύσαι [αὐτήν];
7They are saying to him, "Why then did Moses command to give a release of interest form\textsuperscript{133} in order to release?"\textsuperscript{134}
Mt 19:8 λέγει αὐτῶι δια Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τάς γυναίκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν ὦτως.
8He says to them, "Moses, in view of the hardness of your hearts, permitted you to release your wives, though it is not originally designed this way.
Mt 19:9 λέγω δὲ ὑμῖν ὅτι ἀν ἀπολύσῃ τὴν γυναίκα αὐτοῦ μή ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχάται.
9But I tell you that whoever releases his wife, except upon grounds of fornication, and marries another, commits adultery."\textsuperscript{135}
Mt 19:10 λέγουσιν αὐτῷ οἱ μαθηταί, Εἰ οὔτως ἦστιν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι.
10The disciples are saying to him, "If this is the situation of a man with a wife, it is not advisable to marry!"
Mt 19:11 δὲ ἐπεί τοις αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον, ἄλλα οἴς δεδοταὶ.
11And he said to them, "Not everyone can receive this word, but only those to whom it has been given.
Mt 19:12 εἰσιν γὰρ εὐνοούχοι σῶτες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν εὐνοούχοι σῶτες εὐνοούσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσιν εὐνοούχοι σῶτες εὐνοούσθησαν ἀείτους διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.
12For there are some who are eunuchs, who were born that way from their mother’s womb. And there are some who are eunuchs who were made to be eunuchs by human beings. And

\textsuperscript{133} 19:7a\textsuperscript{133} This word ἀποστάζουν - 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."

\textsuperscript{134} 19:7b\textsuperscript{134} txt ἀπολύσαι Ν Δ Λ Ζ θ itaurd v,w,pol g vg syr\textsuperscript{tt} arm eth\textsuperscript{ms} geo Origen; Jerome Augustine ὁ ἀπολύσαι αὐτήν B C N W Φ 078 087 it\textsuperscript{ta}a (titla) syr\textsuperscript{r} g cop\textsuperscript{mae,h} bol\textsuperscript{ms} (itrat).

\textsuperscript{135} 19:9\textsuperscript{135} δὲ τοὺς μαθητὰς μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχάται Κ C L it g\textsuperscript{ms} syr\textsuperscript{ta} NA28 {}

μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχάται S

παρεκτὸς λόγου πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχάται D itaurd v,w,pol g vg syr\textsuperscript{r} cop\textsuperscript{mae,h} bol\textsuperscript{ms} (itrat).

\textsuperscript{136} lac A P Q.

The UBS textual commentary says, "After μοιχάται several witnesses add καὶ δ ἀπολελυμένην γαμῶν (or γαμήσας) μοιχάται (’and he who marries a divorced woman commits adultery’). Although it might be argued that homoeoteleuton (μοιχάται ... μοιχάται) accounts for its accidental omission from Ν Δ Λ 1241 al, the fact that B C\textsuperscript{r} P\textsuperscript{t} al read μοιχάται only once (at the conclusion of the combined clauses) makes it more probable that the text was expanded by copyists who accommodated the saying to the prevailing text of 5:32."
there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it."

The Little Children and Jesus

Mt 19:13 Ἄρα ἐπίθετον αὐτῷ παιδία, ἵνα τὰς χειράς ἐπίθη αὐτοῖς καὶ προσεύχηται· οἱ δὲ μαθηταὶ ἐπετύμησαν αὐτοῖς.

13At that time, little children were brought to him, so that he might lay his hands on them and pray for them. But the disciples scolded them.

Mt 19:14 δὲ ἦσαν ὄπισθεν ἀπ' άυτῶν, ἢ καλύπτεται αὐτά ἐλθαίν ἃ πρὸς με, τῶν γὰρ τοιούτων ἔστιν ἡ βασίλεια τῶν οὐρανῶν.

14But Jesus said, "Let the little children come to me, and do not hinder them. For of such is the kingdom of heaven."

Mt 19:15 καὶ ἐπιθύμησεν τὰς χειράς αὐτοῦ ἐπορεύθη εἰκείθεν.

15And when he had laid his hands on them, he moved on from there.

The Rich Young Ruler

Mt 19:16 καὶ ἰδοὺ εἰς προσελθόν αὐτώ εἶπεν, Διδάσκαλε ἀγαθε, τί ἁγαθὸν ποιήσω ἵνα σχῶ ᾗ ὠμόνοιν;

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

Mt 19:17 δὲ ἦσαν αὐτῷ, ὅτι μὲ λέγεις ἄγαθόν; Ὁδεις ἁγαθός, εἰ μὴ εἰς, ὡ τέσσες. εἰ δὲ θέλεις εἰς τὴν ὠμόνοιν εἰσέλθειν, τήρησον τὰς ἐντολάς.

17And he said to him, "Why are you calling me good? No one is good except One, God."

Mt 19:18 λέγει αὐτῷ, ὑπατας, δὲ ἦσαν ὄπισθεν εἶπεν, ὅτι ὄψεσίσθης Οὐ ποιήσεις Οὐ μοιχευόσθης Οὐ κλέψεις Οὐ ἑσύδουσθητες.

18He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not falsify testimony,"

136 19:16 17:17 ἦσαν αἰῶνοι.

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136 Mt 19:16 ἢσαν εἰς προσελθόν αὐτώ εἶπεν, Διδάσκαλε ἀγαθε, τί ἁγαθὸν ποιησω ἵνα σχω ωμόνοιν;

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

Mt 19:17 δὲ εἶπεν αὐτῷ, Τί με λέγεις ἁγαθόν; Οὐδεις ἁγαθος, εἰ μὴ εἰς, ὡ τέσσες. εἰ δὲ θέλεις εἰς την ωμόνοιν ειςελθειν, τηρησον τας έντολας.

17And he said to him, "Why are you calling me good? No one is good except One, God."

But if you want to enter eternal life, keep the commandments."

Mt 19:18 λέγει αυτω, ὑπατας; δὲ εἶπεν ὄπισθεν, Το Οὐ φονευσεαις, Οὐ μοιχευςεις, Οὐ κλεψεις, Οὐ ψευδουσθητες.

18He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not falsify testimony,"

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The UBS and Nestle / Aland text read, "Why are you calling me good? There is only One who is Good." In addition, that text does not contain the word "ἀγαθός" "good" modifying Teacher when the man first addresses Jesus in verse 16. The UBS editorial committee says that the passage clearly was changed by copyists to harmonize Matthew's account with Mark 10:18 and Luke 18:19. And they say about the majority reading, as shown in my translation above, that if it "were original in Matthew, it is hard to imagine why copyists would have altered it to a more obscure one, whereas scribal assimilation to Synoptic parallels occurs frequently." Well, I for one can easily imagine why someone would not like the reading "Why are you asking me about what is good?" It seems preposterous that a Rabbi would object to being asked about what is good, since declaring what was good or what was not good, that was his job. And even more preposterous, is that the Son of God, who was made into flesh in order to declare the attributes of the Father to men, would object to being asked about what is good.
Mt 19:19 Tíma toν πατέρα καί τήν μητέρα, καί, Ἀγαπήσεις τόν πλησίον σου ως σεαυτόν.

139 Honor your father and your mother, and, love your neighbor as yourself.”

Mt 19:20 λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταύτα ἐφύλαξα· τί ἔτι ὑστερῶ;

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

Mt 19:21 ἦρα αὐτῷ ὁ Ἰσραήλ, Ἐί θλεῖς τέλειος εἶναι, ὑπαγε πώλησον σου τά υπάρχοντα καί δός τοις πισχοῖς, καί ἔξεις ἱσαυρόν ἐν υἱοβονος, καί δεῦρο ἀκολουσέ βιο.

21Jesus said to him, “If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me.”

Mt 19:22 ἀκούσας δὲ ὁ νεανίσκος τόν λόγον ἀπῆλθεν λυπομένος, ἣν γὰρ ἐχον κτήματα πολλά.

22But when the young man heard this statement, he went away regretting, for he was of much property.

Mt 19:23 Ὅ δὲ Ἰσραήλ εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω υμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τήν βασιλείαν τῶν υἱοβονο.

23And Jesus said to his disciples, “Truthly I say to you, the rich will get into the kingdom of heaven with great difficulty.

Mt 19:24 πάλιν δὲ λέγω υμῖν, εὐκοπῶτερον ἔστιν κάμηλον διὰ τρυπήματος βαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τήν βασιλείαν τοῦ θεοῦ.

24And again, I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich person to enter into the kingdom of God.”

Mt 19:25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἁρ συναται σωθήναι;

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

Mt 19:26 ἐμβλέψας δὲ ὁ Ἰσραήλ εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τούτῳ ἀδύνατον ἔστιν, παρὰ δὲ θεῷ πάντα δυνατά.

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

Mt 19:27 Τότε ἀπεκρίθησιν οἱ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ ἡμεῖς άφήκαμεν πάντα καὶ ἱκολουθήσαμεν σοι τί ἁρ συναται ἡμῖν;

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

Mt 19:28 Ὅ δὲ Ἰσραήλ εἶπεν αὐτοῖς, Ἀμὴν λέγω υμῖν ὅτι ύμείς οἱ ἀκολουθήσαντες μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱός τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ύμεῖς ἐπὶ δώδεκα βρόνους κρίνοντες τάς δώδεκα φυλάς τοῦ Ἰσραήλ.

28And Jesus said to them, “Truly I say to you, you who are hearing me: In the new beginning, when the Son of Man sits on his glorious throne, you also will sit, upon twelve thrones, judging the twelve tribes of Israel.

Mt 19:29 καί πάς ὅσις ἄφηκεν οἰκίας ἢ ἁδελφοὺς ἢ ἁδελφᾶς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἄγροι ἐνεκεν τοῦ ἀνόματος μου ἐκατονταπλασίονα λήμψεται καὶ ζωήν ἀιώνιον κληρονομήσει.

29And everyone who has left houses or brothers or sisters or fathers or mothers or children or lands for the sake of my name, will receive a hundred times as much, and inherit eternal life.

Mt 19:30 Πολλοὶ δὲ ἐσονται πρῶτοι ἐσχάτοι καὶ ἐσχάτοι πρῶτοι.

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

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138 Ex 20:12-16; Deut 5:16-20
139 Lev 19:18
140 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
Chapter 20

The Parable of the Workers in the Vineyard

Mt 20:1 Ὅμως γὰρ ἔστιν ἡ βασιλεία τῶν ὦν ἀνθρώπων αἰώνιον καὶ δικαίωμα ἐπίσκοποτητὸς ὡστὶς ἔξηλθεν ἄμα ἐν τῷ μισθώσασθαι ἐργάτας εἰς τὸν ἄμπελον αὐτοῦ.

1“Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.

Mt 20:2 ὡστὶς συμφωνήσασι δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τῇ ἡμέρᾳ ἀπέστειλεν αὐτοὺς εἰς τὸν ἄμπελον αὐτοῦ.

2And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

Mt 20:3 καὶ ἐξελθὼν περὶ τρίτην ἡμέραν ἔδειξεν ἄλλους ἐστῶτας ἐν τῇ ἁγίᾳ ἀργοῦς.

3And when he went away, about the third hour, he saw others, standing in the market place idle.

Mt 20:4 καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἄμπελον, καὶ δὲ ἔδειξεν δώσω ὑμῖν.

4To them also he said, “You also go out into my vineyard, and whatever is right, I will give you.”

Mt 20:5 οἱ δὲ ἀπήλθον, πάλιν [δὲ] ἐξελθόν περὶ ἑκτῆν καὶ ἐνάτην ἡμέραν ἐποίησαν ὑσάτως.

5So they left. And again, he went away about the sixth hour and also the ninth hour, and did the same thing.

Mt 20:6 περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν ἔδειξεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὅδε ἐστήκατε θλήν τῇ ἡμέρᾳ ἀργοῖς;

6And about the eleventh hour he went away and found others standing, and he says to them, “Why are you standing here the whole day idle?”

Mt 20:7 λέγουσιν αὐτῷ, Ὑπάγω τί θαυμάσωσέτοι. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἄμπελον, καὶ δὲ ἔδειξεν λήψεσθε.

7They say to him, “Because no one has hired us.” He says to them, “You also go out into my vineyard. And whatever is right, that you will receive.”

Mt 20:8 ὅπερ ἂν ἔγενομεν λέγει ὁ κύριος τοῦ ἄμπελον τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἑργάτας καὶ ἀπόδοσα αὐτοῖς τὸν μισθὸν ἀρξάμενον ἀπὸ τῶν ἐσχάτων ἑως τῶν πρῶτων.

8And when evening had come, the owner of the vineyard says to his foreman, “Call the workers and pay them their wages, starting from the last ones, to the first ones.”

Mt 20:9 καὶ ἐλήθωσι οἱ περὶ τὴν ἐνδεκάτην ἡμέραν ἐλαβόν ἄνα δηνάριον.

9And those who had arrived at about the eleventh hour, each received a denarius.

Mt 20:10 καὶ ἐλήθωσι οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήψονται· καὶ ἐλαβόν [τὸ] ἄνα δηνάριον καὶ αὐτοὶ.

10And the ones who had arrived first expected to receive more, yet they received a denarius each themselves.

Mt 20:11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ ὦν δικαίωμα καὶ δικαιοσύνην

11So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, ὡστὶς ἐξαχοτοὺς μίαν ἡμέραν ἐποίησαν, καὶ ἱσοὺς ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

12saying, “These last ones worked one hour, and you have treated them the same as us who have borne the burden of the whole day, and the scorching heat.”

Mt 20:13 ὁ δὲ ἀποκριθεὶς ἔνι αὐτῶν εἶπεν, Ἑταῖρε, ὡς ἀδικῶ σε· ὡς δὲ προσώποι τούτων κυρίοις συνεμπόρησας μοι;

13And he in answer to one of them said, ‘Friend, I am not doing you wrong. Did you not agree to a denarius with me?

141 203 That is, about 9 a.m. Then again at 3 p.m. and 5 p.m. The Jewish clock began at sunrise and sunset; thus the third hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.
Mt 20:14 ἄρον τὸ σῶν καὶ ὑπαγε· θέλω δὲ τούτῳ τῷ ἑσχήτῳ δοῦναί ὑς καὶ σοί.

14Take what is yours and go your way. So this is what I want to give to the last ones, as I also gave to you.

Mt 20:15 ἦν οὖν ἐξεστίν μοι δὸ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἦν ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν ὦτι ἐγὼ ἄγαθός εἰμι;

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

Mt 20:16 Οὕτως ἔσονται οἱ ἐσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἐσχατοὶ.

16Thus, the last will be first, and the first will be last.¹⁴³

Jesus Again Predicts His Death

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητάς] κατ’ ἑδίαν, καὶ ἐν τῇ ὅδῳ εἶπεν αὐτοῖς,

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

Mt 20:18 ἵδιον ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθῆσαι τοῖς ἀρχιερεύσεωι καὶ γραμματεύσεωι, καὶ κατακρινοῦσιν αὐτόν θανάτῳ.

18Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death.

Mt 20:19 καὶ παραδοσοῦν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαίζει καὶ μαστιγώσαι καὶ σταυρώσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆσαι.

19And he will be handed over to the Gentiles, to be ridiculed and crucified, and during the third day he will rise again.

A Mother’s Request

Mt 20:20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἴτοσαί τι ἅπ’ αὐτοῦ.

20At that time, the mother of the sons of Zebedee approached him, along with her sons. She is worshiping him and asking a favor from him.

Mt 20:21 ὅ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἕκ δεξίων σου καὶ εἰς ἕκ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

21And he said to her, “What do you want?” She says to him, “Decree that these two sons of mine sit one on the right and one on the left of you in your kingdom.”

Mt 20:22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡκ δόγησέ τι αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὅ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

22But in answer Jesus said, “You do not know what you are asking.”¹⁴⁴ Are you able to drink the cup which I am about to drink?” They say to him, “We are able.”

Mt 20:23 λέγει αὐτοῖς, Τὸ μὲν ποτήριον μου πίεσθε, τὸ δὲ καθίσατε ἐκ δεξιῶν μου καὶ εἰς εὐωνύμων σοῦ ἐστίν ἐμόν τούτῳ δοῦναι, ἀλλά ἵνα ἴτοιμασται ὑπὸ τοῦ πατρὸς μου.

23He says to them, “My cup you will indeed drink, but to sit on my right or on my left is not mine to grant, but is only for those for whom it has been prepared by my Father.”

¹⁴² Mt 20:15 ὀφθαλμὸς πονηρός, "evil eye," is a Semitic concept, in which the attitude of the heart or the force of a person’s thoughts are focused out through, and cause the narrowing of the person’s eye, out of envy, resentment, scheming, or even voodoo, toward one’s neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.

¹⁴³ Mt 20:16 Most witnesses add πολλοὶ γάρ εἰσιν κλητοί, ἀλλίγοι 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 (K B L Z 892* 1243* 1424 (1424) cev). The reading without these words is given an A rating of certainty by the editorial committee of the United Bible Societies’ Greek New Testament, 4th Edition, which means that it is certain.

¹⁴⁴ Mt 20:22 In this phrase, "you are asking" is plural. Whereas, when the mother was worshiping and asking, it was singular. Whether or not it was the mother’s idea, or the sons’, or both, Jesus addresses them in the plural. In the next sentence when he asks, ‘Are you able...’, plural, he is surely addressing the sons, not the mother.
Mt 20:24 Καὶ ἀκούσαντες οἱ δέκα ἦγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

24And when the other ten heard, they were upset about the two brothers.

Mt 20:25 ὃ δὲ Ἰησοῦς προσκαλεσάμενος αὐτούς εἶπεν, Ὑστερὰς ὅτι ἦν ἄρχοντες τῶν ἐθνῶν κατακυριεύοντες αὐτόν καὶ οἱ μεγάλοι κατεξουσιάζοντες αὐτῶν.

25And Jesus, calling them to him, said, "You know that the rulers among the nations lord it over them, and the great ones exercise authority over them.

Mt 20:26 οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἔσται θέλη ἐν ὑμῖν μέγας γενεσθαι ἄσται ὑμῶν διάκονος,

26It shall not be so among you. Instead, whoever wants to be great among you shall be your servant,

Mt 20:27 καὶ ὃς ἔσται θέλη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος:

27and whoever wants to be first among you must be your slave.

Mt 20:28 ὡσπερ ὃ υἱὸς τοῦ ἀνθρώπου ὦκ ἠλθεν διακονηθήναι ἀλλὰ διακονήσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

28Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

Two Blind Beggars Receive Their Sight

Mt 20:29 Καὶ ἔκκοψαν εὐθυμοῦντες αὐτῶν ἀπὸ Ἰεριχώ ἠκολούθησαν αὐτῷ ἡχλος πολὺς.

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

Mt 20:30 καὶ ἴδοι δῶν τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἐκραζον λέγοντες, [Κύριε, ἐλέησον ἡμᾶς, ἵνα Δαυίδ.

30And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they exclaimed, "Have mercy on us, Lord, Son of David!"

Mt 20:31 ὃ δὲ ἠχλος ἐπετίμησαν αὐτοὺς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἐκραζον λέγοντες, Κύριε, ἐλέησον ἡμᾶς, ἵνα Δαυίδ.

31But the crowd scolded them, that they should be quiet. But they cried out the more, saying, "Have mercy on us, Lord, Son of David!"

Mt 20:32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτούς καὶ εἶπεν, Τί θέλετε ποιῆσον ὑμῖν;

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

Mt 20:33 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοί ἡμῶν.

33They are saying to him, "Lord, that our eyes be opened."

Mt 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἠθάνατω τῶν ὀμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

34And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they followed him.

Chapter 21

The Triumphal Entry

Mt 21:1 Καὶ ὦτε ἠγίσσαν εἰς Ἰεροσόλυμα καὶ ἠθάνατον εἰς Βηθαγαθὴ εἰς τὸ ὅρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἄπεστελεν δύο μαθητὰς.

1And when they drew near to Jerusalem and arrived at Bethpage on the Mount of Olives, at that time Jesus sent two disciples,

Mt 21:2 λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὑρίσκετε ὅνον δεδεμένην καὶ πώλον μετ’ αὐτῆς· λύσαιτε ἀγάγετε μοι.

2telling them, "Go into the village ahead of you, and immediately you will find a donkey tied up, and her colt with her. Untie them and bring them to me.

Mt 21:3 καὶ ἔαν τις ὑμῖν εἴη τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει' εὐθὺς δὲ ἀποστελεῖ αὐτούς.

3And if anyone says anything to you, say, 'The Lord needs them, and will send them right back.'"
Mt 21:4 Though it would be fulfilled, which

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

Mt 21:5 Ἐξῆκεν τῇ θυγατρί Σιών, ἵδιον ὁ βασιλεύς σου ἔρχεται σofi, πραψ καὶ έπιβεβηκὼς ἐπὶ ὄνος, καὶ ἐπὶ πόλιν ὑον ὑποψηφίου.

5Say to the Daughter of Zion: 'Behold, your king is coming to you meek, and riding on a

donkey, and, and on a

colt, the foal of a donkey.'

Mt 21:6 πορευθέντες δε οἱ μαθηταί καὶ ποιησάντες καθώς συνετάξαν αὐτοῖς ὁ Ἰησοῦς

6And those disciples went, and did just as they were instructed by Jesus.

Mt 21:7 ἤγαγον τὴν ὄνον καὶ τὸν πόλιν, καὶ ἐπεκάθησαν ἐπὶ αὐτῶν τὰ ὄματα, καὶ ἐπεκάθησαν ἐπάνω αὐτῶν.

7They brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:8 ὁ δὲ πλείον ὁ χλοὸς ἐστρωσαν ἐαυτῶν τὰ ὄματα ἐν τῇ ὁδῷ, ἄλλοι δὲ ἐκκοποὶ κλάδους ἀπὸ τῶν δέντρων καὶ ἐστρώνον ἐν τῇ ὁδῷ.

8And the large crowd of people spread their garments out on the road; and some were cutting branches off the trees and spreading those on the road.

Mt 21:9 οἱ δὲ χλοῖς ὁι προσόντος αὐτῶν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, ὦ σαβανά τῷ ὑπὶ δαίδη· Ἐυλογημένος ὁ ἐρχόμενος ἐν ὑνόμιστῃ κυριωτίῳ οὐσανν ἐν τοῖς ψυφίσιος.

9And the crowd proceeding ahead of him, and those following after, were shouting out as follows: "Hosha' na" to the Son of David!" "Blessed is he who comes in the name of the Lord!"

Mt 21:10 καὶ εἰσέλθουντος αὐτοῦ εἰς ἱεροσόλυμα ἐσείσθη πᾶς ἡ πόλις λέγουσα, Τίς ἐστήν αὐτός;

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

Mt 21:11 οἱ δὲ χλοῖς ἔλεγον, ὦ τὸ σοῦ προφῆτης Ἰησοῦς ὁ ἀπὸ Ναζαρέτ ἡς Γαλιλαῖας.

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

Jesus Clears the Temple

Mt 21:12 Ἐξῆκεν τῇ θυγατρί Σιών, ἵδιον τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεφεν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περίστερας.

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 moneychangers he overturned, and the seats of the ones selling doves.

13And 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 moneychangers he overturned, and the seats of the ones selling doves.

145 21:1a It appears to me that Matthew (or a later editor of Matthew) mistook this exegetical "and" in the Greek of the Septuagint Zechariah 9:9 as meaning both a donkey and its colt. An exegetical "and" would make the verse read, "And mounted on a donkey, specifically a colt, the foal of a donkey." Perhaps as a result of misunderstanding this, Matthew's account of Jesus' donkey ride has Jesus sitting on both the donkey and its foal, whereas the other gospel writers say only the foal. See Mark 11:1-7; Luke 19:30-35; John 12:14, 15. And the Zechariah passage itself says he rides only one animal.

146 21:5b Zechariah 9:9

147 21:9a Ἄραμα - Aramaic נָבִיא - hōšā' nā', similar to the Hebrew נָוִיא hōšē'ān nā', an expression reminiscent of the נָוִיא hōšē'ān nā' in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὁ Κύριε, σῶσον δῇ - O Κύριε, σῶσον δῇ, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

148 21:9b Psalm 118:26

149 21:11 txt Ναζαρέτ B NA28 // Ναζαρέτ

150 21:12 The Greek word here, κολλυβιστῆς - kollubistes, is traditionally translated "moneychangers," but bankers is what they were. They are called moneychangers here because the main purpose of their "tables" when in the temple area was to break up larger currency into smaller change, and also perhaps to exchange foreign currency, if there was such a thing in the Roman empire. But the fact is, what the "tables" were is little in-temple, mini-
Mt 21:13 καὶ λέγει αὐτοῖς, Γέγραπται, Ὅσιόκος μου ὁ θεὸς προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπῆλαιον ληστῶν.

13 And he says to them, "It is written: 'My house shall be called a house of prayer', but you are making it 'a den of thieves'."

Mt 21:14 Ὅταν δὲν προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐδρασάμενεν αὐτοῖς.

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

Mt 21:15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰς βασιμᾶς ἀρνήσησαν καὶ τοὺς παιδὰς τοὺς κρατοῦσαν ἐν τῷ ἱερῷ καὶ λέγοντας, Ὅσιανά τι νῦν δαυιδ, ἡγανάκτησαν.

15 But when the chief priests and the Torah scholars saw the wonders that he performed, and the children crying out in the temple and saying, "Hosha na to the Son of David," they were indignant.

Mt 21:16 καὶ ἔσπαν αὐτῷ, Ἀκοοὺς τὸ οὖς λέγουσιν; ὅ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί, σουδέποτε ἀνέγνυτε ὅτι ἐκ στόματός νηπίων καὶ θηλαζόντων κατηρτίω αἴνων;

16 and 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'?”

Mt 21:17 Καὶ καταλιπὼν αὐτοὺς ἔξηλθεν ἐξὸς τῆς πόλεως εἰς Βηθανίαν, καὶ ἡμέρα ἐκεί.

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

The Withered Fig Tree
Mt 21:18 Πρῶτον δὲν ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

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

Mt 21:19 καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπί αὐτήν, καὶ σύνεν εὑρέν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκετεί ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἴώνα καὶ ἔξηράνθη παραχρῆμα ἢ συκῆ.

19 And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

Mt 21:20 καὶ ἰδόντες οἱ μαθηται ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἔξηράνθη ἢ συκῆ;

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

Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς έπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, εάν ἔχετε πίστιν καὶ μὴ διακρίθητε, οὐ μόνον τὸ τῆς συκῆς ποιῆσετε, ἀλλὰ κἀ̣ν τῷ δρεὶ τούτῳ εἰπετε, 'Αρθηκαὶ βλήσθητε εἰς τὴν βάλασαν, γενήσεται;

21 And in answer Jesus said to them, "Truly I say to you, if you have faith, and do not second guess, not only will you do something like the fig tree, but also should you say to this mountain, 'Be lifted up and thrown into the sea,' it would happen.

Mt 21:22 καὶ πάντα ὅσα ἐν αὐτήσετε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε.

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

branches of banks. We know they were tables of bankers offering other banking services such as savings accounts paying interest, because of Luke 19:23, where the "tables" were places to put money on deposit to earn interest.

151 Is 56:7
152 Jer 7:11
153 Ps 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.
The Authority of Jesus Questioned
Mt 21:23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβυτέροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

23And after he had come into the temple, as he was teaching, the high priests and the elders of the people approached, saying, “By what authority are you doing these things? And who gave you the authority for these things?”
Mt 21:24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὡς κἀκεῖ ὁ λόγος ἕνα, ὃν ἐὰν εἰπητέ μοι κἀκεῖ ὡς κἀκεῖ ἔρωτι ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιώ·

24And in answer Jesus said to them, “I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things.
Mt 21:25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ ὦρανοῦ ἔξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἰπωμέν, Ἐξ ὦρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;  

25The baptism of John, where was it from, from heaven, or from human beings?” So they discussed it among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Then why didn’t you believe in him?’
Mt 21:26 ἐὰν δὲ εἰπωμέν, Ἐξ ἀνθρώπων, φοβοῦμεθα τὸν ὄχλον, πάντες γὰρ ως προφήτην ἔχουσιν τὸν Ἰωάννην.

26And if we say, ‘From human beings,’ we fear the people, for they all hold John as a prophet.”
Mt 21:27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Ὡκ καὶ ἐδαμέν. ἔρη αὐτοῖς καὶ αὐτῶς, Ὡδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιώ.

27And they in answer said to Jesus, “We do not know.” So he also told them, “Neither am I telling you by what authority I am doing these things.”

The Parable of the Two Sons
Mt 21:28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσέλθων τῷ πρώτῳ εἶπεν, Τέκνων, ὅταν σήμερον ἐργάζοντο ἐν τῷ ἀμπελῶνι,  

28“So what do you think? A man had two sons. And he went to the first son and said, ‘Son, go work in the vineyard today.’
Mt 21:29 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὑπερον δὲ μεταμεληθείς ἀπῆλθεν.  

29And he in answer said, ‘I will not,’ but with a subsequent change of heart, he went.
Mt 21:30 προσέλθων δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθεν.  

30And he went to the other son and said the same thing. And he in answer said, ‘I will, sir,’ and did not go.
Mt 21:31 τις ἄλλοις δυο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμήν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

31Who of the two performed the will of the father?” They are saying, “The first one.” Jesus says to them, “Truly I say to you: the revenue agents and prostitutes are going into the kingdom of God before you.

Mt 21:32 ἦλθεν γὰρ Ἰωάννης πρὸς ὡς ἐν ὀδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῶ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπιστεύσαντα αὐτῶ· υμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὑπερον τοῦ προάγουσιν αὐτῷ.

32For John came to you with the way of righteousness, and you did not believe in him. The revenue agents and prostitutes, however, did believe in him. And you when you saw that, neither did you subsequently have a change of heart and believe in him.”

154 21:31 This phrase προάγουσιν ὑμᾶς—proágousin humás, "are going ahead of you," is a "comparative expressing exclusion," according to BDF 8245a(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."
The Parable of the Tenants

Mt 21:33 Ἄλλην παραβολὴν ἀκοῦσατε. Ἀνθρωπὸς ἦν οἰκοδεσπότης ὁ οὗτος ἐφότευσεν ἠμπελώνα καὶ φραγμὸν αὐτῶν περιέθηκεν καὶ ὠρυζέν ἐν αὐτῷ ληφόν καὶ ὕκοδμησεν πῦργον, καὶ ἔξεδον αὐτὸν γεωργοὺς, καὶ ἀπέδημησεν.

33Listen to another parable. There was a landowner who planted a vineyard, and he put a hedge around it, and dug a winepress in it, and built a watchtower, and leased it out to tenant farmers, and journeyed away.

Mt 21:34 ὅτε δὲ ἤγιγνεν ὁ καρπὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς λαβέν τό καρπός αὐτοῦ.

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

Mt 21:35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὑπὲρ ἑνὸς ἔδειραν, ὅτι δὲ ἀπέκτειναν, ὅτι δὲ ἐλιθοβόλησαν.

35And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned.

Mt 21:36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

36Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 ὅστε δὲ ἀπέστειλεν πρὸς αὐτούς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱόν μου.

37So finally he sent his own son to them, thinking, 'They will respect my son.'

Mt 21:38 οἱ δὲ γεωργοὶ ἱδόντες τὸν υἱόν ἐπίων ἐν αὐτοῖς, Οὕτως ἔστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

38But the farmers when they saw the son said to each other, 'This is the heir. Hey, let's kill him, and his inheritance will be ours.'

Mt 21:39 καὶ λαβόντες αὐτὸν ἔξεβαλον ἐξο τοῦ ἠμπελώνος καὶ ἀπέκτειναν.

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

Mt 21:40 ὅταν δὲ ἦλθεν ὁ κύριος τοῦ ἠμπελώνος, τί ποιήσει τοῖς γεωργοῖς ἑκέινοις;

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

Mt 21:41 λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἠμπελώνα ἐκδώσεται ἄλλοις γεωργοῖς, ὅτι περίσσειν συν αὐτῶν τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

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

Mt 21:42 λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἄνεγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδόκιμασαν οἱ οἰκοδομοῦντες αὐτὸς ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὐτή, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

42Jesus says to them, "Have you never read in the scriptures, " 'A stone which the builders rejected, this one has become the chief cornerstone. From the Lord this came about, and it is marvelous in our eyes'?"

Mt 21:43 διὰ τούτων λέγω ὅτι ἀρκεῖται ἄρα ὑμῶν ἢ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἐξεις ποιήσατε τοὺς καρποὺς αὐτῆς.

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

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155 Mt 21:41 There may be an alliteration here, κακοὺς κακῶς – kakoûs kakôs (bad guys badly), where the word for bad guys starts with the same sound as the word for badly. He will kill those bad guys badly. Thus, many translations render it "bring those wretches to a wretched end." The reason they chose those words is that they start with the same sound, not necessarily because those words are the best translation for the Greek words. The reason I chose three words starting with the K sound is that that sound is generally considered an unpleasant sound. (Although Kappa was a softer K than was Xi, Kappa being the unaspirated and Xi being the aspirated K sound.) Thus we get the word "cacophonous." And the Spanish word "caca."

156 Psalm 118:22,23
Mt 21:44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθῆται ἡ ἑρ’ ὃν δ’ ἂν πέσῃ λικυμῆσαι αὐτὸν.

44And the person who trips over that stone will be broken into pieces, and upon whomever the stone falls, it will turn him into powder." 157

Mt 21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολάς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει‧

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

Mt 21:46 καὶ ζητοῦντες αὐτὸν κρατήσατε ἐφοβήθησαν τοὺς ὁχλοὺς, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

46And though seeking to arrest him, they feared the crowds, since they held him to be a prophet.

Chapter 22

The Parable of the Wedding Banquet

Mt 22:1 Καὶ ἀποκρίθησεν ὁ Ἱσσοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῦς λέγον,

1And once again Jesus in response to them spoke by means of a parable, saying,

Mt 22:2 Ὅμωσθη ἢ βασιλεία τῶν οὐρανῶν ἀνθρώπω βασιλεί, ὅτις ἐποίησεν γάμους τῷ νῦ ἀυτοῦ.

2The kingdom of heaven may be likened to a king, who put on a wedding feast for his son.

Mt 22:3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσας τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.

3And he sent his servants to summon those who were invited to the wedding, and they did not want to come.

Mt 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγον, Εἶπατε τοὺς κεκλημένους, ἵδον τὸ ἄριστον μου ἡτοίμασα, οἱ ταῦτοι μου καὶ τὰ σιτία τα τεθυμένα, καὶ πάντα ἐτοιμαῖς ἐδότε εἰς τοὺς γάμους.

4Once more, he sent other servants, telling them, ‘Say to those invited, “Look, my noon meal has been prepared, my bulls and fattened animals are slaughtered, and everything is ready. Come now to my wedding feast.”’

Mt 22:5 οἱ δὲ ἀμελήσαντες ἀπήλθον, ὡς μὲν εἰς τὸν ἵδον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ‧

5But they disregarded this and went off, one to his own field, another on his trade route,

Mt 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ἤθελον καὶ ἀπέκτειναν.

6and others of them captured his servants, and insulted and killed them.

Mt 22:7 ὃ δὲ βασιλείας ὑψίστη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρεπεν.

7And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.

Mt 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ, ὃ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι‧

8Then, he says to his servants, ‘Seeing as how my wedding feast is ready, and the ones invited were not worthy,

Mt 22:9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὑρήτε καλέσατε εἰς τοὺς γάμους.

9go out therefore onto the crossings of the roads, and whoever you find, invite them to the wedding feast.’

157 21:44 txt include v. 44 Κ Β Ρ Κ Λ Ζ Φ 0102 (/[εισ].ε'γ').διηλα vg syr cp h cop sa meg lat arm eth slav Chrystostom Cyril; Jerome Augustine TR TG [WH] RP [NA28] SBL / omit v. 44 D 33  /[εισ]b d e f F p 49 textor Irenaeus lat Origen Eusebius syr. Possibly also lacking in Papyrus 104 http://tinyurl.com/694eg7 from Oxyrhynchus (early III century). Some say the verse is an interpolation from Luke 20:18. Yet the words are quite different at the beginning, and according to the UBS committee, the verse’s omission can be accounted for when the eye of the copyist passed from αὕρης (last word of ver. 43) to αὐτοῦ (the last word of ver. 44). Also, the committee says, the more appropriate place for copyists to have inserted it, if it was an interpolation, would have been after verse 42.
Mt 22:10 καὶ ἐξελθόντες οἱ δοῦλοι ἕκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηροὺς τε καὶ ἁγαθοὺς καὶ ἐπήληθη οὗς ἀνακειμένων.

10So going out into the roads, those servants gathered everyone that they could find, both the evil and the good. And so the wedding hall was filled with guests reclining.

Mt 22:11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδυμα γάμου.

11Now when the king went in to observe the ones reclining, he saw there a man who was not dressed in wedding clothes.

Mt 22:12 καὶ λέγει αὐτῷ, Ἐταίρε, πῶς εἰσῆλθες ὡς μὴ ἐχὼν ἐνδυμα γάμου; οὐ δὲ ἐφημώθη.

12And he says to him, 'Friend, how is it you have come in here without having wedding clothes?' And he was speechless.

Mt 22:13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δῆσαντες αὐτὸν πόδας καὶ χειρὰς ἐκβάλετε αὐτὸν εἰς τὸ σκάτος τὸ ἐξώτερον· ἐκεῖ ἔσται ο λαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

13Then the king said to his servants, 'Bind his feet and hands, and throw him outside, into the outer darkness; there, there will be keening, and gnashing of teeth.'

Mt 22:14 πολλοὶ γὰρ εἰσίν κλητοὶ ὁλίγοι δὲ ἐκλεκτοί.

14For many are invited, but few are chosen.

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**Pay the Tribute Tax to Caesar**

Mt 22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἐλαβον ὡς αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

15Then the Pharisees left, and plotted how they might entrap him in a saying.

Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιάνων λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἁληθὴς εἰ καὶ τὴν ὀδὸν τοῦ θεοῦ ἐν ἁληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ ὀδύνον, οὐ γὰρ βλέπεις εἰς πρόσωπον ἄνθρωπον.

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," and it makes no difference to you about anyone, for you pay no attention to the personage of people.

Mt 22:17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὖ; ἢ ἂν;

17"Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?"

Mt 22:18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκρίτα; ἢ ἂν;

18"But aware of their evil, Jesus said, "Why are you testing me, you hypocrites?"

Mt 22:19 ἐπιδεικτέατο μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσέπισαν αὐτῷ δυνάμει.

19"Show me the coinage used for the tribute." And they brought him a denarius.

Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκόνος αὐτῇ καὶ ἢ ἐπιγραφή;

20And he says to them, "Whose image is this, and whose inscription?"

Mt 22:21 λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπὸδοτε οὖν τὰ καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

21"They say to him, 'Caesar's.' Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."

Mt 22:22 καὶ ἀποκύκλοντες ἔθαυμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

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

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158 22:15 The Greek phrase συμβούλιον ἐλαβον ὡς is a Latinism from consilium capere, and it says literally, "took counsel how to."


160 22:16b In other words, "It makes no difference to you who you are dealing with, as far as their status in society."
Marriage at the Resurrection

Mt 22:23 ‘Εν ἔκεινῃ τῇ ημέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν.

23During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.

Mt 22:24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐὰν τις ἀποθάνῃ, μή ἔχων τέκνα, ἐπιγαμβρεύει ὁ ἄδελφος αὐτοῦ τὴν γυναίκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἄδελφῳ αὐτοῦ.

24as follows: 'Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man's wife, and raise up descendants for his brother.'

Mt 22:25 ἦσαν δὲ παρ᾿ ἡμῖν ἐπτά ἄδελφοι καὶ ὁ πρῶτος γῆς ἐπέλευσεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναίκα αὐτοῦ τῷ ἄδελφῳ αὐτοῦ.

25Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife.

Mt 22:26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά.

26And it was the same with the second, and the third, up till and including all the seven.

Mt 22:27 ἐστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

27And last of all, the woman died.

Mt 22:28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτά ἔσται γυνῆς; πάντες γὰρ ἔχουν αὐτήν.

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

Mt 22:29 ἀποκρίθησεν δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.

29And in answer Jesus said to them, “You are mistaken, from not knowing either the scriptures or the power of God.

Mt 22:30 ἐν γὰρ τῇ ἀναστάσει οὕτω γαμοῦσιν οὕτε γαμίζονται, ἀλλ’ ὡς ἀγγέλου ἐν τῷ οὐρανῷ εἶσον.

30For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

Mt 22:31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ ἠγέροντος,

31Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,

Mt 22:32 Ἐγὼ εἰμί ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.

32I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living.”

Mt 22:33 καὶ ἀκούσαντες οἱ ἡρῴδες ἐξεπλήσσοντο ἐπί τῇ διδαχῇ αὐτοῦ.

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

The Weightiest Commandment

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφέμρωσεν τούς Σαδδουκαίους συνήχθησαν ἐπί τὸ αὐτὸ.

34And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same place.

Mt 22:35 καὶ ἐπηρώτησαν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτῶν,

35and one of them, a lawyer, questioned him, testing him:

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161 22:32 Exodus 3:6
162 22:35 txt νομικὸς K B D ες K L S W Δ Θ Π Σ Φ 0102 0161 0197 f13 (but 124 without αὐτῶν preceding, and 828 νομικὸς εξ 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 1644 2148 2174 [pm,aurh,c,s,2,3,4,5,6,7,8,9,l,q,r,s,fg,sn] vsy syn-c,p,h,hp,ps,gal copi,mege,ko eth geo slav Christostom 163; Tertullian Hilary Jerome Augustine TR HF RP WH [NA27] (c) {nomikōs tis (like Luke 10:25) ες F G H 0233 2 372 lect (beginning of lection) omit (like Mark 12:28) f11 118 205 ite lyr arm geo Origen 164; lat lacuna φες A C N P 1582. It would be hard to explain why second and third set of witnesses would differ, other than that they were assimilating to the other gospels. In addition, Matthew nowhere else uses the word νομικὸς. Thus, the
Mt 22:36 Διδάσκαλε, ποία ἑντολή μεγάλη ἐν τῷ νόμῳ;

36 “Teacher, which is the greatest commandment in the law?”

Mt 22:37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὀλίθῃ τῇ καρδίᾳ σου καὶ ἐν ὀλίθῃ τῇ ψυχῇ σου καὶ ἐν ὀλίθῃ τῇ νοοτροπίᾳ σου.

37 And he told him, “You shall love Yahweh your God with all your heart and with all your soul and with all your strength.” 163

Mt 22:38 αὐτή ἐστὶν ἡ μεγάλη καὶ πρώτη ἑντολή.

38 This is the greatest and primary commandment.

Mt 22:39 δεύτερα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

39 And the second one is like it: ‘You shall love your neighbor as yourself.’ 164

Mt 22:40 ἐν ταύταις ταῖς δύο ἑντολαίς ὁ λόγος ὁ νόμος κρέμαται καὶ οἱ προφητείαι.

40 On these two commandments hang all the law and the prophets.”

Whose Son is the Messiah?

Mt 22:41 Συνηγμένοις δὲ τῶν Φαρισαίων ἐπηρώτησαν αὐτούς ὁ Ἰησοῦς

41 And as long as the Pharisees were collected together, Jesus questioned them,

Mt 22:42 Λέγων, Ἰδίων δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ, Τοῦ Δαυίδ.

42 saying: “What do you all think about the Christ—whose son is he?” They are saying, “David’s.”

Mt 22:43 λέγει αὐτοῖς, Πῶς οὖν Δαυίδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,

43 He says, “How is it then that David, by the Spirit, calls him Lord, saying,

Mt 22:44 Ἐπεν κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου ἐως ἂν θώ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;  

44 Yahweh said to my Lord, 165 “Sit at my right hand until such time I put your enemies under your feet.”

Mt 22:45 εἰ οὖν Δαυίδ καλεῖ αὐτὸν κύριον, πῶς υἱός αὐτοῦ ἐστιν;

45 So, since David calls him Lord, how is he his son?”

Mt 22:46 καὶ οὐδείς θεών ἐδώκατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἔτολμησεν τις ἂπ’ ἐκείνης τῆς ἡμέρας ἐπερωτήσας αὐτὸν οὐκέτι.

46 And no one was able to answer this argument, nor did anyone from that day on dare ask him anything else.

Chapter 23

Jesus Denounces the Rabbis

Mt 23:1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

1 Then Jesus spoke to the crowd and to his disciples,

Mt 23:2 λέγων, Εἴπετε τῇ Μωϋσει καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

2 saying, “The Torah scholars and Pharisees took 167 the seat of Moses;

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editorial committee of the United Bible Societies’ Greek New Testament gives the reading with νομικὸς only a “C” rating of certainty.

163 22:37 Deuteronomy 6:4, 5

164 22:39 Leviticus 19:18

165 22:44a Eπεν κύριος τῷ κυρίῳ, “The LORD said to my Lord,” from the Hebrew שָׁמַע יְהֹוָה לָאדֹנִֹי (Sh'ma Y'wha l'Adoni) - nā'em Yahōvah la'dōnī of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (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: יְהֹוָה יְהֹוָה לָאדֹנִֹי | לָאדֹנִֹי

166 22:44b Psalm 110:1
Mt 23:3 pάντα σοι δος εαν επισωσιν υμιν ποιησατε και τηρητε, κατα δε τα έργα αυτων μη ποιητε· λεγουσιν γαρ και ου ποιοδουν.

3therefore whatever they say to you, you should do and keep, but not according to their works should you do. For they say and don’t do.

Mt 23:4 δεσμευουσιν δε φορτα βαρεα και επιτιθεσιν επι τους υμους των ανθρωπων, αυτοι δε τω δακτυλω αυτων ου θελουσιν κινησαι αυτα.

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

Mt 23:5 pάντα δε τα έργα αυτων ποιουσιν προς το θεαθηναι των ανθρωπων· πλατυνουσιν γαρ τα φυλακτηρια αυτων και μεγαλυνουσιν τα κραπαδα.

5But every act of theirs do with the goal to be seen by people; for they enlarge their phylacteries, and lengthen their tassels;

Mt 23:6 φιλουσιν δε την πρωτοκλισιαν εν τοις δειπνοις και τας πρωτοκαθεδριας εν ταις συναγωγαις.

6and they love the places of honor in the banquetes, and the prominent seats in the synagogues

Mt 23:7 και τοις αστασιμοις εν ταις αγοραις και καλεισθαι υπο των ανθρωπων· ῥαββι.

7and the greetings in the marketplaces and to be called Rabbi by the people.

Mt 23:8 υμεις δε μη κληθητε· ῥαββι, εις γαρ έστιν υμων ο διδασκαλος, παντες δε υμεις αδελφοι έστε.

8But you, you should not be called Rabbi, because there is only one teacher for you, and you are all brothers.

Mt 23:9 και πατερα μη καλοσητε υμιν επι της γης, εις γαρ έστιν υμων ο πατηρ ο ουρανιος.

9And call no one on earth your father, because there is only one father for you, the heavenly one.

Mt 23:10 μη δε κληθητε καθηγηται· οτι καθηγητης υμων έστιν εις ο Χριστος.

10Neither should you be called Teacher, because your teacher is the Messiah.

Mt 23:11 δε μειξουν υμων έσται υμων διακονος.

11But the greatest among you shall be your servant.

Mt 23:12 δοτις δε υψωσει αυτον ταπεινωθησεται, και δοτις ταπεινωσει εαυτων υψωθησεται.

12And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13 ουαι δε υμιν· γραμματεις και Φαρισαιοι υποκριται, οτι κλειστε την βασιλειαν των ουρανων έξιπροσθεν των ανθρωπων· υμεις γαρ ουκ εισερχομενους άφητε εισελθην.

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.

167 23:2 The Greek says έκαθισαν επι καθεδρας της Μωσης, which when translated literally is "they sat upon the seat of Moses." This is probably a "gnomic" aorist, somewhat like the perfect aspect. Jesus appears to be saying that they legitimately took the place of Moses, and still at the time, were sitting there. Note also that the arrangement of furniture in synagogues in that time included a literal raised seat in the front, symbolically reserved for Moses.

168 23:4a There is a variety of readings here in the Greek. Many manuscripts add the words "and oppressive to bear," but that is probably an interpolation from Luke 11:46.

169 23:4b The word "finger" is in the plural, but it is a collective, talking about the group’s acts as individuals. For example, when someone says to a group of people, "Turn your hearts to God," that does not mean that each person has more than one heart, but means rather, each of you all, turn your own heart, singular, to God.

170 23:14 Some manuscripts have before verse 13, this text: ουαι δε υμιν· γραμματεις και Φαρισαιοι υποκριται, οτι κατεκυθετε τας οικιας των χρων και προσφαται μακρα προσευχημενοι. Δια τουτο λημνεθη περιοστορεον κρημα. (Woe to you, Torah scholars and Pharisees, you hypocrites! For you eat up the houses of widows, and for a front, make lengthy prayers. Because of this, you will receive a greater condemnation.) Others have the above text, then what we now know of as verse 13. The shorter Greek textual reading is given an A rating of certainty by the United Bible Societies’ editorial committee. And this is what they say in the textual commentary: "That ver. 14 is an interpolation derived from the parallel in Mk 12:40 or Lk 20:47 is clear (a) from its absence in the earliest and best authorities of the Alexandrian, the Western, and the Caesarean types of text, and (b) from the fact that the
Mt 23:15 Oūai ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ἁρᾶν ποιήσατε ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γενέσθη διπλότερον ὑμῶν.

15 Woe to you, Torah scholars and Pharisees, you hypocrites! Because you traverse sea and land to make one convert, and when it happens, you make him twice the son of Gehenna that you are.

Mt 23:16 Oūai ὑμῖν, ὄδηγοι τυφλοί οἱ λέγοντες, Ὅς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δὲ ἂν ὀμόση ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.

16 Woe to you, blind guides, that say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gift of the temple, he is obligated.'

Mt 23:17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγαμός τὸν χρυσὸν;

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

Mt 23:18 καὶ, Ὅς ἂν ὀμόσῃ ἐν τῷ θυσιαστήριῳ, οὐδὲν ἐστίν· ὃς δὲ ἂν ὀμόσῃ ἐν τῷ δῶρῳ τῶν ἐπάνω αὐτοῦ ὀφείλει.

18 Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.'

Mt 23:19 τυφλοὶ, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;

19 O you blind men! For which is greater—the gift, or the altar that makes the gift something holy?

Mt 23:20 ὁ οὖν ὀμόσας ἐν τῷ θυσιαστήριῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

20 It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it.

Mt 23:21 καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατακοινώντα αὐτὸν·

21 and when you swear by the temple, you are swearing by it AND by the One residing in it.171

Mt 23:22 καὶ ὁ ὀμόσας ἐν τῷ θυρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

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

Mt 23:23 Oūai ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύσομον καὶ τὸ ἀνήθουν καὶ τὸ κύμινον, καὶ ἀφίκατε τὰ βαρύτητα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα [δὲ] ἐξεῖ ποιήσας κακεῖνα μὴ ἀφεῖναι.

23 Woe to you, Torah scholars and Pharisees, you hypocrites! For you tithe the mint and dill and cumin, and have passed over more important matters of the law—justice, mercy and faith. But these latter you ought to practice, without leaving the former undone.

Mt 23:24 ὄδηγοι τυφλοί, οἱ διπλάζοντες τὸν κόσμον τὴν δὲ κάμηλον καταπίνοντες.

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

Mt 23:25 Oūai ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἐξωθεῖν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἐσωθεῖν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

25 Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grubbiness172 and intemperance.173

 witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13.173

171 23:21 txt κατοικοῦντι (linear participle) "by the One residing in it," Χ Β Θ Φ j f1 1424 cop2bo TR ΝΑ28 // κατοικήουσιν (punctiliar participle) "by him who had dwelt in it," C D E K L W Z Δ Α 0102 565 579 700 892 1241 ε844 RP. The New King James Version is the only major English translation that footnotes this issue. In the main text it reads "by Him who dwells in it," and then indicates in a footnote that they did not follow the majority text here. In the NKJV Greek - English Interlinear New Testament, Copyright 1994 by Thomas Nelson, Inc., the Word Studies textual notes say here: "the aorist participle of the Majority Text may suggest He no longer made the temple His special home." There is one reference book that says the verb in the TR reading is plural. There are in fact a couple examples of the same form being plural, in the Doric dialect, a contracted form of the present indicative. But since the article here is singular, the whole phrase is singular.

172 23:25a Picture a grubbiness, continuously acquiring things, always wanting more things. There may be a play on words here with the "cup and dish," when it comes to grubbiness for food and drink, and the other word in this sentence, intemperance.
Mt 23:26 Φαρισαῖες τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτός αὐτοῦ καθαρόν.

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

Mt 23:27 Οὐδὲν ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοίασίτε τάρφος κεκονιμένους, οὕτως ἐξώθην μὲν φαίνονται ὑράιοι ἐσώθην δὲ γέμουσιν ὅστεύων νεκρῶν καὶ πάσης ἁκαθαρσίας.

27Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

Mt 23:28 ὑμεῖς καὶ ὑμεῖς ἐξώθην μὲν φαίνεσθε τοις ἀνθρώποις δίκαιοι, ἐσώθην δὲ ἐστε μετοχοὶ ὑποκρίσεως καὶ ἀνομίας.

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

Mt 23:29 Οὐδὲν ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφήτων καὶ κοσμεῖτε τὰ μνημεία τῶν δικαίων,

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

Mt 23:30 καὶ λέγετε, Ἐὰν ἦμεθα ἐν ταῖς ἡμέρασι τῶν πατέρων ἡμῶν, οὐκ ἦν ἠμέθα αὐτῶν κοινωνοῖ ἐν τῷ αἰματὶ τῶν προφήτων.

30and you say, ‘If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.’

Mt 23:31 ὃτε γερμανοῦ ἔσται τῶν πατέρων ὑμῶν.

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

Mt 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

32You fill indeed the measure of your forefathers. 174

Mt 23:33 ὥσεις γεννημάτα ἐχθρῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

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

Mt 23:34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε, καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώκετε ἀπὸ πόλεως εἰς πόλιν;

34Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town,
Mt 23:35 ὅπως ἑλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιων ἑκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἰματος Ἀβελ τοῦ δίκαιον ἐως τοῦ αἰματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

35So that on you will come all of the blood of the righteous ever spilled upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.

Mt 23:36 ἃμην λέγω ὑμῖν, ἦξει ταῦτα πάντα ἐπὶ τήν γενέαν ταύτην.

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

Mt 23:37 ἵνα σημειωθῇ ἵναιστε ὑμῖν ὅτι ἐρχόμενος πρὸς αὐτήν, ποσάκις ἤθελεν ἐπισυνάχειν τὰ τέκνα σου, ὅτι τρόπον δρόνος ἐπισυνάχει τὰ νοσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἤθελήσατε.

37O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather together your children, as a hen gathers together her young under her wings, and you were not willing.

Mt 23:38 ἵδιον ἀφιέται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

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

Mt 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἵθητε ἀπ’ ἄρτι ἐκεῖ ἐκείπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὅνοματί κυρίου.

39For I tell you, from now on, me you will not see, until such time you say, 'Blessed is he who comes in the name of the Lord.'”

Chapter 24

Signs of the Times

Mt 24:1 Καὶ ἔξελθον ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηται αὐτοῦ ἐπιδείξατο αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ:

1And Jesus was proceeding on his way, and left the temple, and his disciples approached to show him the construction of the temple.

Mt 24:2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἃμην λέγω ὑμῖν, οὐ μὴ ἄφεθη ὄδε λίθος ἐπὶ λίθον δὲ οὐ καταλυθήσεται.

2But in answer he said to them, "Do you see all these things?" Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

Mt 24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὀρους τῶν ἕλαιων προσῆλθόν αὐτῷ οἱ μαθηται κατ᾽ ἱδίαν λέγοντες, Εἰπὲ ἡμῖν πότε ταῦτα ἢσται, καὶ τί τὸ σημεῖον τῆς σής παρουσίας καὶ συντελείας τοῦ αἰῶνος.

3Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

Mt 24:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μή τις υμᾶς πλανήσῃ.

4And in answer Jesus said to them, "See that no one misleads you.

Mt 24:5 πολλοὶ γὰρ ἔλευσονται ἐπὶ τῷ ὄνοματί μου λέγοντες, Ἐγὼ εἰμί ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

5For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

175Mt 23:38 It was once thought that texts of Matthew included the word ἔρημος – ἑρέμος 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.’

176Mt 23:39 Psalm 118:26

177Mt 24:2 This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both ὁ and μή are still used in questions as in classical." BDF §440 further explains, "Ὤ is employed to suggest an affirmative answer, μή (μῆς) 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 ὁ suggests a "yes" answer to Jesus’ question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.
Mt 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκούειν πολέμων· ὅρατε, μὴ θροεῖθε· δεῖ γὰρ
gενέσθαι, ἀλλ’ οὕτω ἐστὶν τὸ τέλος.

6And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound
to happen, but the end is still not yet.

Mt 24:7 ἐγερθήσεται γὰρ ἐθνὸς ἐπὶ ἐθνός καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἐσονται λιμοί καὶ
σεισμοὶ κατά τόπους·

7For nation will rise up against nation, and king against king, and there will be famines and
earthquakes in various places.

Mt 24:8 πάντα δὲ ταῦτα ἁρχὴ ὑδίνων.

8But all these are just the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἐσεθείσθησαι μισούμενοι ὑπὸ
πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

9At that time they will deliver you over to trial, and you will be hated by all nations because of
my name.

Mt 24:10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·

10And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 καὶ πολλοὶ φευγόστροφηται ἐγερθήσονται καὶ πλαινήσονται πολλούς·

11and many false prophets shall arise, and lead many astray.

Mt 24:12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἁνοίμας ψυγῆσαι τῇ ἁγάπη τῶν πολλών.

12And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ὅ δέ ὑπομείναις εἰς τέλος σώθησαι.

13But the person who remains to the end, that one will be saved.178

Mt 24:14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς
μαρτυρίαν πάσιν τοῖς θεόντειν, καὶ τότε ἥξει τὸ τέλος.

14And this gospel of the kingdom will be preached in the whole inhabited earth, for a witness
to all nations, and then the end will come.

Mt 24:15 ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιήλ τοῦ προφήτου ἐστὸς
ἐν τῶπῳ ἀγίῳ, ὅ ἀναγνώσκων νοεῖτω,

15When therefore you see the abomination of desolation spoken of through the prophet Daniel
being in the holy place, (Reader, think.)179

Mt 24:16 τότε οἱ ἐν τῇ Ιουδαίᾳ φευγέτωσιν εἰς τὰ ὄρη,

16then those in Judea should flee to the mountains,

Mt 24:17 ὁ ἐπὶ τοῦ δύσματος μή καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

17the one on the rooftop should not come down to take things from his house,

Mt 24:18 καὶ ὁ ἐν τῷ ἄγρῳ μή ἐπιστρέψῃς ὁπόσις ἄραι τὸ ἱμάτιον αὐτοῦ.

18and the person in the field should not turn back to take his coat.

Mt 24:19 οὐκ αἱ δὲ ταῖς ἐν γαστρὶ ἰχθύσαις καὶ ταῖς θηλαζόσασις ἐν ἑκείναις ταῖς ἡμέραις.

19And alas for those who are pregnant, and the ones giving milk during those days!

Mt 24:20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμώνοις μηδὲ σαββάτων·

20And pray that your flight not happen during winter or on a sabbath.

Mt 24:21 ἔσται γὰρ τότε θλῖψις μεγάλη ὅπα γέγονεν ἀπ’ ἁρχῆς κόσμου ἐως τοῦ νῦν οὐδ’ ὑμὴ
gένηται.

21For there will be great distress then, of a sort that has not happened from the beginning of the
world till now, nor ever will again.180

178 24:13 or perhaps, "rescued."
180 24:21 Daniel 12:1; Joel 2:2
Mt 24:22 and εἰ μὴ ἐκκολοβοῦθησαν αἱ ἡμέραι ἑκείναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ; διὰ δὲ τοὺς ἐκλεκτοὺς κολοβώθησονται αἱ ἡμέραι ἑκείναι.

And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.\footnote{24:22 This word in the Greek for "made short" is κολοβόω - kolobō. 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. The point of this verse it that, if that period of time went on longer, no flesh would survive.}

Mt 24:23 τότε έαν τις ΄ ύμιν εἴπῃ, ἵδιον διδόν Χριστός, ἢ, έδε, μὴ πιστεύσῃ·

At that time, if anyone says to you, 'Behold, here is the Messiah,' or 'There is the Messiah,' do not believe it.

Mt 24:24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεία μεγάλα καὶ τέρατα ὅστε πλανῆσαι, εἰ δυνατόν, καί τοὺς ἐκλεκτοὺς·

For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.

Mt 24:25 ίδιον προείρηκα ὑμῖν.

See, I have told you ahead of time.

Mt 24:26 εάν έν τῇ ἑρήμῳ ἑστίν, μὴ ἐξέλθητε· ἵδιον ἐν τοῖς ταμεῖοις, μὴ πιστεύσῃ·

If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it.

Mt 24:27 ὅπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

For 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.

Mt 24:28 ὅπου εάν ἦ το πτώμα, ἐκεί συναχθήσονται οἱ ἄγγελοι.

Wherever the carcass is, there the vultures will be gathered.

Mt 24:29 Εἴδεχε τὰ μετὰ τὴν ὀλίγην τῶν ἡμερῶν ἑκείνων, ὅ ἡλιος ἐκκολοβήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ σύρανοῦ, καὶ οἱ δυνάμεις τῶν σύρανων σαλευθήσονται.

And 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.

Mt 24:28 Ισαίας 13:10; 34:4; Ἰολ. 2:31

Mt 24:29 Ἰων. 13:10; 34:4; Ἰολ. 2:31
Mt 24:30 and tõte faneisetai to ñemion tou õioud tou ãnthrîpou ev õuranposé, kai tõte kófionta pásaia ai õufial tis ãs kai õufionta to õioud tou ãnthrîpou érxoménon epî tõwn nefelîwn tou õuranposé metà dynâmewos kai dôzês polllês.

30 And then the sign of the Son of Man will appear in the sky, and at that time, all the tribes of the land will mourn,\(^{186}\) and they will see the Son of Man coming on the clouds of the sky, with great power and great glory.

Mt 24:31 kai âpóstellei toûs ággelous autou metà salpíggos megálês, kai épíssanáxousin touûs èklektous autou èk tõwn teosârôn ánemôn ap' ákron õuranéné wos ákron autôn.

31 And he will send his angels, and they will gather his elect from one end of sky to the other.

Mt 24:32 Aîpê de ãs súkhê màbeta te tìn parabôlêin òtan ëndê ò kládòs autês géñnetai ãpalôs kai tã frîlla ëkrûfâ, ginwóskete òti ëggûs ò to thèròs.

32 Now learn this parable from the fig tree:\(^{187}\) when its branch becomes tender and it puts forth leaves, you know that summer is near.

Mt 24:33 ouûs kai õumeis, òtan èndê taûta pánta, ginwóskete òti ëggûs ëstivn ëpî ãthuraç.

33 In the same way you also, when you see all these things, you know that the time is near, right at the door.

Mt 24:34 amênh léwog õumên òti ou mî parélêthe ò gêneâ autê ëwos ðn pánta taûta géñnetai.

34 Truly I tell you: this age will by no means pass away until all these things have taken place.

Mt 24:35 ò ôuranposé kai ò ã th paralelêstai, òi ðe lûgoi mou ou mî parélêthowiv.

35 Sky and earth will pass away, but my words will certainly not pass away.

### The Day and Hour Unknown

Mt 24:36 Peri de ãs ãs ãmbres èkëinês kai õras oudeis ñîdev, oudei òi ãngeloi tõwn õuranéné oude ò õioud, eî ìmu ou patîr mónos.

36 But as for that day and hour, no one knows it except the Father alone; not even the angels of heaven, not even the Son.\(^{188}\)

Mt 24:37 òsper de ãi ãmêrêi tou Natû, ouûs ñêstai ò ðaparousia tou õioud tou ãnthrîpou.

37 For just like the days of Noah, that is how the coming of the Son of Man will be.

Mt 24:38 òs gîr ñivn ãn taûs ãmêras taûs pò tou matâkalumíou trûgontes kai pîxonentes, gnûmûntes kai gnûmûntes, arî ãs ãmêras eîsôîlêven Natû eîs ãs kibôtûn.

38 For just as in the days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark.

Mt 24:39 kai ñûk ëgwnonan ëwos ëlthên ò matâkalumíos kai ñivn ãpántas, ouûs ñêstai [kai] ò ðaparousia tou õioud tou ãnthrîpou.

39 and they did not know it right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man.

Mt 24:40 tôte dû ñoûntai ãn tîv ãgrû, eîs ðaparalambânetai kai eîs ñêstai;

40 At that time, two men will be in the field; one will be taken and the other left.

Mt 24:41 dû ñêlîhouvai ãn tîv mólo, mà ðaparalambânetai kai mà ñêstai.

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

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\(^{186}\) See Zechariah 12:10-14. The LXX wording in 12:12 is ëka kófionta ò ãi ãth kata fûlâc fûlâc..."And the land [of Israel] will mourn tribe by tribe..."

\(^{187}\) 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.

\(^{188}\) Thanks be to God, Jesus is clear and specific throughout this chapter concerning time periods. We will know the season, he says, but not the day or the hour. These words therefore must be taken at their ordinary face value: a season is about three months, a day is 24 hours, and an hour is 60 minutes. That is, when the season comes upon us, which we will recognize by all the signs given in this chapter, then at that time we will know that the his coming will be at most a few couple months after all these signs have taken place. We will never know the day or hour however.
Mt 24:42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἥρεται.

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

Mt 24:43 ἐκείνο τε γινώσκετε ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ποία φυλακὴ ὁ κλέπτης ἥρεται, ἐγρηγόρησεν ἄν καὶ οὐκ ἂν εἰσέρχηται τῇ οἰκίᾳ αὐτοῦ.

43But this you know: that if the home owner had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into.

Mt 24:44 διὰ τούτο καὶ ὑμεῖς γίνεσθε ἐτοιμοῖ, ὅτι ἢ οὐ δοκεῖτε ὑφα ὁ υἱὸς τοῦ ἀνθρώπου ἥρεται.

44For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.

Mt 24:45 Τίς ἀρα ἐστίν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησαν ὁ κύριος ἑπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

45Who then is the faithful and sensible servant, whom the master places over all his possessions, to be giving out rations in due time?

Mt 24:46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα:

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

Mt 24:47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

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

Mt 24:48 ἐὰν δὲ εἶπη ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,

48But if that servant says in his heart, 'My lord is taking a long time,'

Mt 24:49 καὶ ἀρέσται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίηται μετὰ τῶν μεθυόντων,

49and his fellow servants he begins to slap around, but eats and drinks with the drunkards,

Mt 24:50 ἢ δὲ ὁ κύριος τοῦ δοῦλου ἐκείνου ἐν ἡμέρᾳ ἡ ἑσυχοῦσα καὶ ἐν ἡμέρᾳ ἡ ἑγινώσκει,

50the lord of that servant will come at an hour he is not expecting, and at a time he does not know,

Mt 24:51 καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκρίτων θησέται ἐκεί ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

51and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins

Mt 25:1 Τότε ὑμοιοθέτησαι ἡ βασιλεία τῶν ὑψανθῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπαδὰς ἐαυτῶν ἔξηλθον εἰς ὑπάντησιν τοῦ νυμφίου.

1At 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.

Mt 25:2 πέντε δὲ ἔξι αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

2Now five of them were foolish, and five of them were wise.

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189 Mt 24:45 Gnomic aorist

190 Mt 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 ὑπάντησις (apanteesis) as well, as in verse 6 later in this chapter, and in the passages about meeting the Lord in the air, in 1 Thessalonians). Here it is referring to the Palestinian wedding custom that the bridesmaids join up with the bridegroom party after he has gone to the bride's father's house and gotten his bride. The official ceremony had already started with the groom and his companions' procession to the bride's father's house. And now, the bridesmaids go out and join the procession to the groom's house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them, along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom's house. And the groom takes a long time to come.
Mt 25:3 aĩ γὰρ μωραὶ λαβοῦσα τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν Ἑλιανον

3For the foolish ones when they brought their torches, had not brought some oil along with them.191

Mt 25:4 aĩ δὲ φρόνιμοι ἔλαβον Ἑλιανον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

4The wise, however, brought along with their torches, some oil in a container.

Mt 25:5 χρονίζοντος δὲ τοῦ νυμφίου ἐνόσταξαν πᾶσα καὶ ἐκάθευδον.

5Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.

Mt 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, ἵδιον ὁ νυμφίος, ἐξέρχεθε εἰς ἀπάντησιν αὐτοῦ.

6And in the middle of the night, there came a loud cry, ‘Look, the bridegroom! Come out to join him.’

Mt 25:7 τότε ἐγέρθησαν πᾶσαι αἱ παρθέναι ἐκεῖναι καὶ ἐκόψασαν τὰς λαμπάδας ἑαυτῶν.

7Then at that time, all those virgins woke up, and trimmed their torches.192

Mt 25:8 aĩ δὲ μωραὶ ταῖς φρόνιμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ Ἑλιανοῦ ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

8And the foolish ones said to the wise ones, ‘Give us some of your oil, because our torches are going out.’

Mt 25:9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μὴποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

9But the wise ones answered saying, ‘There may not be enough for both us and you. Go to the vendors and buy more for yourselves.’

Mt 25:10 ἀπερχομένων δὲ αὐτῶν ἀγοράσασι ἥλθεν ο νυμφίος, καὶ αἱ ἔτοιμοι εἰσήλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

10And while they were gone away to buy some, the bridegroom came, and the ones who were ready went in with him to the wedding, and then the door was locked.

Mt 25:11 διῆρον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἀνοίξων ἡμῖν.

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

Mt 25:12 δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ ὁδὰ ὑμᾶς.

12But in response, he said, ‘Truly I tell you, I do not know you.’

Mt 25:13 Γρηγορεῖτε οὖν, ὅτι οὐκ ὁδηγεῖ τὴν ἡμέραν οὐδὲ τὴν ὥραν.

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

The Parable of the Talants

Mt 25:14 Ὁσπερ γὰρ ἀνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἱδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ υπάρχοντα αὐτοῦ,

14“For it is like a man going away on a journey. He summoned his own servants, and handed his possessions over to them.

Mt 25:15 καὶ ω μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἕν, ἐκάστῳ κατὰ τὴν ἱδίαν δύναμιν,

15And to one he gave five talants,193 and to another two talants, and to another, one talant, each according to his own ability, and then he went away. Immediately,

191 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.

192 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 κοσμεῖν - 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.

193 25:15 A talant was a measurement of weight for gold, silver, or copper, from 58 to 80 pounds (26 to 36 kg.). There came to be a coin called a talant, whose worth varied depending on the metal, time, and place used. The silver coin here was probably worth about two thousand dollars.
Mt 25:16 the one who received the five talents went out and worked with them and gained five more.

Mt 25:17 Similarly, the one who received two talents went out, and something more was added to him:

Mt 25:18 But the one who had received the one talent went out and dug a hole in the ground, and he hid his master’s silver.

Mt 25:19 And after a long time, the lord of those servants returns, and he is settling accounts with them.

Mt 25:20 And when the one who had received the five talents came forward, he presented another five talents to him, saying, ‘Lord, you entrusted me to five talents. Look, I have gained another five talents.’

Mt 25:21 ‘Well done, good and faithful servant. You have been faithful over a little; over much I will appoint to you. Enter into the joy of your lord.’

Mt 25:22 Similarly, the one with the two, gained another two.

Mt 25:23 His lord said to him, ‘Well done, good and faithful servant. You have been faithful over a little; over much I will appoint to you. Enter into the joy of your lord.’

Mt 25:24 But then when the one who had received the one talent 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.

Mt 25:25 And because I was afraid, I went out and hid your talent in the ground. See here, you still have what is yours.’

194 Mt 25:23 τὸν ἑτέρον ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν ἐκέρδησεν. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image. www.csntm.org The variant word being discussed is on line 33 of the first column, in the middle of the line. There is disagreement here between the NA27 apparatus and that of Swanson, in that NA27 lists ἐκέρδησεν, while Swanson lists ἐκέρδησας. 195 Mt 25:24 There are not exactly words corresponding to "to him" in the Greek, but the verb used here, προσφέρω - prosphérō, means "bring to engift, pay or present to somebody." In this case, it is to the master. 196 Mt 25:25 Or possibly, "who gathers from where he has not scattered seed." But that would seem redundant.
Mt 25:26 ἀποκριθεὶς δὲ ὁ κυρίος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσχατο καὶ συνάγῳ ὅθεν οὐ διεσκόρπισα;

26But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather what I have not winnowed?

Mt 25:27 ἔδει σε οὖν βαλεῖν τὰ ἀργυρία μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἄν τὸ έμὸν οὖν τόκῳ.

27Then you should have deposited my silver with the bankers,¹⁹⁹ and when I returned I would recover what is mine with interest.

Mt 25:28 άρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

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

Mt 25:29 τῷ γὰρ ἔχοντι παντί δοθήσεται καὶ περισσευθήσεται τοῦ δὲ μὴ ἔχοντος καὶ δ’ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.

29For to everyone who has, more will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him.

Mt 25:30 καὶ τὸν ἄρχειν δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν οὐδόντων.

30And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth."

The Sheep and the Goats

Mt 25:31 ὃταν δὲ ἔλθῃ οὐς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθὼς ἐπὶ θρόνου δόξης αὐτοῦ·

31'And when the Son of Man returns in his glory, and all the angels with him, then he will sit on his glorious throne,

Mt 25:32 καὶ συναχθήσονται ξυμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίζει αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

32and all the nations will be brought together before him, and he will separate them one from the other, just as a shepherd separates the sheep from the goats,

Mt 25:33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφων ἐκ εὐνύμων.

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

Mt 25:34 τότε ἐρεῖ οἱ βασιλεῖς τοὺς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·

34Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world.

Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατε μοι φαγεῖν, ἐδίψασα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνιηγάγετέ με,

35For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink. I was traveling through, and you invited me in.

Mt 25:36 γυμνὸς καὶ περιεβάλετέ με, ἡσθένετε καὶ ἐπισκέψασθε με, ἐν φυλακῇ ἦμην καὶ ἠθάνατε πρός με.

36Naked, and you put clothes on me. Sick, and you came to look over me. I was in prison, and you came to visit with me.’

Mt 25:37 τότε ἀποκριθήσονται αὐτῶ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἰδομέν πεινῶντα καὶ ἐθρέψαμεν, ἢ δίψωντα καὶ ἐποτίσαμεν;

37Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink?

Mt 25:38 τότε δὲ σε εἰδομέν ἐξόν καὶ συνηγάγομεν, ἢ γυμνόν καὶ περιεβάλομεν;

38And when did we see you a traveler and invite you in, or naked and put clothes on you?

¹⁹⁹ 25:27 The word for bankers is interesting, in that it is a form of the word for table. In the Parable of the Ten Minas in Luke 19:23, the words are "Why did you not put my money on the table?" That is, the table of the money changers, or the counter of the bankers.
Mt 25:39 pòte dé se eîdômen ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἠλθομεν πρὸς σε;  
39 And when did we see you sick or in prison and come to visit with you?  
Mt 25:40 kai ἀποκριθείς οἱ βασιλείς ἔρει αὐτοίς, Ἱμήν λέγω ὑμῖν, ἐφ’ ὄσον ἐποίησατε ἐνι τούτων τῶν ἀδέλφων μου τῶν ἐλαχίστων, ἐμοὶ ἐποίησατε.  
40 And in answer, the king will say, 'Truly I say to you, as many times as you have done those things to the least of these of my brethren, you have done them to me.'  
Mt 25:41 Tóte ἔρει καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοί [οι] κατηραμένοι εἰς τό πῦρ τό αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.  
41 Then, he will say also to the ones on his left, 'Depart from me, accursed ones, into the everlasting fire prepared for the devil and his angels.  
Mt 25:42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποίησάτε με,  
42 For I was hungry, and you did not give me anything to eat. I was thirsty, and you did not give me a drink.  
Mt 25:43 ἔξονος ἤμην καὶ οὐ συνηγάγετε με, γυμνὸς καὶ οὐ περιβάλετε με, ἀσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέφασθε με.  
43 I was traveling through, and you did not invite me in. Naked, and you did not put clothes on me. Sick, or in prison, and you did not come and look over me.'  
Mt 25:44 tóte ἀποκρίθησατο καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ἔξονον ἢ γυμνὸν ἢ ἀσθενήν ἢ ἐν φυλακῇ καὶ οὐκ ἔδοκον σοι;  
44 Then those also will answer, saying, 'Lord, when did we see you hungry or thirsty or traveling through or naked or sick or in prison and not minister to you?'  
Mt 25:45 tóte ἀποκριθήσατο αὐτοίς λέγον, Ἱμήν λέγω ὑμῖν, ἐφ’ ὄσον οὐκ ἐποίησατε ἐνι τούτων τῶν ἐλαχίστων, οὐδὲ ἔμοι ἐποίησατε.  
45 Then he will answer them saying, 'Truly I say to you, as many times as you did not do those things to one of the least of these, you did not do them to me.'  
Mt 25:46 καὶ ἀπελεύσονται οὕτως εἰς κόλασιν αἰώνιον, οἱ δὲ δικαίως εἰς ζωήν αἰώνιον.  
46 And those he will send off into everlasting punishment, but the righteous into everlasting life.'

Chapter 26

The Plot Against Jesus

Mt 26:1 Kai ἐγένετο δὲ ἔτελεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,  
1 And it came about that when Jesus had finished all these discourses, he said to his disciples,  
Mt 26:2 Οἶδατε ὅτι μετὰ δύο ἡμερῶν τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.  
2 "As you know, two days from now the Passover takes place, and the Son of Man will be handed over to be crucified."  
Mt 26:3 Τότε συνήχθησαν οἱ ἄρχερεις καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἄρχερέως τοῦ λεγομένου Καΐφα,  
3 Then the chief priests gathered together, along with the elders of the people, in the courtyard of the high priest, whose name was Kaiapha;

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200 25:40 The Greek formula here, ἐφ’ ὄσον ἐποίησατε 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 epoieasate = (you have done). Bauer says that the preposition epi is sometimes used with indications of number and measure, and as an example, "epi tris" means "three times." So here, the formula could be rendered, "as many times as you have done it to these...you have done it to me..." Bauer says that here specifically, the formula epi hosos means to the degree that, in so far as. The only other time that this is used in the New Testament is in Romans 11:13. I notice that the rendering "Whatever you have done to these...you have done to me" is popular lately. The traditional rendering "Inasmuch as you have done it to them..." could imply a causative agency- because you have done it to them, you have done it to me.
Mt 26:4 and they came to the decision that they would capture Jesus by trickery and kill him.

Mt 26:5 But, they were saying, "not in the festival, or there might be an uproar among the people."

Jesus Anointed at Bethany

Mt 26:6 Now once when Jesus was in Bethany, in the house of Simon the leper,

Mt 26:7 a woman came to him holding an alabaster bottle of very expensive myrrh, and she poured it on his head as he was reclining.

Mt 26:8 And when the disciples saw this they were indignant, saying, "This is such waste, for what?

Mt 26:9 Because this could have been sold for a lot of money, to be given to the poor."

Mt 26:10 But aware of this, Jesus said to them, "Why are you causing trouble for this woman? For she has performed a good work in me.

Mt 26:11 For the poor you always have with you, but me you do not always have.

Mt 26:12 But she did the pouring of this myrrh on my body to prepare me for burial.

Mt 26:13 Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her.

Mt 26:14 At that time one of the twelve went to the high priests, the one called Judas of Kerioth, Mt 26:15 said, "What will you give me to betray him to you?" And they placed out for him thirty pieces of silver.

Mt 26:16 And from then on, he was looking for a suitable time to betray him.

The Passover Supper

Mt 26:17 And on the first day of Unleavened Bread, the disciples came to Jesus, saying, "Where do you want us getting the Passover meal ready for you to eat?"

Mt 26:18 And he said, "Go into the city to a certain person and say to him, 'The Teacher says, 'My time is near. I am doing Passover with you, along with my disciples.'""

Mt 26:19 And those disciples did as Jesus told them, and prepared the Passover.

201 Mt 26:15 Bauer says under ἄγρυπνον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.
Mt 26:20 'Opsiás dê gevoiménis ánkeito metá tōn dōdeka.

20And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 kai eōthíonton aúton eîpèn, 'Amēn légy ómēn òti eis ék eis ómwn paraðóssei me.

21And while he was eating with them he said, "Truly I say to you, one of you will betray me."

Mt 26:22 kai luoπουμενοι sôdora ἤξαντο λέγειν aútw eis ékastos, Mhtē égyw eimi, kúrē;

22And deeply saddened, they began every single one to say to him, 202 "It's not me, is it, Lord?"

Mt 26:23 ó dē apokrítheis eîpèn, 'O embápsa me' emou tēn chēra en tō trubhlìw oútwos me paraðóssei.

23And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me.

Mt 26:24 ó mév uíos toú anbhrwpos úpагi kathōs gégyraptai peri aútou, ouai dē tw anbhrwpos ékēnws di' oui ó uíos toú anbhrwpos paraðidotai kalw̄n ἵν aútō ei ouk égenvnthisi ὁ anbhrwpos ékēnws.

24The Son of Man is going just indeed like it is written about him, but nevertheless woe to that man through whom the Son of Man is being betrayed. It would have been better for that man if he had not been born."

Mt 26:25 apokrítheis dē 'lou̦das ὁ paraðidous aútōn eîpèn. Mhtē égyw eimi, ραββι; λέγει aútōv, Σὺ εἶπας.

25And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

Mt 26:26 ἕκαστον αὐτῶν λαβών ὁ Ἰησοῦς ἀρτὸν καὶ εὐλογήσας ἐκλάσεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τούτο ἐστιν τὸ σῶμά μου.

26And as they ate, Jesus took bread, and when he had given thanks, he broke it, and gave it to the disciples, and said, "Take and eat. This is my body."

Mt 26:27 kai laβων ποτηρίων καί εὐχαριστήσας ἐδωκεν αὐτοῖς λέγων, Πίετε εἰς αὐτοῦ πάντες,

27And when he had taken the cup and given thanks, he gave it to them, saying,203 "Drink from it everyone.

Mt 26:28 τότε γὰρ ἐστιν τὸ αἱμάτω τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἁρέσιν ἀμαρτιῶν.

28For this is my blood of the covenant,204 being shed on behalf of many for the forgiveness of sins.205

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202 26:22 In the apparatus below, dotted lines represent a lacuna, and blank space means the MS omits those words. The data is from the NA27 footnotes, Swanson's apparatus, and the online Muenster Institute apparatus.  

203 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..."  


205 26:28 Isaiah 53:11
Mt 26:29 λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἃρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἐως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

29 And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father.”

Mt 26:30 Καὶ ὑπνίσσαντες ἔξελθον εἰς τὸ Ὄρος τῶν Ἑλαίων.

30 And when they had sung a hymn, they went out toward the Mount of Olives.

Mt 26:31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσατε ἐν ἐμοί ἐν τῇ νυκτὶ ταύτη, γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθοῦσατι τὰ πρόβατα τῆς ποιμνίς·

31 Then 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.’”

Mt 26:32 μετὰ δὲ τὸ ἔγερθηναι με προάξιον ὑμᾶς εἰς τὴν Γαλιλαίαν.

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

Mt 26:33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἶ πάντες σκανδαλισθοῦσαι ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

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

Mt 26:34 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοί ὅτι ἐν τῇ νυκτὶ πρὶν ἄλεκτορα φωνήσαι τρις ἀπανήσῃ με.

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

Mt 26:35 λέγει αὐτῷ ὁ Πέτρος, Καν δέ ἡ με σὺν σοι ἄποθανεν, οὐ μὴ σε ἀπανήσομαι, ὁμοίως καὶ πάντες οἱ μαθηταί εἶπαν.

35 Peter says to him, “Even if I have to die with you, I will never disown you.” And all the other disciples said the same.

Gethsemane

Mt 26:36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἐως ὅτι ἀπελθὼν ἐκεί προσεύξομαι.

36 Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, “Sit here during such time I am gone over there to pray.”

Mt 26:37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἦρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

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

Mt 26:38 τότε λέγει αὐτοῖς, Περίλυπός ἐστίν ἡ ψυχή μου ἐως ἃθανατούς μείνατε ὦδε καὶ γηρυγορεῖτε μετ' ἐμοῦ.

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

Mt 26:39 καὶ προελθὼν μικρὸν ἔπανεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατὸν ἔστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τούτο πλην ὑμῶν ὑπ' ὑμῶν ἡμέρας ἄλλῃ ὡς σοῦ.

39 And then after he had moved forward a little, he fell on his face, praying and saying, “My Father, if it is possible, remove this cup from me. Nevertheless, not as I will, but as you will.”

Mt 26:40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, ὡστες οὐκ ἤκουσάτε μίαν ὄραν γηρυγορήσαι μετ' ἐμοῦ;

40 And he returns to the disciples, and finds them sleeping. And he says to Peter, “This is how you guys are, lacking the self-control to stay awake with me one hour?”

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206 Mt 26:31 Zechariah 13:7
207 Mt 26:38 ἐως 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.
208 Mt 26:40 There is no Greek word corresponding to the word "guys," but I added it to show that the words here are plural inflection, and that Jesus is addressing not just Peter but all three of them.
Mt 26:41 γρηγορείτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σάρξ ἀσθενής.

41 Stay awake and pray, that you may not go into temptation. The spirit indeed is willing, but the flesh is weak.

Mt 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσημόζατο λέγων, Πάτερ μου, εἰ οὖ δύναται τοῦτο παρελθεῖν εάν μὴ αὐτὸ πίω, γενηθῆτω τὸ δέλημα σου.

42 Again for the second time he went away and was praying, saying, "My Father, if it is not possible for this cup to go away unless I drink it, may your will be done.

Mt 26:43 καὶ ἔλθων πάλιν εὗρεν αὐτοὺς καθεδροῦντας, ἦσαν γὰρ αὐτῶν σι ὀφθαλμοί βεβαιρμένοι.

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

Mt 26:44 καὶ ἀφείς αὐτοῖς πάλιν ἀπελθὼν προσημόζατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

44 And again he left them and went away, praying for the third time, saying the same thing again.

Mt 26:45 τότε ἔρχεται πρὸς τοὺς μαθητάς καὶ λέγει αὐτοῖς, Καθεδεῖτε τὸ λοιπόν καὶ ἀναπαύεσθε; ἢδον ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χείρας ἁμαρτωλῶν.

45 Then at that time he comes to the disciples and says to them, "Still sleeping away and resting? Behold, the hour has drawn near, and the Son of Man is being betrayed into the hands of sinners.

Mt 26:46 ἔγειρεσθε, ἤγωμεν ἢδον ἤγγικεν ὁ παραδίδος με.

46 Get up, let’s go. Look, the one betraying me is approaching."

Jesus Arrested

Mt 26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἢδον ἢσος εἰς τῶν δώδεκα ἤλθεν καὶ μετ’ αὐτοῦ ὀχλος πολὺ μετά μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

47 And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

Mt 26:48 ὁ δὲ παραδίδος αὐτόν ἐδωκεν αὐτοῖς σημεῖον λέγων, Ὡν ἄν φιλήσω αὐτὸς ἔστιν· κρατήστε αὐτόν.

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

Mt 26:49 καὶ εὐθείως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαίρε, ραββί καὶ κατεφιλήσας αὐτὸν.

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

Mt 26:50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἔφω. ὁ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτὸν.

50 And Jesus said to him, "Friend, why are you here?" Then at that time they came up and laid their hands on Jesus, and arrested him.

Mt 26:51 καὶ ἢδον εἰς τῶν μετὰ Ἰησοῦ ἔκτενος τὴν χείρα ἀπέπασσεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλει αὐτοῦ τὸ ὄπλον.

51 And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.

52 Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword."

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209 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.

210 26:49 The Greek word used as greeting here means literally something like "Joy" or "Rejoice." But insert any cheerful greeting here used in your culture or language.
Mt 26:53 ἡ δοκεῖς ὃτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγένων ἄγγελῶν;

53Or do you think I am not able to call on my Father, and he make available to me right now twelve legions of angels?

Mt 26:54 πῶς σὺν πληρωθῶσιν αἱ γραφαὶ ὃτι οὕτως δεῖ γενέσθαι;

54But then how would the scriptures be fulfilled which indicate that all this needs to happen?" Mt 26:55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὑλοῖς, ὡς ἐπὶ λησθήτω ἐξῆλθατε μετὰ μαχαιρῶν καὶ ἔμλαινον συλλαβεῖν με; καθ’ ἠμέραν ἐν τῷ ἱερῷ ἐκαθεξομήνην διδάσκων καὶ οὐκ ἐκρατήσατε με. 55At that time, Jesus said to the crowd, "As though after a bandit you have come out with swords and clubs to capture me? Every day I was sitting in the temple teaching and you didn't arrest me.

Mt 26:56 τούτῳ δὲ ὄλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

56But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

**Before the Sanhedrin**

Mt 26:57 ὁ γὰρ κρατήσατες τὸν Ἰησοῦν ἀπῆγαγον πρὸς Καὶ ἀπῆφε τὸν ἁρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

57And the ones arresting Jesus led him away to Caiaphas the high priest, where the Torah scholars and the elders had gathered.

Mt 26:58 ὁ δὲ Πέτρος ἤκολούθε τῷ ἁρχιερεῖ, ἀπὸ μακρὸθεν ἐκ τῆς συνεδρίας τοῦ ἱερεῖος, καὶ εἰσελθὼν ἔστιν ἐκάθεν τοῖς ὑπηρετοῖς εἰδέν τὸ τέλος.

58Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἁρχιερεῖς καὶ τὸ συνέδριον ὄλον ἐξῆλθον πεποφοβησάντες κατὰ τὸν Ἰησοῦν ὅπως αὐτὸν βαθανεύσωσίν,

59And the high priest and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death.

Mt 26:60 καὶ οὐχ ἔφεσαν πολλῶν προσελθόντων πεποφοβησάντων, ὅστεν δὲ προσελθόντες δύο

60and they had not found from the many false witnesses who had come forward. But then later, two came forward.

Mt 26:61 ἔπαν, ὅτους ἔφη, Δύναμαι καταλῦσα τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριών ἡμερῶν οἰκοδομήσω.

61and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it again.'"

Mt 26:62 καὶ ἀναστὰς ὁ ἁρχιερεύς εἶπεν αὐτῷ, Οὐδέν ἀποκρίνη; τί οὕτοι σου καταμαρτυροῦσιν;

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

Mt 26:63 ὁ δὲ Ἰησοῦς ἔσωσα, καὶ ὁ ἁρχιερεύς εἶπεν αὐτῷ, Ἑξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ἄνθρωπον ἰνα ἡμίν εἰς σε ἡμῖν τός ὁ λόγος σου κατ᾽ ἀρχήν καὶ ἔρχομαι σε ἐν τῇ ἤμερᾳ τοῦ σωτῆρος.

63But Jesus was keeping silent. And the high priest said to him, "I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God."

Mt 26:64 λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ ἐπάθας πλὴν λέγων ὑμῖν, ὅτι ἄρτι δύσεσθε τὸν ὑιόν τοῦ ἄνθρωπον καθάρισαν ἐκ δεξιῶν τῆς δυνάμεως καὶ ἔφεσαν ἐν τῷ νερῷ τοῦ ὁυρανοῦ.

64Jesus says to him, "You said that. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

Mt 26:65 τότε ὁ ἁρχιερεύς διεξήρχησε τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν; τί ἔτι χρείαν ἔχουμεν μαρτύρων; οὐδὲν ἦν ἤκουσατε τὴν βλασφημίαν.

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

Mt 26:66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἔνοχος ἀνάτου ἔστιν.

66How does it look to you?" And they said in answer, "He is guilty enough for death."
Mt 26:67 Tóte ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτὸν, οἱ δὲ ἐράπτισαν

67Then they spit on his face and pummeled him; they slapped him

Mt 26:68 λέγοντες, Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παίσας σε;

68while saying, “Prophesy to us, you Messiah— who is the one who hit you?”

Peter Denies Jesus

Mt 26:69 Ὅ δὲ Πέτρος ἐκάθητο ἐξὼ ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἤθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

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

Mt 26:70 δὲ ἦρνησατο ἐμπροσθεν πάντων λέγων, Όὐκ οἶδα τί λέγεις.

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

Mt 26:71 ἔξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ, Οὕτως ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, “This man was with Jesus the Nazarene.”

Mt 26:72 καὶ πάλιν ἤρνησατο μετὰ ὄρκου ὅτι Όὐκ οἶδα τὸν ἄνθρωπον.

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

Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστώτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ οὐ ἔστε αὐτῶν ἐί, καὶ γὰρ ἡ λαλία σου δῆλον σε ποιεῖ.

73And after a little while those standing there said to Peter, “You definitely are also one of them, because your speech also gives you away.”

Mt 26:74 τότε ἤρρετο καταθηματίζειν καὶ ὀμνύειν ὅτι Ὅηξ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

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

Mt 26:75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ἰησοῦ τοῦ ἤσοι εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνήσαι τρίς ἀπαρνήσει με· καὶ ἔξελθον ἑξὼ ἐκλαυσσεν πικρώς.

75And Peter was reminded of the statement Jesus had said, that “Before the rooster crows, you will deny me three times.” And he went off outside, and wept bitterly.

Chapter 27

Judas Hangs Himself

Mt 27:1 Πρῶτος δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τὸν Ἰησοῦ ὅπερ θανατώσαι αὐτόν.

1And very early in the morning, they all, the chief priests and elders of the people, reached the decision against Jesus that they would put him to death.

Mt 27:2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

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

Mt 27:3 Τότε ἤδη Ἰούδας ὁ παραδίδων αὐτὸν ὅτι κατεκρίθη μεταμελήθης ἐστρεφεν τὰ τρίακοντα ἄργυρα τοῖς ἀρχιερεύσι καὶ πρεσβυτέροις

3Then, when Judas the one who betrayed him saw that he was condemned, he went remorse returned the thirty pieces of silver to the chief priests and elders,

Mt 27:4 λέγων, Ὡμαρτὼν παραδίδων αἷμα ἀθύριόν, οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὃ ψή.

4saying, “I have sinned; I have betrayed innocent blood.” But they said, “What is that to us? You deal with that.”

Mt 27:5 καὶ ῥύσας τὰ ἄργυρα εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγαγο.

5And after throwing the silver into the temple, he departed, and went off and hung himself.
Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια ἔπαυ, Οὐκ ἐξεστὶν βαλεῖν αὕτα εἰς τὸν κορμαν, ἑπεὶ τιμὴ αἵματός ἐστιν.  
6And the chief priests when they picked up the pieces of silver, said, "It is not permissible to put them in the temple treasury, since it is blood price money."

Mt 27:7 συμβουλίον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἁγρόν τοῦ Κεραμώς εἰς ταφὴν τοὺς ἐξοι.  
7And after conferring on a course of action, they bought with the coins the potter’s field, as a burial place for foreigners.

Mt 27:8 διὸ ἐκλήθη ὁ Ἁγρός ἐκεῖνος Ἁγρός Αἵματος ἐως τῆς σήμερον.  
8For which reason that field has been called "the Field of Blood" to this day.

Mt 27:9 τότε ἐπληρώθη τὸ τῆς Ἰερεμίου τοῦ προφήτου λόγος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὑπὸ ὦν Ἰσραὴλ,  
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."

Mt 27:10 καὶ ἔδωκαν αὕτα εἰς τὸν Ἁγρόν τοῦ κεραμώς, καθὰ συνέταξαν μοι κύριος.  
10and they traded them for the potter’s field, just as the Lord directed me."

Jesus Before Pilate

Mt 27:11 Ὡς δὲ Ἰησοῦς ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώθησαν αὐτόν ὁ ἡγεμόνος λέγων, Ἔσεί ὃ βασιλεῖς τῶν Ἰουδαίων; δὲ Ἰησοῦς ἔφη, Σὺ λέγεις.  
11And Jesus was stood before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said, "You are saying that, not I."

Mt 27:12 καὶ ἐν τῷ κατηγορεῖσα αὐτόν ὑπὸ τῶν ἀρχιερεῶν καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.  
12And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλάτος, Ὁ ὑμεῖς οὖν τὸν καταμαρτυροῦσιν;  
13Then Pilate says to him, "Don’t you hear all the things they are charging you with?"

Mt 27:14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἐν ρήμα, ὡστε ὅσα θαυμάζειν τὸν ἡγεμόνα λίγαν.  
14And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Καὶ ἐστὶν εἰσεῖθε ὁ ἡγεμόνος ἀπολύσαι ἐν τῷ ὀχλῷ δέσιμον ὁ Πιλάτος.  
15Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 εἶχον δὲ τὸ δέσιμον ἐπίσημον λεγόμενον Ἰησοῦν Βαραββᾶν.  
16And they were holding at that time a particularly well-known prisoner named Barabbas."

211 27:9 The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.
212 27:10 Zechariah 11:12; 13; Jeremiah 32:6-9
213 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."
214 27:16 txt Barabbâν K A B D K L M U W Δ Π Φ 0250 1331 2 33 (69 Barabbâν) 157 180 205 346 565 579 597 700 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582 M Lect itaaurbzdffhlgihqrc νυςφρυςκεμνκενηεθκενεδολγαντησαρας Origenει; Jerome Augustine TR HF RP Ψ 118 209 241 299 700 1278 1582 σρωνσρων arm geo Ω Origen mss "acc. to Peter Laodices [NA27] C Ἰακωβου Ψ 45 C N P 28 σρως. 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 reverbential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner..."
Mt 27:17 and they gathered together, Pilate said to them, “Which do you want me to release to you, Barabbas, or Jesus who is called Christ?”

18(For he knew that it was out of envy that they had handed him over.)

Mt 27:19 When therefore they were gathered together, Pilate said to them, “Which do you want me to release to you, Barabbas, or Jesus who is called Christ?”

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.”

Mt 27:20 Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work.

20And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

Mt 27:21 But 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!”

Mt 27:23 Then Pilate said, “I find no crime in this man. I find nothing to do with that righteous man’s blood.” Still others read, “this righteous blood.” The UBS textual commentary observes that many manuscripts read “this righteous man’s blood.”

23But Pilate was saying, “Why? What crime has he committed?” But they kept shouting that much more, saying, “Let him be crucified!”

Mt 27:24 So Pilate, desiring to please the crowd, said to them, “He will be set free.”

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.” You see to that yourselves.”
Mt 27:25 and άποκριθεὶς πάς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἔπὶ τὰ τέκνα ἡμῶν.

25 And in response the whole crowd said, "Let his blood be on us and on our children."

Mt 27:26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

26 At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

Mt 27:27 Τότε οἱ στρατιώται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτόριον συνήγαγον ἐπ’ αὐτόν ὅλην τὴν σπέρμαν.

27 Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort.

Mt 27:28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,

28 And they stripped him of his clothes and placed around him a scarlet robe.

Mt 27:29 καὶ πλέξαντες στέραζαν ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξίᾳ αὐτοῦ, καὶ γονυπετήσαντες ἐξεμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαίρε, βασιλεὰ τῶν Ἰουδαίων,

29 and after weaving together a crown of thorns they set that upon his head, and a rod in his right hand, and then they dropped to their knees before him and mocked him, saying, "Hail, King of the Jews!"

Mt 27:30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

30 Then after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξεδύσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἰμάτια αὐτοῦ, καὶ ἀπήγαγαν αὐτὸν εἰς τὸ σταυρόςα.

31 And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion

Mt 27:32 Ἐξερχόμενοι δὲ εὗρον ἀνθρωπον Κυρηναίον ὄνοματι Σίμωνα· τοῦτον ἠγάρευσαν ἵνα ἄρῃ τὸν σταυρόν αὐτοῦ.

32 And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross.

Mt 27:33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά, ὁ ἐστιν Κρανίου Ὄστος λεγόμενος,

33 And when they came to the place called Gulgolta, which is called the "skull" place,

Mt 27:34 ἔδωκαν αὐτῷ πιεῖν ὕδων μετὰ χολῆς μεμιγμένων· καὶ γευσάμενος τὸ ἱδέλθησεν πιεῖν.

34 they offered him wine to drink, mixed with a bitter drug: and after tasting it, he refused to drink it.

Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμέρισαν τὰ ἰμάτια αὐτοῦ βάλλοντες κλῆρον,

35 And once they had crucified him, they divided up his garments by casting lots.

accretion intended to accentuate Pilate’s protestation of Jesus’ innocence." The committee gives the shortest reading, "this man’s blood," a B rating of certainty, which indicates that the text is "almost certain."

218 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.

219 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.

220 27:34 The Greek word is χόλη - chôlē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - cholos. Another reason it is most often associated with the gall bladder, was because it was yellow in color like bile, which is the secretion of the gall bladder. But the word was also used for many other things, such as the ink secretion of a certain fish, the poison of hemlock, a serpent’s venom, and of bitterness in general, including, according to the Liddell & Scott lexicon along with other lexical authorities, that in the New Testament, this word means a bitter, yellow ingredient of a drink. One thing certain about this word is that it referred to a substance that tasted very bad, and probably more specifically, tasted bitter. In conclusion, it was probably some kind of drug meant to ease the distress of his coming trauma.
Mt 27:36 καὶ καθήμενοι ἔτηρον αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένη: 'Οὔτος ἔστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

36 And sitting down, they kept watch over him there.

Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένη: 'Οὔτος ἔστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

37 And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

Mt 27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐκ εὐωνύμων.

38 There were being crucified along with him at that time two bandits, one on his right and one on his left.

Mt 27:39 Οἱ δὲ παραπορεύομεν ἔβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν

39 And those passing by defamed him, wagging their heads.

Mt 27:40 καὶ λέγοντες, ὃ καταλύων τὸν ναὸν καὶ ἐν τρισίν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ.

40 and saying, "Hey, you who destroys the temple and builds another one in three days, save yourself, if you are the son of God, and come down from the cross."

Mt 27:41 ὁμοίως καὶ οἱ ἄρχωνες ἔμπαιζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

41 In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying.

Mt 27:42 Ἀλλος ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ αὐτόν.

42 "Others he saved; himself he cannot save. He is the King of Israel? Let him come down now from the cross, and we will believe in him.

Mt 27:43 πέποιθεν ἐπὶ τὸν θεόν, ῥυσάθω νῦν εἰ θέλει αὐτὸν· εἶπεν γὰρ ὅτι θεόν εἰμι υἱός.

43 "He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'"

Mt 27:44 τὸ δ’ αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὑνειδίζον αὐτόν.

44 In the same way the bandits who were crucified with him were also taunting him.

Jesus’ Death

Mt 27:45 Ἀπὸ δὲ ἔκτης ὥρας σκότους ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἔως ἑρείπῃ ἑνήμερη.

45 And starting from the sixth hour, darkness came over the whole land until the ninth hour.222

Mt 27:46 ἐπὶ τὴν ἑνήμερην ὥραν ἀνεβίωσεν ὁ Ἰησοῦς φωνὴ μεγάλη λέγων, Ἡλί ήλιος λεμα σαβαχθανί; τοῦτ’ ἔστιν, θεός μου θεός μου, ἵνα τοῖς ἑρατείεσ.

46 And at about the ninth hour, Jesus cried out in a very loud voice, saying, "Eli, Eli, lema shebaqtan ti?" Which means, "My God, my God, why have you forsaken me?"

Mt 27:47 τινές δὲ τῶν ἑκεί ἐστικότων ἀκούσαντες ἔλεγον ὅτι Ἡλίαν φωνεῖ ὁ ὑστός.

47 And some standing there who heard this were saying, "This man is calling Elijah."223

Mt 27:48 καὶ εὐθὲς ἔδραμον εἰς εἷς αὐτῶν καὶ λαβὼν σπόγγον πλῆρος τα τίρες καὶ περίπεται καλάμῳ ἐπότιζεν αὐτόν.

48 And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

Mt 27:49 ὁ δὲ λοιπὸν ἔλεγεν, Ἄρας ἔδωκεν εἰ ἔρχεται Ἡλίας ὁ σώσον αὐτόν.

49 But the rest were saying, "Back off. Let’s see if Elijah comes to save him."224

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221 27:40 The nominative article used as vocative, that is, the case or lexical form for addressing someone.

222 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.

223 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.
But Jesus, after crying out again in a loud voice, gave up his spirit. 226

And behold, the veil of the temple was rent in two from top to bottom, and the earth was shaken, and the rocks split open,

and the tombs were opened up, 227 and many bodies of the saints who had fallen asleep were raised again,

and after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

and after the earthquake and the other things that happened, they were severely frightened, saying, "This man really was the Son of God."

And 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."

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

Jesus' Burial

Mt 27:57 'Οψίας δὲ γενομένης ἠθέου ἃνθρωπος πλοῦσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἴωσθή, ὡς καὶ αὐτὸς ἔμαθεν τῇ Ἰησοῦν:

And 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.

224 27:49a The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF §351(1), but see also §418(4).


226 27:50 The Greek says ἀφήκεν 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 ἁμαρτήμα πρὸς τὴν γυναῖκα, ἐφησακέναι γὰρ, ἐκάθεκλεν τὸ νόμον 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, ἵπτερα, με τὸ χέρι του παραπάθημα τὸ πνεῦμα μου - "Father, into your hands I commit my spirit." And in John 19:30 it says that Jesus paredekelo το πνεῦμα, "gave up his spirit."

Mt 27:58 οὕτως προσελθὼν τῷ Πιλάτῳ ἠτίθησα τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρῷ,

And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἐθήκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν.

and placed it in his own new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.

Mt 27:61 ήν ἰδὲ ἕκει Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

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

The Guard at the Tomb

Mt 27:62 Τῇ δὲ ἐπαύριον, ἢτις ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἁρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον

The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate,

Mt 27:63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἐτί ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

saying, 'Sir, we remember how that deceiver, when he was still living, said, 'After three days I will rise again.'

Mt 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἑως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἶπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

Give orders therefore to secure the grave site through the third day, or his disciples might go steal him and then tell the people, 'He has risen from the dead,' and this last deception will be worse than the first."

Mt 27:65 ἔρχεται αὐτὸς ὁ Πιλάτος, ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ως οἴδατε.

Pilate said to them, "You have a guard. Go secure it as best you know how."

Mt 27:66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον οφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

So they went and secured the grave site, sealing the stone along with stationing the guard.

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228 27:61: The verb "was" is in the singular, because the main subject of and focus of this account is Mary the Magdalene.

229 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.

230 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 ἀσφαλίσασθε - sfragizē, to seal, he says that there could also have been a literal means of fastening the stone securely to the tomb so that it could not be moved.
Chapter 28

The Empty Tomb

Mt 28:1 ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἠλθεν Μαρία ἡ Μαγδαληνή καὶ ἢ ἀλλή Μαρία θεωρῆσαι τὸν τάφον.

1And after the Sabbath,231 at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site.

Mt 28:2 καὶ ᾦδον σεισμὸς ἐγένετο μέγας - ἰδέαις γὰρ κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθῶν ἀπεκύλισεν τὸν λίθον καὶ ἔκαθη ἐπάνω αὐτοῦ.

2And behold, there came a great earthquake. For an angel of the Lord had come down from heaven, and after going up to the tomb, he had rolled away the stone, and was sitting down now on top of it.

Mt 28:3 ἦν δὲ ἡ εἰδέα αὐτοῦ ώς ἀστραπῆ καὶ τὸ ἐνδύμα αὐτοῦ λευκὸν ὡς χιῶν.

3And his face232 was like lightning, and his garments a gleaming white like snow.

Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσκαθήσαν οἱ τηροῦντες καὶ ἐγεννήθησαν ὡς νεκροί.

4And for fear of him, the guards trembled, and became234 as dead men.

Mt 28:5 ἀποκρίθησις δὲ ὃ ἰδέαις εἶπεν ταῖς γυναιξῖν, ἧμι φοβεῖσθε υμεῖς, σίδη γὰρ ὅτι Ἡσυχῶν τὸν ἑσταυρωμένον ἔστείτε;

5But in response, the angel said not to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified man.

Mt 28:6 οὐκ ἔστιν ὦδε, ἠγέρθη γὰρ καθώς εἶπεν· δεῦτε ἔδετε τὸν τόπον ὅπου ἔκειτο.

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

Mt 28:7 καὶ ταχὺ προευθείας εἶπεῖ οὗθεν μαθηταὶ αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἵδοι προάγη υμᾶς εἰς τὴν Γαλαλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἵδοι εἶπον υμῖν.

7And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you."

Mt 28:8 καὶ ἀπέλθουσαν ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγέλει τοῖς μαθηταῖς αὐτοῦ.

8And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἤδον Ἡσυχῶν ὑπήγγεσαν αὐταῖς λέγον, Χαίρετε. αἱ δὲ προσελθοῦσα ἐκράτησαν αὐτοῦ τὸς πόδας καὶ προσκούνθησαν αὐτῷ.

9And behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

Mt 28:10 τότε λέγει αὐταῖς ὁ Ἡσυχὸς, ἡμῖ φοβεῖσθε· ὑπάγετε ἀπαγγέλετε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθοισιν εἰς τὴν Γαλαλαίαν, κάκει μὲ ὑπόνεια.

10Then Jesus is telling them, "Do not be afraid. Go report to my brothers that I am leaving for Galilee, and they will see me there."

The Official Cover-Up

Mt 28:11 Πορευομένων δὲ αὐτῶν ἵπποι τίνες τῆς κουσωτίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχηγοῖς ἄπαντα τα γενόμενα.

11And while those were on their way, behold, some of the guard went into the city and reported to the chief priests everything that had happened.

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231 Mt 28:1 The phrase ὅψε 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."

232 Mt 28:3a Some manuscripts say ἰδέα - ἰδέα, and others say ἰδέαι - ἰδέαι. 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.

233 Mt 28:3b text ὃς Πιστικὸς θεωρήσει Κ B D NA28 // ὑδεί Α C Ἱ W Φ RP

234 Mt 28:4 text ἐγεννήθησαν Πιστικὸς θεωρήσει Ο Ψ B Ἱ C* D L NA28 // Ἐγένετο Ἰ W Φ RP
Mt 28:12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιον τε λαβόντες ἀργύρια ἰκανά ἐδωκαν τοῖς στρατιώταις

12 And after coming together with the elders, they came up with a plan, and took the sufficient amount of silver coins and gave them to the soldiers,

Mt 28:13 λέγοντες, Ἐπιτε ὅτι ὦ μαθηταί αὐτοῦ νυκτὸς ἐλθόντες ἐκλέψαν αὐτόν ἡμῶν κοιμομένων.

13 telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ ἔαν ἀκουσθῇ τούτῳ ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν καὶ ὑμᾶς ἀμερίμνους ποίσομεν.

14 And if this should ever reach the ears of the governor, we will satisfy him and make you have no worries."

Mt 28:15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διερήσθη ὁ λόγος αὐτοῦ παρὰ ἱουδαίοις μέχρι τῆς σήμερον [ἡμέρας].

15 And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

The Assembly on the Mountain in Galilee

Mt 28:16 Οἱ δὲ ἑνδέκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

16 And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:17 καὶ ἵδοντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδιστασαν.

17 And when they saw him, they worshiped him, though some hesitated.

Mt 28:18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησαν αὐτοῖς λέγων, Ἐξόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

18 And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Mt 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ ισοῦ καὶ τοῦ ἀγίου πνεύματος,

19 Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

Mt 28:20 διαδάσκαλοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμεν ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθʼ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἐως τῆς συντελείας τοῦ αἰῶνος.

20 teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age."²²⁶

²²⁵ Mt 28:14 Some manuscripts do not have αὐτῶν - autōn - "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.

²²⁶ Mt 28:20 omit K B A* D W ἦνυρ, d, e, f, h, i, n, q vg syrpalmss cop ms, meg, bo, PP arm eth PP, TH geo. Origen²²⁷ Cyril Jerome NA28 add ἀμήν A C E F H K Μ U Θ Γ Π Ε Σ Φ ἦνυρ, x, f, e, f, i, j vg ms syr-p, galms cop bo PP eth ms geo A Apostolic Constitutions TR RP lac Ψ ὶ C G L N P Q.
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:

יְהֹושׁוּע

(But remember, you read Hebrew from right to left.)

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

יְהֹושׁוּע

"yə-hō-shu-ʿa"

The letter shwa, , transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ṭ, 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, ḫ, 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, ḫ, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ḫ or "a" as in father, looks just the same.)

The letter named ayin, ע, transliterated as ʿ, 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, וּ, transliterated as ū 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-ʿa" (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:"

יֵשׁוּע

( Remember, you read Hebrew from right to left. )
Yeshu’a, 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)

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 יְהוֹשֻוֹא, yēshū’a "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֵׁע, yəhōshu’a “Y’hoshua.” (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter 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 that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, 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:
Sometimes you will see this name spelled "Yahveh," and other times, "Yahweh." Similarly, the name of the letter ו, "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this מ sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have actually been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vav" ( מ ) sound of Hebrew. In most Spanish words, there is neither difference in sound nor method of articulation, between the letters "B" and "V." Take for example, the name "Gustavo." If the name were spelled "Gustabo," they would pronounce it no differently. So also in Hebrew, the letter Beyt ( ב ) sounds identical and is produced the same way, as the letter "waw" ( מ ). Only when the Beyt has a dot in the middle ( ב ) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" ( מ ) 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 הוהי 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

said to my Lord (remember, from right to left, so: num yəhowah lādōnī)

One theory is that, since the original Hebrew scriptures did not have vowels marked in them, and the Israelites never uttered Yahweh'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:

thus, yəshōvāh

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:

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 הוהי (fut. of הוהי, like הוהי fromיהוהי) and יהי (preterite by aphaeresis for יהל), the verb to be being twice repeated as in Ex. 3:14. If we supply יוהי between these words we obtain nearly the same sense as expressed there in the words יהוהי. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of יהוהי, 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 יהוהי, as יהוהי according to יהוהי, ליהוהי, מיהוהי. The punctuators seem to intimate the originality of the vowels of יהוהי by not pointing Yod with Hataph Pattah ( יהוהוי ) to indicate the reading of יהוהי just as they point it with Hataph-Segol to indicate the reading of יהוהי. We could, moreover, not account for the abbreviated forms יהוהי, יהי prefixed to so many proper names, unless we consider the vowels of יהוהי 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 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 puff's 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](http://www.stoa.org/diotima/essays/118267.pdf)

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.
MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


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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](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 canons 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," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

**Finally**, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

ENDNOTE #3 - Nazarene

WHAT O.T. PROPHECIES WAS MATTHEW REFERRING TO WHICH SAID OF JESUS, "HE SHALL BE CALLED A NAZARENE"?

**Diatess. 3:10; Mt 2:23**

**PROBLEM:** In Matthew 2:23, Matthew says, "And having been warned in a dream, he withdrew to the district of Galilee, and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: Ναζωραῖος - Nazóraios. 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 "nazir" of Nazarite. The Greek sound "dzeta" would be the natural letter for translators to use to render the
Hebrew "tsade." Thus, shall be "called" a Nazaroian. 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 νεζέρ [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazaurene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people." Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 'The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined.'" Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18. Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHVH, the God of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher." There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order the save the rest of our souls.

ENDNOTE #4 -- Matt 14:21

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōris), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the
groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.

Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word chōrís. Or, (2), That no women and children were among the crowd that "ran together" over to the place (Mark 6:33) and arrived ahead of the boat. This would be reasonable, since the children and the women laden with infants would not be able to "run together" the four miles with the men. For the crowd ran all the way from Capernaum, most likely, as that became Jesus' "own town," and base of operations. They ran from Capernaum to near Bethsaida-Julias, across the lake from Capernaum. This would be a fast run of about four miles. (When you look at the shape of the lake, it would make sense to boat it, to go as the crow flies rather than around the hump in the shape of the lake that separated the two towns.) In addition, John notes that the Passover, the festival of the Jews, was near. This festival was one of the three "pilgrim" festivals, which only required men, not women and children, to "go up" to Jerusalem to present themselves to the Lord (Exodus 23:17). Thus the men were already out journeying, making their way to Jerusalem, for only there could they present themselves. So for both these reasons, it is reasonable to conclude that only adult males were even in the crowd that went out to that remote place. For otherwise, it is puzzling why John made note that it was almost the Passover. Moreover, there is Mark 6:44 that flatly states that the ones eating were five thousand males, and Luke 9:14 says that those present "were about five thousand males." And so the meaning of chōrís in Matthew 14:21 would be that the men were there without women and children. They came without them.

All that said, it would still be difficult to give meaning number 2 to chōrís here for the geographical and temporal considerations stated, but not for the use of chōrís in Matthew's account of the feeding of the four thousand in 15:38. Thus it seems most reasonable to conclude that women and children were not in the groups of hundreds and fifties, but were still possibly present and fed, only segregated from the men.
ENDNOTE #5 – Atonement Tax

HOW DID A ONCE-ONLY ATONEMENT OFFERING BECOME AN ANNUAL TAX?

Diatessaron 17:22, Matthew 17:24

"11Then the LORD said to Moses, 12When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life.”

Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as ensamples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

"4So all the elders of Israel gathered together and came to Samuel at Ramah. 5They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' 6But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 7And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. 9Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' 10Samuel told all the words of the LORD to the people who were asking him for a king. 11He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13He will take your daughters to be perfumers and cooks and bakers. 14He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17He will take a tenth of your flocks, and you yourselves will become 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.

"4,5After 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, and 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. 12No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust."

II Chronicles 24:4, 5; II Kings 12:4-12, 15

This is the first time in the Bible that it was ever suggested that the census be annual, and that each man pay money every year when he is counted.

Note that Joash decided this. It was not commanded by God. God had been rejected as king. The decision to make the census annual, and accompanied by a "tax," was the decision of a human king. This was a clear disobedience to God's command. And therefore, illegal.

Note that each priest collected the money "each from his own acquaintances," v. 5. Then in verse 7, Joash told the priests to no longer collect from their acquaintances, but apparently they continued to do so, as we will see in the New Testament.

In addition to collecting from their own acquaintances, there was a chest placed at the entrance to the temple for voluntary offerings. This money was then given to Levites in charge of repairing the temple. Note that "No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust." This system gave them opportunity to skim from the collections for themselves.

Between the time of King Joash and the time of Nehemiah, the temple was destroyed and the people of Judah were taken into exile. After regaining an opportunity to return to Jerusalem, Ezra and Nehemiah led the people in the effort to rebuild the city and the temple. At that time, the people said:

"We lay upon ourselves the obligation to charge ourselves yearly one third of a shekel for the service of the house of our God"  
Nehemiah 10:32

This time, it is not a king who imposes this "temple tax" upon the people, but the people themselves who "lay upon ourselves the obligation to charge ourselves yearly..."

Here the people themselves have set aside the scriptures in order to set up their own tradition. And is there any human government anywhere, that, if the populace volunteers to pay a tax of some sort, would say, "No, we do not want the money. Do not give us any money"? A voluntary or temporary tax takes on a life of its own, and soon becomes a much larger amount, becomes more frequent, and becomes mandatory. Typical this is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

24And when they arrived in Capernaum, the collectors of the two drachmas approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

25He says, "Yes he does."

And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons, or from others?"

26And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. 27But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours."

Matthew 17:24-27 (DRP)
It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny. Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything— all she had to live on.'" Mark 12:41-44; Luke 21:1-4

So by Jesus' time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: 'Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries?' No longer will you see these arrogant people...For Yahweh is our judge; Yahweh is our lawgiver." Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

ENDNOTE #6 – Evil Eye

What is the "evil eye"? ὀφθαλμὸς πονηρός – ophthalmos ponērōs

Diatessaron 10:2, 14:10, 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμὸς πονηρός – ophthalmos ponērōs, "evil eye," is not original in the Greek New Testament, but is from יִשְׂרָאֵל - rāḥā‘ ‘ayin, or, with the article and modifier postpositive, יִשְׂרָאֵל יְהֹוָה - ‘ayin hārā‘. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmos ponērōs 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 ophthalmos ponērōs.

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 ophthalmos ponērōs to the ὄφθαλμος ἄτλος - ophthalmos haplōs. This word, in its uncontracted form, ἄτλος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχῆ ἁπλῆ - psuchē haplē, "liberal soul," is translated from the Hebrew נפשׁ בְרָכָה - nefesh bərakhāh, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye יִרְאֵי עִיּוֹן - rāʾāh ʿayin, 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 begrudgeing 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 rāʾ also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that יִרְאֵי עִיּוֹן, rāʾ - ʿayin 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 δίπλοος, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μεμιγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew יִרְאֵי עִיּוֹן was also translated into the Greek attributive noun βασκανός - bāskanos, and the adjective βασκανία - baskanía. 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 יִרְאֵי עִיּוֹן - rāʾāh ʿayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκανία - baskanía. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskanía 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 Babylonic, Kabbalistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between baskanía 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 ἀπλόος - haplōs 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 ἀπλόος - haplōs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the
other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

Endnote #7 – TC Matt 19:17

Textual Variant Matthew 19:17

Τί με λέγεις ἀγαθῶν; οὐδεὶς ἄγαθος, εἰ μὴ εἷς, ὁ θεός. C E F G H K M W Σ αβ3 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 1582c 1646 2148 2174 *Lect ita syr,h cop¹,h bohm, ethms, th slav (Ju) Basil Chrysostom TR HF RP

Τί με λέγεις ἄγαθῶν; οὐδεὶς ἄγαθος, εἰ μὴ εἷς, ὁ θεός. 579

Τί με λέγεις ἄγαθον; οὐδεὶς ἄγαθος εἰ μὴ εἷς ὁ θεός. Δ

Τί με λέγεις ἄγαθον; εἰς ἐστιν ὁ ἄγαθος

Τί με λέγεις ἄγαθον; εἰς ἐστιν ὁ ἄγαθος, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς Marcusacc. to Irenaeus Justin Naassenesacc. to Hippolytus (Ps-Clementines)

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος, Ν B² L Θ 1424c 1582* pc ita.d (lat,syr,c,hᵃᵇᵐᵉ) copᵃᵐᵉ,bo Origen WH NA27 [A]

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου ἔστιν ὁ ἄγαθος, B*

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος, D

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου; οὐδεὶς ἄγαθος, εἰ μὴ εἷς, ὁ θεός. ita¹,h Eusebius Augustine

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου; δεῖς ἐστιν ὁ ἄγαθος, 892e

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου; οὐδεὶς ἔστιν ὁ ἄγαθος, εἰ μὴ εἷς, ὁ θεός. 892c

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος. ʃ 22 700 1192e 1424mc pc

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος, ὁ θεός. iaur,b,c,(fl¹),ff¹,lt¹ vg (syr,c,hᵃᵇᵐᵉ,palmᵉ) copᵃᵐᵉ,bo geo²(A) Novatian Jerome

Τῷ ἐρωτᾷς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος, πατήρ. it⁵

The Majority Text reads, “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 ἀγαθὸς - “good” modifying Teacher when the man first addresses Jesus in verse 16. The UBS editorial committee says that the passage clearly was changed by copyists to harmonize Matthew’s account with Mark 10:18 and Luke 18:19. And they say about the majority reading, as shown in my translation above, that if it “were original in Matthew, it is hard to imagine why copyists would have altered it to a more obscure one, whereas scribal assimilation to Synoptic parallels occurs frequently.” Well, I for one can easily imagine why someone would not like the reading “Why are you asking me about what is good?” It seems preposterous that a Rabbi would object to being asked about what is good, since declaring what was good or what was not good, that was his job. And even more preposterous, is that the Son of God, who was made into flesh in order to declare the attributes of the Father to men, would object to being asked about what is good.

ENDNOTE #8 - ἀκρασία

How the classic Greek philosophers used the word ἀκρασία.

Used in Matthew 23:25

The Greek word here, ἀκρασία - akrasia, 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 ἐπίδοσις with τίνος (epidosis with tinos), "being given over to something." Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that
is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14: 32, Paul says that a trait of a true prophet is that “the spirits of the prophets are subject to the prophets.” That is, under the control of the prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or to eating, or to drinking, or drugs, or pornography, or to romance novels, or to sex, or to television, or to complaining, or cursing, or anything else. Whoever sins habitually is a slave to sin.

The "Majority Text" reads ἀδικίαν here—"unrighteousness"—instead of ἀκρασίας. But the King James Version in this case did not follow the "Majority Text."

Demosthenes, in his Second Olynthiac Speech, spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τίς σώφρων ἢ δίκαιος ἄλλος, τὴν καθ’ ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθήν καὶ κορδακισμοὺς οὐ δυνάμενος φερεῖν, παρειώσθαι καὶ ἐν οὐδένος εἶναι μέρει τὸν τοιούτον.

"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 (Ἀπομνημονευματὸν 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.


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.

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.


ENDNOTE #9 – Plural of οὐρανοῦς

The Greek word οὐρανοῦς

As used in the New Testament; singular versus plural

BDF §4(2) says that certain plurals such as οὐρανοὶ 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, οὐρανοὶ, = 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 οὐρανοῦς is always plural when referring to "the Father in heaven" and to "the kingdom of heaven.” He notes also that John never uses οὐρανοῦς in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανοῦς is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἤνεῴχθησαν οἱ οὐρανοί, καὶ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν·

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

Mt 5:12 χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολύς ἐν τοῖς οὐρανοῖς· οὕτως γάρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

12Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.”
Mt 5:16 ὁ πατέρα ὑμῶν ὁ ἐν τοῖς οὐρανοῖς.
 your Father who is in heaven.
Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
your Father in heaven.
Mt 6:9 Οὕτως οὖν προσεύχεσθε: Ἡμεῖς· Πάτερ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου.
 "This, then, is how you should pray: "Our Father in heaven, hallowed be your name.
Mt 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
your Father in heaven

ENDNOTE #10 – Matt 27:9

Matthew 27:9

τὴν τιμὴν τοῦ τετιμημένου ὃν ἔτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,
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;
the price of him that was priced, whom certain of the children of Israel did price

the price of him that was set a price on, whom of the sons of Israel had set a price on

the price of him who hath been priced, whom they of the sons of Israel did price

The price of him upon whom a price had been set, Whom some of the children of Israel priced,

the value of him who was priced, whom they of the children of Israel priced

the value of Him who was priced, whom they of the children of Israel priced

the price of Him that had been priced, whom they of the sons of Israel had priced

the price of the one on whom a price had been set, on whom some of the people of Israel had set a price

the price of the one whose price had been fixed by some Israelites

the price of him on whom a price had been set by some of the sons of Israel,

the price of the one whose price had been set by the sons of Israel

the price of the man on whom a price had been set by the Israelites,

the price of the one whose price had been set by the people of Israel

the price of Him whose price was set by the sons of Israel

the price of the one on whom a price had been set by some of the sons of Israel,

the price of him that was prized, whom they prized of the children of Israel

the price of the prized one on whom Israelites had set a price

the sum at which the Precious One was priced by the children of Israel

the price of him who was valued by the children of Israel;

the price set on him by the people of Israel

which was the price the people of Israel had agreed to pay for him

That is how little the Israelites thought he was worth.

the price of the one priced by some sons of Israel

the price at which he was valued by the people of Israel

the price the people of Israel had placed on him,

the value of a man with a price on his head, a price set by some of the Israelites

the price set on a man's head (for that was his price among the Israelites)

the price of a person among the people of Israel

Bauer says under τιμάω, def. 1, that the price set could have been the price set for the field, or, if referring to a man, then referring to Judas, as being the one who valued Jesus at 30 pieces of silver.

The BDF grammar offers no comment on this specific passage.
### Table of Witnesses to Matthew

(nothing after VIII century cited)

<table>
<thead>
<tr>
<th>MS symbol</th>
<th>Alt</th>
<th>Date</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℓ¹</td>
<td>III</td>
<td>1:1-9,12,14-20</td>
<td></td>
</tr>
<tr>
<td>ℓ¹⁹</td>
<td>P.Oxy.1170</td>
<td>IV/V</td>
<td>10:32-11:5</td>
</tr>
<tr>
<td>ℓ²¹</td>
<td>P.Oxy.1227</td>
<td>IV/V</td>
<td>12:24-26,32-33</td>
</tr>
<tr>
<td>ℓ²⁵</td>
<td>IV</td>
<td>18:32-34; 19:1-3,5-7,9,10</td>
<td></td>
</tr>
<tr>
<td>ℓ³⁸</td>
<td>IV?</td>
<td>25:12-15,20-23</td>
<td></td>
</tr>
<tr>
<td>ℓ³⁷</td>
<td>III/IV</td>
<td>26:19-52</td>
<td></td>
</tr>
<tr>
<td>ℓ⁴⁴b</td>
<td>VI/VII</td>
<td>17:1-3,6-7</td>
<td></td>
</tr>
<tr>
<td>ℓ⁵³</td>
<td>III</td>
<td>26:29-40; Acts 9:33-43; 10:1</td>
<td></td>
</tr>
<tr>
<td>ℓ⁶²</td>
<td>IV</td>
<td>11:25-30</td>
<td></td>
</tr>
<tr>
<td>ℓ⁶⁴</td>
<td>w/ℓ⁶⁷</td>
<td>200</td>
<td>3:9, 15; 5:20-22, 25:8-28; 26:7-8, 10, 14-15, 22-23, 31-33</td>
</tr>
<tr>
<td>ℓ⁷⁰</td>
<td>P.Oxy 2384</td>
<td>III</td>
<td>2:13-16, 22-3:1; 11:26-27; 12:4-5; 24:3-6, 12-15</td>
</tr>
<tr>
<td>ℓ⁷¹</td>
<td>P.Oxy.2385</td>
<td>IV</td>
<td>19:10-11, 17-18</td>
</tr>
<tr>
<td>ℓ⁷³</td>
<td>VII</td>
<td>25:43, 26:2-3</td>
<td></td>
</tr>
<tr>
<td>ℓ⁷⁷</td>
<td>II/III</td>
<td>23:30-39</td>
<td></td>
</tr>
<tr>
<td>ℓ⁸³</td>
<td>VI</td>
<td>20:23-25, 30-31, 23:39; 24:1,5</td>
<td></td>
</tr>
<tr>
<td>ℓ⁸⁶</td>
<td>IV</td>
<td>5; recto: 5:13-16, verso: 5:22-25</td>
<td></td>
</tr>
<tr>
<td>ℓ⁹⁶</td>
<td>VI</td>
<td>3:13-15</td>
<td></td>
</tr>
<tr>
<td>ℓ¹⁰¹</td>
<td>P.Oxy. LXXIV 4401</td>
<td>III</td>
<td>3:10-12, 16-4:3</td>
</tr>
<tr>
<td>ℓ¹⁰²</td>
<td>P.Oxy. LXXIV 4402</td>
<td>III/IV</td>
<td>4:11-12, 22-23</td>
</tr>
<tr>
<td>ℓ¹⁰³</td>
<td>II/III</td>
<td>13:55-56; 14:3-5</td>
<td></td>
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<tr>
<td>ℓ¹⁰⁴</td>
<td>&lt;250</td>
<td>21:34-37; 21:43,45</td>
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<td>Κ*</td>
<td>IV</td>
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<td>2nd corr.</td>
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<td>03</td>
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<td>IV</td>
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<td>B²</td>
<td>VI-VII</td>
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<td>04</td>
<td>V</td>
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<td>07</td>
<td>VI</td>
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<td>019</td>
<td>VIII</td>
<td>lacks 4:22-5:14; 28:17-end</td>
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<td>N</td>
<td>022</td>
<td>VI</td>
<td>with lacunae</td>
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<td>W</td>
<td>032</td>
<td>IV/V</td>
<td>all of Matthew</td>
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<tr>
<td>Z</td>
<td>035</td>
<td>VI</td>
<td>all</td>
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<td>Σ</td>
<td>042</td>
<td>VI</td>
<td>all</td>
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<tr>
<td>Φ</td>
<td>043</td>
<td>VI</td>
<td>6:3-end</td>
</tr>
<tr>
<td>047</td>
<td>VIII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>058</td>
<td>IV</td>
<td>18:18-29</td>
<td></td>
</tr>
<tr>
<td>064</td>
<td>w/090</td>
<td>VI</td>
<td>Matthew parts</td>
</tr>
<tr>
<td>067</td>
<td>VI</td>
<td>14:13-16,19-23; 24:37-25:1,32-45; 26:31-45</td>
<td></td>
</tr>
<tr>
<td>071</td>
<td>V/VI</td>
<td>1:21-24; 1:25-2:2</td>
<td></td>
</tr>
<tr>
<td>073</td>
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