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

November 2019 Edition
(First Edition was April 2003)

freely available from:
http://bibletranslation.ws/palmer-translation/

Printed Edition Available on Amazon
http://bit.ly/PrintPostWS

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apparatus are gathered from the United Bible Societies’ Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed.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.
Chapter 1

The Genealogy of Jesus

Mt 1:1 Βίβλος γενέσεως Ἰςοῦ Χριστοῦ γιὸν Δαυὶδ γιὸν Ἀβραὰμ.

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

Mt 1:2 Ἀβραάμ ἐγέννησεν τὸν Ἰακόβ, Ἰακόβ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωύσα, καὶ τοὺς ἰδελφοὺς αὐτοῦ,

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

Mt 1:3 Ἰωύσα δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσφώμ, Ἑσφώμ δὲ ἐγέννησεν τὸν Ἀράμ,

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

Mt 1:4 Ἀράμ δὲ ἐγέννησεν τὸν Ἄμμανᾶβ, Ἄμμανᾶβ δὲ ἐγέννησεν τὸν Νασασών, Νασασών δὲ ἐγέννησεν τὸν Σαλμων,

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

Mt 1:5 Σαλμων δὲ ἐγέννησεν τὸν Ροβοάμ, Ροβοάμ δὲ ἐγέννησεν τὸν Ἰαβία, Ἰαβία δὲ ἐγέννησεν τὸν Λος,

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

Mt 1:6 Λος δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἱωρᾶμ, Ἱωρᾶμ δὲ ἐγέννησεν τὸν Ωζιᾶν,

and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa.

Mt 1:7 Ωζιᾶν δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἱωρᾶμ, Ἱωρᾶμ δὲ ἐγέννησεν τὸν Ωζιᾶν,

and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,
Mt 1:9 ὃς δὲ ἐγέννησεν τὸν Ἰωακήμ, Ἰωακήμ δὲ ἐγέννησεν τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰεκαχίαν,

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

Mt 1:10 Ἐξεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἄμων, Ἄμων δὲ ἐγέννησεν τὸν Ἰωσαίαν,

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

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

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

Mt 1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχονίας ἐγέννησεν τὸν Σαλαμίνη, Σαλαμίνη δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

12 After the exile to Babylon: Jechoniah begot Shelachiel, and Shelachiel begot Zerubbabel,

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

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

Mt 1:14 Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδὼκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλίουδ,

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

Mt 1:15 Ἐλίουδ δὲ ἐγέννησεν τὸν Ἑλεαζάρ, Ἑλεαζάρ δὲ ἐγέννησεν τὸν Μαθαίαν, Μαθαίαν δὲ ἐγέννησεν τὸν Ἰακώβ,

15 and Eliud begot Eleazar, and Eleazar begot Matthath, and Matthath begot Jacob,

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

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

Mt 1:17 Πάσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἦσαν δώδεκα γενεασαρίτες, καὶ ἀπὸ Δαυίδ ἦσαν τριών

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

---

4 1:10 τὰ Ἀμών, Ἀμών Ε Κ Λ Υ Σ Π 2 28 118 180 346 565 579 597 788 1006 1009 1010 1216 1230 1241 1242 1243 1365 1424 1425 1505 1646 2148 W Lect [av] ευκαρπος syr rhv[prkl] corpmsg slav (Ps-Eustathius); Augustine TR HF RP // Ἀμών, Ἀμών 700 892 1195 Ε11 ευκαρπος slav (Ps-Eustathius); Ἀμώμ, Ἀμώμ 124 Ἀμώμ, Ἀμώς Β* // Ἀμώς, Ἀμώς Π // Ἀμώς, Ἀμώς Β C (D14ab) Μ Δ c Θ 33 157 1071 1079 1292 1546 68 (Θ14a) 253 672 673 1223 1627 μετοικεσ (syri) corpabolo slav corpabolo arm eth geo Epiphanius; Ambrose NA27 [B] // lac Ψ35 Α Δ Φ G H N Π Υ Φ 13 69. In the LXX of 1 Chron. 3:14, most manuscripts read Ἀμώς, but A B* read Ἀμώς, and B* and one minuscule read Ἀμών. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts read Ἀμώς. It is admitted by almost all that Ἀμώς is an error, whether by LXX scribes, Matthew, or another scribe.

5 1:16b οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἦσαν δώδεκα γενεασαρίτες, καὶ ἀπὸ Δαυίδ ἦσαν τριών

6 1:16b τὸν ἄνδρα Μαρίας, ἐξ ὧς ἐγεννηθῆ Ἰησοῦς ὁ λεγόμενος Χριστός is the reading of Ψ5 Ν B C H E P L W (A omit τὸν) 2427 (f) omits Ἰησοῦς 28 33 157 180 205 565 579 abd 597 700 892 1006 1010 1071 1241 1242 1243 1405 W Lect [f] syr rhv corp (arm) (eth) geo slav TR HF RP NA27 [A] // lac Ψ35 Α Δ Φ G H N Π Υ 13 69. Other witnesses, Θ 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. It should also be mentioned that two Hebrew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the “father” of Mary.

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

Mt 1:18 Τοῦ δὲ Ἰσχαριῶτου ἡ γένεσις οὕτως ἦν. ἐν πυρσωπείᾳ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρίν ἦς συνελέφθη εὐρέθη ἐν γαστρὶ ἐχοῦσα ἐκ πνεύματος ἁγίου.

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

Mt 1:19 Ἰωσήφ δὲ ὁ ἄνηρ αὐτῆς, δίκαιος ὄν καὶ μὴ θέλων αὐτὴν δειγμάτισα, ἐβουλήθη λάβρα ἀπολύσαι αὐτήν.

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

Mt 1:20 ταῦτα δὲ αὐτοῦ ἐνθομηθέντος Ἰδοὺ ἄγγελος κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ οὗς Δαυίδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκα σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἐστίν ἁγίου.

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

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

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

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

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

Mt 1:23 Ἰδοὺ ἄγγελος ἐν γαστρὶ ἔεις καὶ τέξεται οὗν, καὶ καλεσσοῦν τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὦ ἐστίν μεθερμηνευόμενος Μεθ' ἤμων ὁ θεός.

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

Mt 1:24 έγερθεὶς δὲ [ὁ] Ἰωσήφ ἀπὸ τὸν υπνοῦ ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρελάβη τὴν γυναῖκα αὐτοῦ.

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

Mt 1:25 καὶ ὦκι ἐγίνωσκεν αὐτὴν ἦς ὦτ' ἀτεκνὶ νον ὑπ᾽ αὐτοῦ Ἱησοῦν.

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

---

⁸ 1:18 jpg γένεσις Φιλοπαύγης L (P 2 γένεσις) Σ ζ Θ Σε 579 ΔΣ 2211 arm Eusebius Ps-Athanasius NA27 (B) || ἐν πυρσωπείᾳ Ἰσχαριώτου Μ € Π 39 38 33 157 180 205 565 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1365 1424 1505 1546 1646 2148 2174 Lct itaur,bc,dd,ff,fr,gr,ka vg ἐν πυρσωπείᾳ Ἐρενέας Ῥιγις Didymus dub Epiphanius Chrysostom Theodotus-Ancyra Nestorius; Chrysostom Jerome Augustine TR TH RP lac Π 145 A D F G H N Y Φ 13 69.

⁹ 1:21 The Greek name, Ἰςσοῦ (lēssōs), came from the Hebrew יְשׁוּעַ (yēšūa’), "Yayshua," which was a later form of the Hebrew name of Joshua, יְשׁוֹעַ (yəšōù), "Y'hoshua," which in turn was a later form of Yahshua, 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 jpg τοῦ νοῦν αὐτῆς τοῦ πρωτότοκον C את D (ל c ל omit αὐτῆς) E K M N W Δ Θ Σ 807 287 118 124 157 180 205 346 565 579 597 700 828 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1292 1365 1505 (1546 νοῦν αὐτῆς) 1582 1646 2148 2174 Lct itaur,lfr vg syrp,hpeblast arm eth slav Diatessaron Cyril-Jerusalem Didymus dub Epiphanius Chrysostom Proclus; Jerome Augustine TR TH RP lac Φ 180 Β 07 Β 33 788 (1182 cop) νοῦν αὐτῆς 1192 1582 itbc,dlk,ssymp,hpeblast (cop) νοῦν αὐτῆς copmeg geo Ambrose Chromatius NA27 (A) lac Π 145 A D F G H N Y Φ 13 69 1424. Adding the words τοῦ νοῦν before the word νοῦν, "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 explain why the words "her firstborn son" might have been added, than to explain why they might have
Chapter 2

The Visit of the Magi

Mt 2:1 Τοῦ δὲ Ἰδοῦ γεννηθέντος ἐν Βηθλεέμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἵον μάγοι ἀπὸ ἀνατολῶν παρεχέγοντο εἰς ἱεροσόλυμα

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

Mt 2:2 λέγοντες, Ποῦ ἦστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνήσας αὐτῷ.

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

Mt 2:3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἔταραθή καὶ πᾶσα ἱεροσόλυμα μετ' αὐτοῦ,

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

Mt 2:4 καὶ συναγαγὼν πάντας τοὺς ἁρχιερέως καὶ γραμματείας τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννήτατο.

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, Ἑν Βηθλεέμ τῆς Ἰουδαίας σύντομο γὰρ γέγραπται διὰ τοῦ προφητοῦ·

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

Mt 2:6 Καὶ σὺ, Βηθλεέμ γῇ Ἰουδα, σύντομον ἐλαχίστῃ ἐὰν ἐν τοῖς ἡγεμόνι τοῦ Ἰουδαία ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, δός ποιμανέτο τὸν λαὸν τοῦ τῆς Ἰσραήλ.

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

Mt 2:7 Τότε Ἡρῴδης ἁφά αἰγάλες τοῖς μάγοις ἠφαίνομεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένον ἀστέρος,

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

Mt 2:8 καὶ πέμψας αὐτοὺς εἰς Βηθλεέμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπάν δὲ εὑρήστε ἀπαγείλατε μοι, ὡς κἀγὼ ἐλβὼν προσκυνήσας αὐτῶ.

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."

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 birthtime 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 (https://onwisconsin.uwalumni.com/recognition/michael-molnar-phd71/) 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 date 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 2:9 oì de ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἴδοι ὁ ἀστήρ ὁν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς ἐως ἐλθὼν 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 ἰδόντες δὲ τὸν ἀστέρα ἔχαρησαν χαράν μεγάλην σφόδρα.

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

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

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’ ὅνα μὴ ἀνακάμψη πρὸς Ἦρωδην, δὴ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

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

The Escape to Egypt

Mt 2:13 Ἀναχωρησάντων δὲ αὐτῶν ἴδοι ἀγγέλος κυρίου φαίνεται κατ’ ὅνα τῷ ἵωσήρ λέγων, Ἐγερθείς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγει eis Αἰγύπτον, καὶ ἴσθι ἐκεῖ ἔως ἂν εἴπω σοί. μέλλει γὰρ Ἦρωδης 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 δὲ ἐγερθείς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησαν εἰς Αἰγύπτον,

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

Mt 2:15 καὶ ἤτι ἐκεῖ ἔως τῆς τελευτῆς Ἦρωδος ἵνα πληρωθῇ τὸ ἤρθην ὡς κυρίου διὰ τοῦ προφήτου λέγοντος, Ἔξ Αἰγύπτου ἐκάλεσα τὸν ὦν 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 ἵδων ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνέβλεψεν πάντας τοὺς παιδάς τοὺς ἐν Βηθλεὲμ καὶ ἐν πάσι τοῖς ὁρίοις αὐτῆς ἀπὸ δίετος καὶ κατωτέρω, κατὰ τὸν χρόνον ὅν ἐκρίβωσεν 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 ἐπιληφθῆ τὸ ἤρθην διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,

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

Mt 2:18 Φωνῆ ἐν Ῥαμὰ ἤκουσθη, κλαυθὼς καὶ ὀδυρμός πολύς; Ῥαχήλ κλαίουσα τά τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

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

16  2:15 Hosea 11:1
17  2:16 Greek: παῖδας - paİdas. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδίσκας (paidiskas), like Luke did in Luke 12:45; Diatessaron 19:26.
18  2:18 Jeremiah 31:15
The Return to Nazareth
Mt 2:19 Τελευτάσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ’ ὄναρ τῷ ἱωσήφ ἐν Ἁγίστῳ
19And after Herod died, behold, an angel of the Lord appears by a dream to Joseph in Egypt,
Mt 2:20 λέγων, Ἐγέρθης παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ, τεθήκασιν γὰρ οἱ ἄγγελοί της ψυχῆν τοῦ παιδίου.
20saying, "Get up, take the child and his mother and go into the land of Israel, for those who were seeking the child’s life are dead."
Mt 2:21 δὲ ἐγέρθησαν παράλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ οἰκήθηκαν εἰς γῆν Ἰσραήλ.
21So he got up, took the child and his mother and entered the land of Israel.
Mt 2:22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς ἸουΔαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεί ἀπελευθερώθη δὲ κατ’ ὄναρ ἀνεχόμενοι εἰς τὰ μέρη τῆς Γαλιλαίας,
22But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. And having been warned in a dream, he withdrew to the district of Galilee,
Mt 2:23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ἃτι Ναζωραῖος κληθῆσεται.
23and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he would be called a Nazarene.\textsuperscript{19}

Chapter 3

John the Baptist Prepares the Way
Mt 3:1 Ἔν δὲ ταῖς ἡμέραις ἑκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων εἰς τῇ ἐρήμῳ τῆς ὸρῶν Ἰουδαίας
3:1In those days John the Baptist appears, preaching in the desert,
Mt 3:2 καὶ λέγων, Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν ὦρανῶν.
3:2saying, "Repent, for the kingdom of heaven has drawn near."
Mt 3:3 οὖτος γὰρ ἐστιν ὁ ἤγιες διὰ Ἰσαάκ τοῦ προφήτου λέγοντος, Φωνὴ βοώντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὄδον κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
3:3This is the one spoken of through Isaiah the prophet: "A voice calling in the wilderness, 'Prepare the way for the Lord, make the paths straight for him.'\textsuperscript{20}
Mt 3:4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἐνδύμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν σοφὴν αὐτοῦ, ᾴ δὲ τροφὴ ἡν αὐτοῦ ἄκριδες καὶ μέλι ἁγιόν.
3:4This man\textsuperscript{21} had clothing of camel’s hair and a leather belt around his waist, and his food was locusts and wild honey.
Mt 3:5 τότε ἐξεπορεύετο πρὸς αὐτὸν Ἰερουσαλήμ καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδανοῦ,
3:5At that time Jerusalem and all Judea and the whole region of the Jordan went out to him.
Mt 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ ἐξομολογόμενοι τὰς ἁμαρτίας αὐτῶν.
3:6And confessing their sins, they were baptized by him in the Jordan River.

\textsuperscript{19} 2:23 Greek: Ναζωραῖος - Nazōraioi 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.
\textsuperscript{20} 3:3 Isaiah 40:3
\textsuperscript{21} 3:4 From the demonstrative use of αὐτοῦ. "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 'Iδόν δε πολλούς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα ἐχήδνων, τίς υπέδειξεν υμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὁργῆς;

8But when he saw many of the Pharisees and Sadducees coming to the baptism, he said to them, "You spawn of snakes! Who warned you to flee from the coming wrath?

Mt 3:8 ποιήσατε οὖν καρπὸν ἁγίας τῆς μετανοίας’

9Then produce fruit characteristic of repentance.

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

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

Mt 3:10 ἦδη δὲ ἡ ἐξείου πρὸς τὴν πίστιν τῶν δικωμονὸν κεῖται· πάν ὁ δὲ δικωμὸν μὴ ποιοῦν καρπὸν καλὸν ἐκκόπηται καὶ εἰς πῦρ βάλλεται.

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

Mt 3:11 ἔγω μὲν ὑμᾶς βαπτίζω ἐν ὑδάτι εἰς μετάνοιαν· ὁ δὲ στόχος μου ἐρχόμενος ἰσχυρότερός μοῦ ἔστιν, οὐ γὰρ ἐμὴ ικανὸς τὸ ἐποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίζει ἐν πνεύματι ἁγίῳ καὶ πυρί;

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

22 Mt 3:12 οὐ τὸ πτετόν ἐν τῇ χεριᾷ αὐτοῦ, καὶ διακαθαριζεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ άγρον κατακαύσει πυρὶ ἀσβέστῳ.

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

The Baptism of Jesus

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

15At that time Jesus arrives at the Jordan, out of Galilee, to John, to be baptized by him.

Mt 3:14 ὃ δὲ Ἰωάννης διεκόλυνεν αὐτὸν λέγον, Ἐγώ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;

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

Mt 3:15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν, "Ἀφεῖς ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δίκαιουν, τότε ἀφίησιν αὐτόν.

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


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

Mt 3:17 καὶ ίδον φωνὴ ἐκ τῶν οὕρανων λέγουσα, Οὕτως ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ὦ εὐδόκησα.

17And behold, a voice from the heavens, saying, "This is my Son, whom I love; with whom I am well pleased."
Chapter 4

The Temptation of Jesus

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.
Mt 4:2 and fasted forty days and forty nights, and afterward he was hungry.
And he fasted forty days and forty nights, and afterward he was hungry.
Mt 4:3 And when the tempter came up to him again, he said, "If you are the Son of God, command these stones to become loaves of bread."
The tempter came to him and said, "If you are the Son of God, command that these stones become bread."
Mt 4:4 but Jesus answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds from the mouth of God.'"
But in answer said, "It is written, 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"
Mt 4:5 Then the devil took him to the holy city and had him stand on the pinnacle of the temple;
Then the devil took him to a very high mountain, and showed him all the kingdoms of the world and their splendor,
Mt 4:6 and said to him, "If you are the Son of God, command these stones to become loaves of bread."
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.'"
Mt 4:7 and Jesus said to him, "It is also written, 'You shall not put Yahweh your God to a test.'"
"Jesus said to him, 'It is also written: 'You shall not put Yahweh your God to a test.'"
Mt 4:8 Then Jesus said to him, "If you are the Son of God, command these stones to become loaves of bread."
"Then Jesus said to him, 'Go away, Satan!' For it is written: 'You shall worship Yahweh your God, and him only shall you serve.'"
Mt 4:9 Then the devil left him alone, and lo, angels had come and were attending him.
Then the devil left him alone, and lo, angels had come and were attending him.

4:1a Upon every ἰδία - iremá that proceeds from the mouth of God. In Hebraistic Greek, ἰδία was used not only for words or statements, but when combined with the Greek word πᾶν "pan" it means "every matter" or "every teaching" or "every thing." See for example how some translations rendered Deuteronomy 8:3 as "everything that comes from the mouth of God."
4:4b Deuteronomy 8:3
4:6 Psalm 91:11,12
4:7 Deuteronomy 6:16
4:10a The Textus Receptus has here after the word "Υπαγε, "go away," the words ὀπίσω μου - "behind me." Those are the words Jesus said to Peter in Matthew 16:23 and Mark 8:33. The UBS editorial committee gives the reading here without the words "behind me" an A rating of certainty.
4:10 Deuteronomy 6:13
Jesus Begins to Preach
Mt 4:12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

32And when he heard that John had been arrested, he went away to Galilee.
Mt 4:13 καὶ καταλιπὼν τὴν Ναζαρᾶ ἐλθὼν κατώκησεν εἰς τὴν Καπαναοῦ, τὴν παραβαλασσαῖαν ἐν ὀρίοις Ζαβουλῶν καὶ Νεφθαλίμ.

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

34so that the thing spoken through Isaiah the prophet might be fulfilled, which says:
Mt 4:15 Ἕν Ζαβουλὼν καὶ γῆ Νεφθαλίμ, ὅδε θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

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 ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέπτευσαν 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.
Mt 4:17 Ἀπὸ τότε ἤραμο τὸ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε, ἡγίγηκεν γὰρ ἡ βασιλεία τῶν υἱῶν.

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 θαλάσσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφιβληστρὸν εἰς τὴν θαλάσσαν· 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 ὑπὸ μοῦ, 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 εὐθεὺς ἀφέντες τὰ δίκτυα ἠκολουθήσαν αὐτῷ.

40And they followed him immediately, leaving the nets
Mt 4:21 Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἄδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσαν 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 εὐθεὺς 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 περιήλθην ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγελίον τῆς βασιλείας καὶ ἱεραπετῶν πάσαν νόσον καὶ πάσαν μαλακίαν ἐν τῷ λαῷ.

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

31 4:16 Isaiah 9:1, 2
Mt 4:24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακοὺς ἑχοντας ποικίλας νόσους καὶ βασάνους συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικοὺς, καὶ ἐθεράπευσαν αὐτούς.

\[24\] 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 ἠκολούθησαν αὐτῷ ὄχλοι 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 δρόσον· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

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

Mt 5:2 Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοῖς λέγον,

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

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

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

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

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

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

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

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

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

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

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

Mt 5:8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεόν ὄψονται.

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

Mt 5:9 Μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] οἰκοθεοῦ κληθήσονται.

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

\[32\] 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."

\[33\] The Greek word here is uioi, "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 oi didwșmênoi énekev dikaiosúnhis, òti aútouj éstiv õ basileia tów ouyánwv.

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

Mt 5:11 makárioi éste õtan onedíwsoin õmás kai diózwsoin kai épìswosin pán poyhnón kath' õmów [feudómenoi] énekev emivò'

Blessed are those who are insulted you, persecute you and falsely say all kinds of evil against you because of me.

Mt 5:12 chaírete kai ãgalliáðeste, òti õ miðhðs õmów polís en õtoj ouyánov õútws gár edíwzahn toj profrítas toû pro õmów.

Rejoice 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 'Yméis èste to álás tîs yâ; ñan de to álás miwrayhyth, ën tîn álís òpísetai; eis õóðen õíçhê ëti õi mi õhlíðhán õêw kai katapateítsoi õpó tów õnthrôpwv.

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

Mt 5:14 'Yméis èste to fíos toû kósmou. õû õúntai póliç kriðhán õpánw õðrou keímên'

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

Mt 5:15 õóðe kaiououn lûçhñ vn tîh õn dòsion õlal' ëpi tîn õluçhían, kai õâmpti pásoun tûs ën tè õíçh.

Neither 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 õútw õlumpýtov to fíos õmów õïmprosoðen tów õnthrôwv, õpsos õíðous õmów tâ kâlâ õrga kai õoðásouvn tûn pâterâ õmów tûn ën toû ouyánov.

In 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 Mê noúmîste õti õlûnon katálûsai tûn nómov õ tôus profrítas: õûk õlûnon katálûsai álla plûrûsai.

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

Mt 5:18 õûmûn yâp leûw õmûn, õwos õn parêlpðh õ ouyánov kai õ õí, lûta õn õû mia keraia õû õî parêlpðh õpî tûv nómov õwos õn pânta õènti.

For truly I say to you, until the sky and the earth pass away, not one iota, not one serif, will by any means pass away from the Law until everything is carried out.
Mt 5:19 ὃς ἐὰν ὁὐν λύῃ μίαν τῶν ἐντολῶν τούτων τῶν ἑλαχιστῶν καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὃς δ’ ἂν ποίῃ καὶ διδάξῃ, οὕτως μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

Mt 5:20 λέγω γάρ ὑμῖν ὅτι ἐὰν μὴ περισσοτέρα ὑμῶν ἡ δικαιοσύνη πλέον τῶν γραμματέων καὶ Φαρισαίων, οὐ μή εἰσέλθητε 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 Ἦκοισατε ὅτι ἐρρήθη τοῖς ἀρχαῖοι, ὦ φονεύσεις· ὃς δ’ ἂν φονεύῃ, ἔνοχος ἔσται τῇ κρίσει.

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 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὄργιζομενος τῷ ἄδελφῳ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ’ ἂν εἰπή τῷ ἄδελφῳ αὐτοῦ, ‘Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ·’ ὃς δ’ ἂν εἶπη, ὦμω, ἔνοχος ἔσται εἰς τὴν γένναν τοῦ πυρός.

But 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.

---

37 51:8b In the Hebrew language, sometimes the only difference between two different Hebrew letters is a "serif" or a little horn attached, just a slight little appendage.

38 52:1a Exodus 20:13. This word ὑπενομώ - phonewon 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 phonewon did NOT include in its meaning the killing of non-human life. It was not used for the killing of animals. Perhaps this verse would be better rendered, "Do not kill a human."

39 52:1b This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is punishable; some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, "In your anger do not sin." (Ephesians 4:26; Psalm 4:4)

40 52:2a 52:2b Text τῷ ἄδελφῳ αὐτοῦ "with his brother" Π54 K B Ω 1292 1242mg 2174ad 2737 al. iaur vg ethms Origen msacc to Apollinaris; C, S, P, H, P, Pal. Chromatius Jerome Augustine msacc to Greek ms acc. to Augustine NA27 [B] ‖ τῷ ἄδελφῳ αὐτοῦ ἐκή "with his brother without a cause" Κ4 E DEKLM S U W Δ Π Σ 0233 0287 f1 f3 2 28 33 157 180 205 346 565 579 597 700 788 892 1006 1010 1071 1079 1195 1216 1230 1241 1242 1243 1342 1365 1424ad 1505 1546 1646 2148 "μεταβιβασμὸς ἐκ τῶν τιτικῶν τοῦ παρθένου Γάλλων μεταβιβασμὸς ἐκ τῶν τιτικῶν τοῦ παρθένου Γάλλων " μεταβιβασμὸς μεταβιβασμὸς μεταβιβασμὸς μεταβιβασμὸς μεταβιβασμὸς μεταβιβασμὸς μεταβιbibasms. msacc to Apollinaris Ps-Justin Chrysostom Cyril Theodoret; Cyprian Hilary Lucifer msacc to Jerome Augustine 54 Speelunum TR HF RP ‖ lacuna P54 Π54 Α C F G H N P Y Φ 22 69. Note, Papyrus 64 is also called Papyrus 67, and it definitely does not include "without a cause." This papyrus is one of the oldest New Testament papyri we have, dated between the years 60 to 200. Jerome states that in the majority of ancient manuscripts. The fact that a majority of Greek ms in Jerome's time did not contain it, is far more significant than whether a majority of manuscripts today contain it. Opponents of the UBS Greek text object to this omission, because they say that it forbids all anger, even righteous anger. Not so; it only says that if you are angry, you are in danger of judgment. On the other hand, if the text reads "Do not be angry with your brother without a cause," that is so easy to get around. Practically everyone who is angry with his brother believes he has cause to be angry. The end result of adding "without a cause" is that there is no meaningful prohibition, no truly solemn warning here. Plus, it misses the whole point of the phrase "will be subject to judgment." The whole point of the judgment is to decide if there is a cause. It makes no sense to say that if you are angry with your brother without a cause, you will be tried, to see if there is a cause. Often the argument is made, that the UBS reading, the one without the phrase, "without a cause," makes Jesus look like a sinner, since he was angry sometimes. Then what do the people who argue this, do with the phrase later in this same verse, where the Majority Text says that someone who says "You fool," is in danger of the fire of Gehenna? For Jesus did say to someone "You fool" in the Majority Text, in Matthew 23:17. There is much more reason to be found for the word meaning "without a cause" to be added later, than for it to have been deleted later. I consider the text of the NA27 here to be certain.

41 52:2b An Aramaic term of contempt
Mt 5:23 Εἶπεν οὖν προσφέρεις τὸ δώρον σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῆς ὅτι ο ἁδελφὸς σου ἔχει τι κατὰ σοῦ,

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

Mt 5:24 ἔρχεται τὸ δώρον σου ἐμπροσθόν τοῦ θυσιαστήριου, καὶ ὑπαγε πρῶτον διαλαγήσῃ τῷ ἁδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δώρον σου.

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

Mt 5:25 ἤσθι εὐνόων τῷ ἀντιδίκῳ σου ταχὺ ἐξ ὦς ὅστις εἰ μετʼ αὐτοῦ ἐν τῇ ὁδῷ, μῆποτῇ σε παραδῷ ὁ ἀντιδίκος τῷ κρίτῃ, καὶ ὁ κρίτης τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

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

Mt 5:26 ἀμὴν λέγω σοί, οὐ μὴ ἥξελθης ἐκείθεν ἐξ̄ ἀν ἀπὸδως τὸν ἐσχατὸν κοδράτην.

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

Adultery

Mt 5:27 Ἡκούσατε ὅτι ἔρρηθο, Οὐ μοιχεύεσις.

27⁵²You have heard that it was said, ‘Do not commit adultery.’

Mt 5:28 ἐγὼ δὲ λέγω ἀμὴν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἥδη ἐμοίιευεσ αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

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

Mt 5:29 εἰ δὲ ὁ ὀρθολόμος σου ὁ δεξίος σκανδαλίζει σε, ἔξελεν αὐτόν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπολύῃ ἐν τοῖς μελῶν σου καὶ μὴ ὅλον τὸ σῶμα σου βληθῆ εἰς γέενναν.

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

Mt 5:30 καὶ εἰ ἡ δεξία σου χεῖρ σκανδαλίζει σε, ἔκκοψεν αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπολύῃ ἐν τοῖς μελῶν σου καὶ μὴ ὅλον τὸ σῶμα σου εἰς γέενναν ἀπέλθῃ.

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

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

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

44⁵Mt 5:27 Exodus 20:13

45⁵Mt 5:28 That is, a woman not one’s own wife.
Mt 5:31 Ἐρρέθη δὲ, ὡς ἂν ἀπολύῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

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

Mt 5:32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναίκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν μοιχευθῆναι, καὶ ὑς ἐὰν ἀποστελευμένην γαμήσῃ μοιχᾶται.

32 But 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 ἄρχοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοῦ ὄρκου 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 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμοίασο ὅλως· μὴτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἡστιν τοῦ θεοῦ·

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

Mt 5:35 μὴτε ἐν τῇ γῇ, ὅτι ὑποποίδην ἡστιν τῶν ποδῶν αὐτοῦ· μὴτε εἰς ἱεροσόλυμα, ὅτι πόλις ἡστιν τοῦ μεγάλου βασιλέως·

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

Mt 5:36 μὴτε ἐν τῇ κεφαλῇ σου ὁμόςρς, ὅτι οὐ δόνασαι μίαν τρίχα λευκήν ποιήσαι ἢ μέλαιναν.

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

Mt 5:37 ἕστω δὲ ὁ λόγος ὑμῶν ναί· ναί, οὐ νοῦ τὸ δὲ περισσῶν τούτων ἐκ τοῦ πονηροῦ ἔστιν.

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

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 defiles her. This word ἀποστάσιον - apostasia, "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 – porneia. 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: πορνευτὴ – moichea, and Jesus did not use it here. We know by the disciples' reaction in verse 26 that Jesus was saying something more narrow and strict than what they had heard before. Some say that perhaps Jesus was limiting divorce to that situation described in Deuteronomy 22:13-21, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicated while still under her father's authority." Or, others suggest that Jesus didn't say this clause "if it is not on the basis of fornication" at all. This exception phrase is not found in Mark and Luke, or any of Paul's rules for the church (cf I Cor. 7:10,11); but only in Matthew, the last of the three gospels written (I now quote Bruce Metzger)

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

50 533b Numbers 30:2; Leviticus 5:4-6
An Eye For an Eye

Mt 5:38 Ἡκούσατε ὅτι ἔρρεθ, ὧφθαλμον ἀντὶ ὧφθαλμοῦ καὶ ὡδόντα ἀντὶ ὡδόντος.

38“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’”

Mt 5:39 ἔγω δὲ λέγω ὑμῖν μὴ ἀντιστηνίω τῷ πονηρῷ ἀλλ’ ὅστις ἐστὶν ἔρπιζει εἰς τὴν δεξιὰν σαγώνα, στρέφον 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 κρίθηναι καὶ τὸν χιτώνα σου λαβεῖν, ἄρες αὐτῷ καὶ τὸ ἱμάτιον.

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

Mt 5:41 καὶ ὅστις σε ἀγγαρεύεσαι μίλην ἐν, ὅπερ μετ’ αὐτὸν δύο.

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

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

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

Love For Enemies

Mt 5:43 Ἡκούσατε ὅτι ἔρρεθ, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρὸν σου.

43“You have heard that it was said, ‘Love your neighbor’ and hate your enemy.’

Mt 5:44 ἔγω δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπέρ τῶν ἐπιθετόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς:

But 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 πονηρούς καὶ ἀγαθούς καὶ βρέχει ἐπὶ δικαίους καὶ ἁδικούς.

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

Mt 5:46 ἐὰν γὰρ ἄγαπήσητε τοὺς ἁγαπώντας ὑμᾶς, τίνα μισόθην ἔχετε; οὕτω καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

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

Mt 5:47 καὶ ἐὰν ἀσπάσητε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὕτω καὶ οἱ ἔθνικοι 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 πατήρ ὑμῶν ὁ οὐράνιος τέλειος ἔστιν.

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

51 Mt 5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
52 Mt 5:43 Leviticus 19:18
53 Mt 5:47 ἄδελφος (adelphos), in the plural. This word can mean one of the same mother, or one of the same blood in a broader sense, like cousin or clansman, or broader yet, one of the same country or race; or one of the same rank or club, like associate. Or it could mean simply “your friends, your neighbors, your acquaintances.” But the context here is the issue of enemies. To the natural man, other political nations and races are enemies. Moses also had to remind the Israelites to be kind to aliens; had to remind them what it was like to have themselves been aliens in Egypt.
Chapter 6

Giving to the Needy

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

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

Mt 6:2 Ὅταν οὖν ποιήσετε ἑλεημοσύνην, μὴ σαλπίσηστε ἑμπορευθέν σου, ὥσπερ οἱ ὅποικαὶ ποιοῦσιν ἑν ταῖς συναγωγαῖς καὶ ἐν ταῖς βυζίαις, ὡς ὄπως δοξαζώσων ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:3 σοῦ δὲ ποιοῦντος ἑλεημοσύνην μὴ γνώτω ἢ ἁριστέρα σου τί ποιεῖ ἢ δεξιά σου,

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

Mt 6:4 ὅπως ἂν σου ἡ ἑλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ
[αὐτῶ] ἀποδώσει σοι.

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

Prayer

Mt 6:5 Καὶ ὅταν προσεύχησε, οὐκ ἔσεσθε ὡς οἱ ὅποικαὶ ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίς τῶν πλατείων ἑστῶτες προσεύχεσθαι, ὡς φανότατοι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:6 σοῦ δὲ ὅταν προσεύχῃ, εἰσέλθει εἰς τὸ ταμεῖον σου καὶ κλείσαι τὴν κιουσίαν σου πρόσευξαι 
tῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

6° But 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 βατταλογήσητε ὥσπερ οἱ ἔθνοι, δοκοῦν γὰρ ὅτι ἐν τῇ 
pολυλογίᾳ αὐτῶν εἰςυκουσθῆσοντα.

7° But when you pray, do not speak thoughtless repetition like the Gentiles do. For they
suppose that because of the greater number of their words they will be heard.
Mt 6:8 μη οὖν ὁμοιοθέτηε αὐτός, οἴδεν γάρ ὁ πατήρ ὕμων ὃν χρείαν ἔχετε πρὸ τοῦ ὕμας αἰτήσαι αὐτόν.

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

Mt 6:9 οὖτως οὖν προσεύχεσθε ὑμεῖς: "Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγαθεθήτω τὸ ὄνομά σου,

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

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

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

Mt 6:11 Τὸν ἄρτον ὑμῶν τὸν ἐπιοῦσαι δὸς ἡμῖν σήμερον

Give us today our daily bread.

Mt 6:12 καὶ ἰδέες ἡμῶν τὰ ὁρειλήματα ἡμῶν, ως καὶ ἡμεῖς ἀφήκαμεν τοῖς ὁρειλήταις ἡμῶν·

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

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

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

Mt 6:14 Ἐὰν γάρ ἀφήσῃ τοῖς ἀνθρώποις τὰ παραπτώματά αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ σύρανος.

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

Mt 6:15 Ἐὰν δὲ μὴ ἀφήσῃ τοῖς ἀνθρώποις, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

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

Fasting

Mt 6:16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ως οἱ ὑποκρίται σκυθρωποί, ἀφανίζωσιν γάρ τὰ πρόσωπα αὐτῶν όπως φανώσων τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

⁵⁶And 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 σὸ δὲ νηστεύων ἀλειψάι σοι τὴν κεφαλήν καὶ τὸ πρόσωπό σου νύσαι,

But when you fast, anoint your head and wash your face,
Mt 6:18 ὅπως μὴ φανῇ τοῖς ἀνθρώποις νηστείαν ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφάϊῳ καὶ τῷ πατρί σου ὁ βλέπων ἐν τῷ κρυφάϊῳ ἀποδώσει σοι.

18 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 ἰδοντεῖτε ὑμῖν ἰδοντεῖς ἐπὶ τῆς γῆς, ὅπου σής καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

19 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 θησαυροῦς ἐν σοῦρανῳ, ὅπου οὔτε σής οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

20 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 γὰρ ἐστιν ὁ θησαυρὸς σου, ἐκεῖ ἐσται καὶ ἡ καρδία σου.

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

Mt 6:22 ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὑφαλμός, ἐὰν οὖν ἢ ὁ ὑφαλμός σου ἀπλοῦς, ἄλον τὸ σώμα σου φωτείνων ἔσται·

22 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 ὑφαλμός σου πονηρὸς ἢ, ἄλον τὸ σώμα σου σκοτείνων ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκέτος ἔστιν, τὸ σκέτος πόσον.

23 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 Οὐδεὶς δύναται δύο κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσῃ καὶ τὸν ἄλλον ἀγαπήσῃ, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἄλλου καταφρονήσῃ· οὐ δύνασθε θεῷ δουλεύειν καὶ μάμωνά.

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

**Do Not Worry**

Mt 6:25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τῷ φάγωτε [ἢ τί πίπτε], μηδὲ τῷ σώματι ὑμῶν τῷ ἐνδύμασθε· οὐχὶ ἤ ψυχῆ πλεῖν ἔστιν 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?

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

61 ἀκρικους, "if your eye is evil." From the Hebrew, ṣeil - rá'ah 'ayin; 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, or taxes, that is real security, real estate. There is a secure inheritance that is non-negotiable. If you do not think this is what Mammon means, then look at the context before and after: it is all against storing up more food and clothes than you need for one day. Your retirement is in heaven. You cannot serve both God and Financial Security.
Mt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεῖρον οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἁπωθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

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

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

27And 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 ἄγρου πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήσουσιν·

28And 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.

29Yet 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 ὄντα καὶ αὐριον εἰς κλίβανον βαλλόμενον ὁ θεός οὕτως ἀμφιέννυν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλίγοπιστοί;

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

Mt 6:31 μή ὁμως μεριμνήσητε λέγοντες, Τί φάγωμεν; ἢ, Τί πίωμεν; ἢ, Τί περιβαλώμεθα;

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

Mt 6:32 πάντα γὰρ ταῦτα τὰ ἐθνη ἐπιζητούσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆσετε τούτων ἀπάντων.

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

Mt 6:33 ζητείτε δὲ τὸν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

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

Mt 6:34 μή ὁμως μεριμνήσῃς εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνῆσῃ αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ τῇ κακίᾳ αὐτῆς.

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

Chapter 7

Correcting Others

Mt 7:1 Μὴ κρίνετε, ἵνα μὴ κρίθητε·

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

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

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

Mt 7:3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ όφθαλμῳ δοκονός τοῦ κατανοεῖς;

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

63 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 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 7:4 ἦ πῶς ἔρεις τῷ ἄδελφῷ σου, Ἀφες ἐκβάλω τὸ κάρφος ἕκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκός ἐν τῷ ὀφθαλμῷ σοῦ;

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

Mt 7:5 ὑποκρίται, ἐκβαλε πρῶτον τὴν δοκόν ἕκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἕκ τοῦ ὀφθαλμοῦ τοῦ ἄδελφου σου.

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

Mt 7:6 Μὴ δώσε τὸ ἄγιον τοῦ κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεῖν τῶν χοίρων, μήποτε καταπατήσουν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

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

Ask, Seek, Knock
Mt 7:7 Λαίτειτε, καὶ δοθήσεται ὑμῖν· ἵητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν.

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

Mt 7:8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοικθήσεται.

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

Mt 7:9 ἢ τίς ἔστιν ἡ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃς ὁ υἱὸς αὐτοῦ ἁρτον — μὴ λίθον ἐπιδώσῃ αὐτῷ;

9Or 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 αἰτήσῃς — μὴ ὄριν ἐπιδώσῃ αὐτῷ;

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

Mt 7:11 εἰ οὖν ὑμεῖς πανηγορεῖ ὄντες οἴδατε δόματα ἁγιά παρουσάσθαι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἁγιά τοῖς αἰτοῦσιν αὐτῶν.

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

Mt 7:12 Πάντα οὖν διὰ τὴν ζῆλην ἡμῶν ὑμᾶς οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὕτος γὰρ ἐστιν ὁ νόμος καὶ ὁ προφήτης.

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

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

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

Mt 7:14 τὴν στενὴν ἡ πύλη καὶ τεθλιμμένη ἡ ὄδος ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὁλίγοι εἰσίν οἱ εὐρύσκοντες αὐτήν.

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

Mt 7:15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἐσωθεὶ δὲ εἰσίν ὕλοις ἄρπαγες.

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

Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεθε αὐτοὺς· μητὶ συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλάς ἢ ἀπὸ τριβῶν ὀσκα.

16“By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles?
Mt 7:17 οὕτως πάν δένδρων ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρων καρποὺς πονηροὺς ποιεῖ·
17In the same way, every good tree produces good fruit, but the weed tree produces evil fruit.
Mt 7:18 οὐ δύναται δένδρων ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρων σαπρὸν καρποὺς καλοὺς ποιεῖν.
18A good tree cannot bear evil fruit, nor a weed tree bear good fruit.
Mt 7:19 πάν δένδρων μὴ ποιοῦν καρπὸν καλὸν ἐκκόπηται καὶ εἰς πῦρ βάλλεται.
19Every tree that does not produce good fruit is cut down and thrown into the fire. 20Thus by their fruits you will find them out.
Mt 7:20 ἢρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς.
20Thus by their fruits you will find them out.

The Wise and Foolish Builders
Mt 7:21 Οὐ πάς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν ὑψανῶν, ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς ὑψανῶι.
21Not 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 ἑκείνη τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῶ σὺ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἔξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποίησαμεν;
22Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name perform many miracles?'
Mt 7:23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι ὑδέκποτε ἔξων ὑμᾶς ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
23And then I will declare to them on record: 'I have never known you. Away from me, you workers of lawlessness!'
Mt 7:24 Πάς ὁν δότις ἀκοῦει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιωθῆσαι ἄνδρι φρονίμῳ, δότις ὕκοδόμησεν αὐτοῦ τὴν σικέαν ἐπὶ τὴν πέτραν.
24Everyone therefore who hears these words of mine and practices them shall be likened to a prudent man who built his house on the bedrock.
Mt 7:25 καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοί καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἑκείνη, καὶ οὐκ ἔπεσαν, τεθεμέλιωτο γὰρ ἐπὶ τὴν πέτραν.
25And the rain came down, and the rivers came up, and the winds blew and beat against that house, and it did not fail, for it had been founded on the rock.
Mt 7:26 καὶ πάς ὁ ἀκοῦων μοι τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθῆσαι ἄνδρι μωρῷ, δότις ὕκοδόμησεν αὐτοῦ τὴν σικέαν ἐπὶ τὴν ἄμμον.
26And everyone who hears these words of mine and does not practice them shall be likened to a foolish man who built his house on the sand.
Mt 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοί καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἑκείνη, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
27And the rain came down and the winds came up and the winds blew and beat against that house, and it fell, and great was its fall."
Mt 7:28 Καὶ ἐγένετο ὡτὰ ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ἄγιοι ἐπὶ τῇ διάκονῳ αὐτοῦ·
28And it came about that when Jesus had finished saying these things, the crowds were amazed at his teaching,
Mt 7:29 ἦν γὰρ διδάσκοντα ἀυτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐκ ὡς οἱ γραμματεῖς αὐτῶν.
29for he was teaching them as one who had authority, and not like their Torah scholars.
Chapter 8

A Man With Leprosy

Mt 8:1 Καταβάντος δὲ αὐτὸν ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
1And when he came down from the mountainside, large crowds followed him.

Mt 8:2 καὶ ἠδοὺ λεπρῶς προσελθὼν προσεκύνηε αὐτῷ λέγων, Κύριε, ἐὰν θέλης δύνασαι με καθαρίσαι.
2And behold, a leper approached and worshipped him, saying, "Lord, if you are willing, you are able to cleanse me."

Mt 8:3 καὶ ἐκτείνας τὴν χείρα ἠψάτο αὐτῶν λέγων, θέλω, καθαρίσθητι καὶ εὐθέως ἐκκαθαρίσῃ αὐτοῦ ἤ λέπρα.
3And stretching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately his leprosy65 was cleansed.

Mt 8:4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ὃ ἐφραίμ ἤμεν ἐπὶ, ἀλλὰ ὅπου ἔσχατον δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὁ προσέταξεν Μωυσῆς, εἰς μαρτύριον αὐτοῦ.
4And Jesus says to him, "See that you tell no one. But go instead and show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

The Faith of the Centurion

Mt 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦμ προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν.
5And when he had entered Capernaum, a centurion66 came to him entreating him,

Mt 8:6 καὶ λέγων, Κύριε, ὃ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.
6and saying, "My servant is laid up in the house a paralytic, being tormented terribly."

Mt 8:7 καὶ λέγει αὐτῷ, Ἐγὼ ἔλθων θεραπεύσω αὐτόν.
7He says to him, "I will come and heal him."

Mt 8:8 καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ ἐπιμεν ἰκανός ἴνα μου ὑπὸ τὴν στέγην εἰσέλθῃ ἀλλὰ πάνω εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
8And 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 ἔγὼ ἀνθρώπος εἰμὶ ὑπὸ ἐξουσίαν, ἔχων ὑπ’ ἐμαυτόν στρατιώτας, καὶ λέγω τούτω, Πορεύθητι, καὶ πορεύεται, καὶ ἀλλω Ἔρχον, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποιήσω τούτῳ, καὶ ποιεῖ.
9For I too am a man under authority, having soldiers under myself. And I say to this one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does."

Mt 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐδάφησεν καὶ εἶπεν τοῖς ἄκολουθοις, Ἄμην λέγω ὑμῖν, παρ’ οὗ δεῖνες τοσοῦτον πίστιν ἐν τῷ Ἰσραήλ ἐναν.
10And Jesus was astonished hearing this, and he said to those following him, "Truly I tell you, I have not found faith like this from anyone in Israel.

Mt 8:11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἦξον καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
11And I tell you, many will come from east and west, and will recline with Abraham and Isaac and Jacob in the kingdom of heaven.

Mt 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον ἐκεί ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.
12But natural heirs of the kingdom will be cast into the outer darkness; out there will be weeping, and gnashing of teeth."
Mt 8:13 and he went away and told the servant, "You follow me, and leave the dead to bury their own dead."  
19And another man,68 one of the disciples, said to him, "Lord, allow me first to leave and bury my father."  
Mt 8:22 And Jesus says to him, "You follow me, and leave the dead to bury their own dead."

Jesus Calms the Storm
Mt 8:23 And when he had climbed into the boat, he gave the order to leave to the other side of the lake.  
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."

The Cost of Following Jesus
Mt 8:18 Then Jesus said to the centurion, "Go. As you believed let it be for you." And in that hour the servant was healed.

Jesus Heals Many
Mt 8:14 And coming into Peter's house, Jesus saw Peter's mother-in-law bedridden and fever-stricken.

4 Then 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 ἠγειραν αὐτὸν λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα.

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

Mt 8:26 καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὄλιγόπιστοι; τότε ἐγερθεῖς ἐπετίμησαν τοὺς ἀνέμους καὶ τῇ βαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

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

Mt 8:27 οἱ δὲ ἄνθρωποι ἐθάμασαν λέγοντες, Ποταπός ἐστιν αὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ βάλασσα αὐτῶ ὑπακούοσιν;

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

The Legion of Demons Near Gadara

Mt 8:28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι εἰς τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λιπάν, ὡστε μὴ ἴσχυε τινά παρελθεῖν διὰ τὴς ὁδού ἐκείνης.

28 And 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 ἵδου ἐκράζαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ οὗ τοῦ θεοῦ; ἡλθες ὅσε πρὸ καιροῦ βασανίσας ἡμᾶς;

29 And 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 ἔδει οἱ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

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

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

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

Mt 8:32 καὶ εἶπεν αὐτοῖς, Ὕπαγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἵδου ὄρμησεν πᾶσα ἡ ἀγέλη κατὰ τὸν κηρυμοῦ ἡμῖν τὴν ἄλασσαν, καὶ ἀπέβαλαν ἐν τοῖς ὄδασιν.

32 And 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 βοσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπῆγγειλαν πάντα καί τὰ τῶν δαιμονιζόμενων.

33 And the herdsmen 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 ἵδου πᾶσα ἡ πόλις ἐξηλθεν ἐν ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν όριῶν αὐτῶν.

34 And 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 ἐμβάς εἰς πλοῖον διεπέρασαν καὶ ἤλθεν εἰς τὴν ἱδίαν πόλιν.

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

Mt 9:2 καὶ ἤδη προσέφερεν αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἤδη ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφίεναι σοι αἱ ἀμαρτίαι.

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

69 8:29 txt Ἰησοῦ οὗ τοῦ θεοῦ; C K M U Δ Θ Π Ψ 0 242vid f 3 2 157 565 579 700 788 1071 1424 1582 M it vgcl syrth coppsa boct TR HF RP Yi Ke Β C* L F 3 33 118 346 892 it f5 f15 f51 vg57 syrd copmav boex NA27 \{\} lac P 6 A D F G H N P 28 69.
Mt 9:3 καὶ ἵδιον τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, ὦ ὁ δογματικὸς.

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

Mt 9:4 και εἰδῶς ό Ἰησοῦς τάς ἐνθυμήσεις αὐτῶν εἶπεν, ἵνατι ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδιάσις ὑμῶν; 4 And knowing70 their thoughts, Jesus said, "Why do you think evil things in your hearts?

Mt 9:5 τί γὰρ ἐστὶν εὑκοπώτερον, εἰπείν, Ἀφίξεται σοι αἱ ἁμαρτίαι, ἢ εἰπείν, Ἕγειρε καὶ περιπάτει; 5 For which is easier: to say 'Your sins are forgiven,' or to say: 'Get up and walk?'

Mt 9:6 ἵνα δὲ εἴδητε ὅτι ἐξουσίαν ἔχει ὁ οἶχος τοῦ ἄνθρωπου ἐπὶ τῆς γῆς ἄρισται ἁμαρτίαις – τότε λέγει τῷ παραλυτίκῳ, Ἕγερθεῖς ἄρον σου τὴν κλίνην καὶ ὑπαγε εἰς τὸν οἴκον σου. 6 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 ἐγέρθηκεν ἀπῆλθεν εἰς τὸν οἴκον αὐτοῦ. 7 And he stood up and went away to his house.

Mt 9:8 ἵδιόντες δὲ οἱ ἄχιλοι ἀφοβήθησαν καὶ ἐξόδησαν τὸν θεόν τὸν δόντα ἔξουσίαν οἰκαίνοις τοῖς ἀνθρώποις. 8 After seeing this, the crowd feared and praised the God who had given such authority to humans.

The Calling of Matthew

Mt 9:9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελῶνιον, Μαθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἤκολούθησεν αὐτῷ. 9 And moving on from there, Jesus saw a man named Matthew sitting at the taxes post, and he says to him, "Follow me." And he got up and followed him.

Mt 9:10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ιδίου πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἔλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 10 And it came about that Jesus and his disciples were reclining at table in the house of Matthew, and held a large crowd of revenue agents71 and sinners came and were eating with them.

Mt 9:11 καὶ ἵδιόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τὸ μετὰ τῶν τελῶνῶν καὶ ἁμαρτωλῶν ἐστίς ὁ διδάσκαλος ὑμῶν; 11 And seeing this the Pharisees said to his disciples, "Why does your rabbi eat with revenue agents and sinners?"

---

70 94 txt καὶ εἰδῶς B Ec Μ P f1 157 205 565 597 700 1079 1195 1424 1546 syrh arm geo1 Chrys WH NA25 SBL THGNT || εἰδῶς δὲ Θ συρρ copa-meg geo2 || καὶ ιδίων Κ C D E* F G K L S U W X Θ Π Ω 0233 f13 2 33 180 579 892 1006 1010 1071 1216 1230 1242 1243 1253 1292 1342 1365 1505 1646 2148 Μ Lec itaurh,c,df,ff1,gl,k,lq vg copb Chrom Aug TR RP NA28 [β] || ιδίων Σ 240 244 itab Slayerms || Jer Spec || lac PD8 A H Y P Q 28 69. UBS commentary: 'A majority of the Committee preferred the reading ιδίων to εἰδως because (a) the latter appears to be a correction of the former ("seeing another’s thoughts seems to be a less appropriate expression than "knowing" them), and (b) ιδίων, which corresponds to the statement in ver. 2, was more likely to be altered to εἰδως through recollection of εἰπών in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa...’ Dirk Jongkind: ‘Both ιδίων and εἰδως have sufficient attestation to consider them seriously. Given how close the two forms are (same length, both starting with /i/), the question becomes if there are transcriptional reasons why one would morph into the other? The previous sentence starts with καὶ ιδίων, which seems a reasonable source of influence to effect the change from εἰδως to εἰδως. Both parallel passages in Mk and Lk read εἰπών, a verb of mental awareness, as εἰδως. I don’t think that similarity between εἰδως and εἰπών is strong enough to cause a change from εἰδως to εἰδως, but it is near enough to see that ιδίων simply tells the story with εἰδως instead of εἰπών.‘ Note that the same variant repeats in Matthew 12:25. Nota also that, though the TR reads ιδίων, the KJV reads "knowing."

71 910 Greek telonei; The telones were not the holders of the ‘tax farming’ contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the "tax" was a tribute forced upon the conquered by the conqueror, the collectors of the tribute were personal reminders to the populace that they, the givers of the tribute, were conquered serfs. Hence the collectors of the tribute were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.
Mt 9:12 ὃ δὲ ἀκούσας εἶπεν, Οὐ χρείαν ἔχουσιν οἱ ἱσχύοντες ἵπτρον ἄλλ' ὁι κακῶς ἔχοντες.

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

Mt 9:13 πορευθέντες δὲ μάθετε τί ἕστιν, ἢ ἐλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἄλλα ἀμαρτωλούς 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 προσέρχονται αὐτῷ οἱ μάθηται ἵωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύουμεν πολλά, οἱ δὲ μαθηταὶ οὗ 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, Μή δύνανται οἱ υἱοὶ τοῦ νυμφῶν πενθεῖν ἕφ᾽ ὅσον μετ᾽ αὐτῶν ἔστιν ὁ νυμφίος; ἐλέυσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.

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

Mt 9:16 οὖν ἐὰς ἐπιβάλλει ἐπίβλημα βάκους ἁγάνθυο ἐπὶ ἰματίῳ παλαιῷ αὑρε γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἰματίου, καὶ χεῖρον σχῖσμα γίνεται.

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

Mt 9:17 οὖν βάλλουσιν οἶνον νέον εἰς ἀσκόους παλαιοὺς· έι δὲ μήγε, βῆγονται οἱ ἄσκοι, καὶ ὁ οἶνος ἐχεῖται καὶ οἱ ἄσκοι ἀπολλύονται· ἄλλα βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντρυπώνται.

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

A Dead Damsel and a Sick Woman
Mt 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἀρτι ἐτελευτήσεν· ἄλλα ἐλθὼν ἐπίθες τὴν χειρά σου ἐπ' αὐτήν, καὶ ζησέται.

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 ἐκλυόθησαν αὐτῷ καὶ οἱ μάθηται αὐτοῦ.

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

Mt 9:20 Καὶ ἰδοὺ γυνὴ αἰμορρουθοῦσα δώδεκα ἐπή προσελθοῦσα ὤποιζεν ἥψατο τοῦ κραπέδου τοῦ ἰματίου αὐτοῦ·

20And behold a woman suffering a twelve year flow of blood came up behind and touched the tassel23 of his cloak.

Mt 9:21 ἔλεγεν γὰρ ἐν ἑαυτῇ, ἔαν μόνον ἄψωμα τοῦ ἰματίου αὐτοῦ σωθήσομαι.

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

Mt 9:22 ὃ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτήν εἶπεν, Θάρσου, θυγατέρι· ἣ πίστις σου σέσωκεν σε. καὶ ἐσώθη γυνὴ ἁπάτο τῆς ώρας έκείνης.

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

---

72 Hosea 6:6
73 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.”
Mt 9:23 Kaì ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητάς καὶ τὸν ὄχλον ὑποβουάμενον

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

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

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

Mt 9:25 δεῦ δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρός αὐτῆς, καὶ ἤγέρθη τὸ κοράσιον.

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

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

And this news went out into all that region.

Jesus Heals the Blind and Mute


And 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 ἐλάθοντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποίησαι; λέγουσιν αὐτῷ, Ναί, κύριε.

And 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 ἤματο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

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

Mt 9:30 καὶ ἤνεφθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὄρατε μηδεὶς γινώσκετε.

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

Mt 9:31 οἱ δὲ ἐξελεύθοντες διεφήμισαν αὐτῶν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

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

Mt 9:32 Αὐτῶν δὲ ἐξερχομένων ἤδει προσφίγγαν αὐτῷ ἀνήρ ὁμοίως κωφὸν δαιμονιζόμενον.

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

Mt 9:33 καὶ ἐκβλήθησαν τοῦ δαιμονίου ἐλάλησον ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες,

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

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

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

The Workers Are Few

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

And 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 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἤσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

And 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 tóte légei tóis máthtáiς aútoú, 'O mén thérismós polús, oí dé érgátaí ólýgoi:
37Then he says to his disciples, "The harvest is truly plentiful, but the workers are few.
Mt 9:38 deíôste oún tóu kýriou tóu thérismou òpws ékbálle érgátais eis tôn thérismón aútoú.
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 Kai proskaleósmenos tòu diádhēkata máthtáz aútoú édωkein aútoús èxousian pneumátωn
akathartósthn óuoste ékbállexein aúta kai thérapioun pásas nódes kai pásas malaikíman.
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 Tòv dé diádhēkata ápóstólōw tò oúmnáta éstin taúta: próto江山 ó leugóménoν Pètro
kai Andreás ó àdelphóς aútoú, kai Íákwbos ó toú Zebédáion kai Íwánnhsis ó àdelphóς aútoú,
2And these are the names of the twelve apostles: First, Simon, the one called Peter, and his
brother Andrew; and James the son of Zebedee and John his brother;
Mt 10:3 Φίλιππος kai Bαρθολομαίος, Θωμᾶς kai Μαθαώς ó toú 'Alafáion
kai Θαδαίας,
3Philip and Bartholomew; Matthew and Thomas the revenue agent; James son of
Halphaeus and Thaddaeus;
Mt 10:4 Σίμων ó Kavanaíos kai Íouádas ó Ískaríóóthís ó kai paradosús aútoú.
4Simon from Cana and Judas of Kerioth, the one who also betrayed him.
Mt 10:5 Tóutous toú diádhēkata ápéstelvn o Írpoúis paraggeílás aútoús légon, Eìs òðon évbwn
μή ἀπέλθητε, καὶ εἰς πόλιν Σαμαρίτων μή εἰσέλθητε·
5These Twelve Jesus sent out to them, saying: 'Do not go down a Gentile road,
and do not enter a town of Samaritans.
Mt 10:6 poréouseth dé málloν pròs tà próbeta tò apoulwota oíkou Ísraēl.
6But go rather to the lost sheep of the house of Israel.
Mt 10:7 poréovúmenoi dé khprousas tègonesst òtì Ëγγyikn kai básielía tów oúranwv.
7And as you go, preach saying: 'The kingdom of heaven has drawn near.'
Mt 10:8 áðhenvóntas thérapioun, vekróus égeírete, léprous katabrízete, daimónia ékbállete
dovēn elάβete, dovēn dōte.
8Heal the sick, raise the dead, cleanse the lepers, drive out the demons. Freely you have
received; freely give.

74 103 Or brother
75 104a 1xt kavanaios B C (D) L N f3 33 892 latt copMs9 TG SBL NA28 INS /f kananítis K K F M U W G Δ Θ Π Φ f13 2 28 157 346
to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.;
ápó kóúmas tìn kános (Cana near to Tarseus) was added. Numerous mss. replace the apparently unintelligible Kavanáios
with this term." Under Kavá it says to the home of, "according to many, also of Simon, Mt 10:4 (s. Kavanaio). – 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 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 Kavanáitis (G2581) is derived from Κανάναι
"Jealous." Canaan in Greek consistently starts with the letter X. Canaan (Genesis 13:12) Xavávov.
Canaanite: Xavávov (Genesis 10:18) Xavávovos (Genesis 15:21). And in the NT, for the Canaanite woman, Matt
15:22, Xavávov. The KJV is incorrect rendering the word kavanáis here as "Canaanite." The bottom line is that
both of the Greek textual variants above mean "from Cana," although the first listed variant, kavanáos, is said by
some scholars to be from the Aramaic for "zealot."
76 104c This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words
Kabbári, "is gariyúyət, Ish Qeriqot, 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 10:9 Μὴ κτήσησθε χρυσὸν μηδὲ ἁργυρὸν μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

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

Mt 10:10 μὴ πίραν εἰς ὀδὸν μηδὲ δύο χιτῶνας μηδὲ ὑπὸδηματα μηδὲ ράβδουν· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

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

Mt 10:11 εἰς ἣν δὲ ἀν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἔστιν· κἀκεῖ μείνατε ἣν δὲ ἐξέλθητε.

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

Mt 10:12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτὴν'

12But when entering the house, greet it.

Mt 10:13 καὶ εὰν μὲν ἢ ἡ οἰκία ἀξία, ἐλθάτω ἢ εἰρήνη ὑμῶν ἐπʼ αὐτὴν· εὰν δὲ μὴ ἢ ἢ ἀξία, ἢ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφίτω;  

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

Mt 10:14 καὶ ὦ δὲ ἐξεῖσαι ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐερχόμενοι ἐξ ὑμῶν εἰς τὴν οἰκίαν ἢ τῆς πόλεως ἐκείνης ἐκπίναξατε τὸν κοινορῶν [ἔκ] τῶν ποιῶν ὑμῶν.

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

Mt 10:15 ἡμὲν λέγω ὑμῖν, ἀνεκτότερον ἔσται γὰρ Σοδόμων καὶ Γομόρρηων ἐν ἡμέρα κρίσεως ἢ τῇ πόλει ἐκείνη.

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

Mt 10:16 ἵδοι ἐγὼ ἀποστέλλω ὑμᾶς ως πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ως οἱ δόρεας καὶ ἀκέραιοι ως αἱ περιστεραι.

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

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

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

Mt 10:18 καὶ ἐπί ηγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἐνεκεν ἐμοῦ εἰς μαρτύριον αὐτῶς καὶ τοῖς ἑθνοῖς.

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 παραδώσων ὑμᾶς, μὴ μεριμνήσητε πώς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὕφε λαλήσητε·

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

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

20because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.
Mt 10:21 paradoxei de adelphos adelphon eis thn thn kai pathei teknon, kai epaustethoun tevka epi gnovseis kai thanatowsooun autois.

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

Mt 10:22 kai esoushe mioumenoi upo panton dia to onoma mou de upomeinai eis telos oustos sovthsetai.

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 outhen de diwskouin umas en te polei taute, feugrete eis thn etevan amhn gar legw umin, ou mi telereste tas poleis tou ‘Iraimato ouv [av] elthi o uios tou anfhrousou.

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 Ouk estin mathtesis uper ton didaskalou oude doulos uper ton kuriou autoi.

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

Mt 10:25 arketon to mathteta iva genetai wos o didaskalois autoi, kai o doulos wos o kuriou autoi. ei ton ikoidepasthoin the Beelzeboul epakelesan, posu mallois ton oisikakous autois.

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

Mt 10:26 Mich ouv fevomhete autois oudein gar estin kekalimemeno o ouc apokalipsethai, kai kroupo o ouc gnwosethai.

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

Mt 10:27 de legoi umin en te skotisa, epita en tis fwti kai de eis o ois akouete, kηρωξεte epi tonn domaton.

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 kai mi febesodo apo ton apoktenon ton to soima, thn de psikhe mi deunaemewn apokteinai fobesodhe de mallois ton dounamenon kai psikhe kai soima apoleias en geveni.

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.

78 10:22 or perhaps, "rescued"
79 10:23 txt etepan K B W 33 265 333 432 492 527< 719 822 892 900 935 936 1020 1192 1225 1259 1342 1532 1541 1602 2147 2372 B13 Origen57 Peter-Alexandria Athanasius Apostolic Constitutions58 Chrysostom59 Socrates56 Cyril Theodoret NA27 (C) J allhen C E F G N X A Σ Φ 28 157 180 372 579 597 700 1006 1010 1071 1243 1292 1342 1505 2377 Lect Clement Origen59 Basil Apostolic Constitutions Socrates56 TR HF RP J either etepan or allhen litur,si,si vg syriphil copia,mb ho arm eth geo slav Ambrose Jerome Augustine J allhen, ean de en te ulele diwskou in ouma, feugete eis thn allhen D 0711vd (intv) Tatian? J allhen, kai e teute diawouin ouma, feugete eis thn allhen 565 2145σ J allhen, kai e teute diawouin ouma, feugete eis thn eteian (L. ekdikouin) Θ 163 247 (Origen57) 934 1193 1229 1314 1353σ 1678 2118 2660 2701σ 2786 J eteian kai e teute diawouin ouma, feugete eis thn allhen Φ 522 22 23 134 188 345 375 788 (828) 1166 1595 Or J either eteian...allhen or vice versa, or allhen...allhen litur,si,si,si (vg) syriphil. Diatessaron Petilianus J lac Φ64 A H P 69 syrt. Regarding the construction thn eteian here, the presence of the article is said by DeBrunner in BDAG 1306(2) to be "surprising." He goes on, "It probably means 'the next' is peculiar." By this I take him to mean, 'go to the next town, provided it is a different, previously unvisited town.
80 10:25 J allhen C K M N U W Y A Θ Π Φ J f 2 28 33 124 157 346 565 579 700 788 1071 1424 III it syriphil copia,mb Cyprian TR HF RP NA27 I I Beelzeboul D L I Beelzeboul K B pe I Beelzeboul it58 syriphil KJV I lac Φ64 A H P 69. The spelling Beelzeboul would represent the Hebrew בֶּזֶלֶזְבוּעַ - ba'al zaphel as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בֶּזֶלֶזְבוּעַ - ba'al zaphel would mean "lord of filth." 'Baal' 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 Baalzephon became associated with the Aramaic Beelzebaph, 'enemy.' The conflation of Ba'alzephon and Beelzebaph, as 'Beelzebubs,' came to be a name for Satan.
Mt 10:29 ὅχι δύο στρουτιών ἀσσαρίου πωλεῖται; καὶ ἐν ἕξι αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἂνευ 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 ὅμων δὲ καὶ αἱ τρίχαι τῆς κεφαλῆς πάσαι ἠριθμημέναι εἰσίν.

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

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

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

Mt 10:32 Πάς οὖν ὅσις ὁμολογεῖ ἐν ἑμοὶ ἐμπροσθεθεὶν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἐμπροσθεθεὶν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς;

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

Mt 10:33 ὅσις δὲ ἀν ἀρνηθηται με ἐμπροσθεθεῖν τῶν ἀνθρώπων, ἀρνηθήσομαι κἀγὼ αὐτὸν ἐμπροσθεθεῖν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

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

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

Mt 10:35 ἢλθον γὰρ διαχάσαι ἀνθρώποιν κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτής καὶ νῦνθην 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—

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

Mt 10:36 Οἱ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἥξιος· καὶ οἱ φιλῶν γιον ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἥξιος·

37“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 ἥξιος.

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

Mt 10:39 ὁ εὐρύν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτὴν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἑκεῖν ἐμοῦ εὐρήσει αὐτὴν.

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

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

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

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

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.

---

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 gilding!

82 10:36 Micah 7:6
Mt 10:42 καὶ δὲ ἂν ποτίσῃ ἑνὰ τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὅνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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

Chapter 11

Jesus and John the Baptist

Mt 11:1 Καὶ ἐγένετο ὡτε ἐτέλεσαν ὁ Ἰσσοὺς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

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

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

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

Mt 11:3 εἶπεν αὐτῶι, Σὺ εἰ ὁ ἐρχόμενος ἢ ἔτερον προσδοκῶμεν;

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

Mt 11:4 καὶ ἀποκριθεὶς ὁ Ἰσσοὺς εἶπεν αὐτοῖς, Ἡμεῖς ἠπαγγείλατε Ἰωάννην ἢ 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 τοὺς ἁναβλέποντας καὶ χωλοὺς περιπατοῦσιν, λεπτοὶ καθαρίζονται καὶ κωφοὶ ἀκούσουσιν, καὶ νεκροὶ ἐγέρονται 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 μακάριοι εἰσίν ὡς ἔχαν μὴ σκανδάλισθη ἐν ἐμοί.

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

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

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?

Mt 11:8 ἄλλα τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμιφρονεῖ; ἴδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς σύκοις τῶν βασαλέων εἰσίν.

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

Mt 11:9 ἄλλα τί ἐξήλθατε ἰδεῖν; προφητήτα; ναῖ, λέγω υμῖν, καὶ περισσότερον προφητοῦ.

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

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

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

Mt 11:11 ἀμὴν λέγω υμῖν, οὐκ ἔγγερται ἐν γεννητοῖς γυναικῶν μείζων ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ εστιν.

11Truly 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 ημερῶν ἰωάννου τοῦ βαπτιστοῦ ἔως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

12And 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 προφητεῖς καὶ οἱ νόμοι ἔως ἦσαν ἐπροφήτευσαν·

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

Mt 11:14 καὶ εἰ θέλετε δέξασθαι, αὐτὸς ἔστιν ἡλίας ὁ μέλλων ἔρχεσθαι.

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

Mt 11:15 ὃ έχων ὡς ἀκουέτω.

15Let the one who has ears, hear.

Mt 11:16 Τίνι δὲ ὁμοίωσεν τὴν γενέαν ταύτην; ὡμοία ἐστὶν παιδίου καθημένου ἐν ταῖς ἁγοραῖς ἃ προσφωνοῦντα τοῖς έτέροις

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

Mt 11:17 λέγουσιν, Ηὐλίασμεν υμῖν καὶ οὐκ ὥρχησατε· ἐθρηνίσαμεν καὶ οὐκ ἐκόψασθε.

17We 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 μὴτ εὐθίων μὴπίνων, καὶ λέγουσιν, Δαιμόνιον ἐχει·

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

Mt 11:19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ὑσίων καὶ πίνων, καὶ λέγουσιν, ἵδοι ἀμφότερος φάγος καὶ οἰνόπος, τελωνίων φίλος καὶ ἀμαρτωλός. καὶ ἐδικαιώθη ὑπὸ τῶν ἐργῶν αὐτῆς.

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

44  11:10 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

45  11:12 The Greek verb translated "aggressively advancing" is βιάζω, but also possibly the deponent βιαζόμαι. The Greek substantive translated "the aggressive" is βαρτής, 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
Woe on Unrepentant Cities

Mt 11:20 Ἅρωτα ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·

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

Mt 11:21 Οὐά τα ὑ, Χοραζίν: οὐά τα, Βηθσαϊδά: ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ύμῖν, πάλαι ἂν ἐν ἀλλή καὶ σποδό μετενόησαν.

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

Mt 11:22 πλὴν λέγω ύμῖν, Τύρῳ καὶ Σιδώνι ἁνεκτότερον ἦσται ἐν ἡμέρα κρίσεως ἢ ύμῖν.

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

Mt 11:23 καὶ οὕ, Καραφασοῦ, μὴ ἔς οὐρανον υψώθησεν; ἔς αὐτον καταβήση, ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν οὐ, ἔμειναν ἂν μέχρι τῆς σήμερον.

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

Mt 11:24 πλὴν λέγω ύμῖν ὅτι γῇ Σοδόμων ἁνεκτότερον ἦσται ἐν ἡμέρα κρίσεως ἢ σοί.

24Regardlessly, 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 ἐκείνω τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἕξομολογοῦμαι σοί, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἐκρυφάς ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτά νηπίοις·

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

Mt 11:26 ναὶ, ὁ πατήρ, ὅτι ὦτως εὐδοκία ἐγένετο ἐμπροσθέν σου.

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

Mt 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὕτως ἐπιγνώσκει τὸν υἱόν εἰ μὴ ὁ πατήρ, οὕτω τὸν πατέρα τις ἐπιγνώσκει εἰ μὴ ὁ υἱός καὶ ὦ ἐάν βουληστή ὁ υἱός ἀποκαλυφθῇ.

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

Mt 11:28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ περιφορμέοντες, κἀγὼ ἀναπαύω ὑμᾶς.

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

Mt 11:29 ἀρατε τὸν χριστόν μου ἔμφρι ὑμᾶς καὶ μᾶθετε ἀπ’ ἐμοῦ, ὅτι πρᾶξες εἰμι καὶ ταπεινός τῇ καρδίᾳ, καὶ εὔρεσθε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

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

86 11:19 txt ἀπὸ τῶν ἐργῶν αὐτῆς Β* W syr,h copytest Bo slavms Hier*ss (Apollinaris); ms*acc to Jerome NA27 (B) ἀπὸ πάντων τῶν ἐργῶν 124 346 788 pc ἀπὸ τῶν τέκνων αὐτῆς Β* C D E F G K L N Δ Θ Π Σ ἀπὸ τῶν τέκνων αὐτῆς 1424 1505 1546 205 565 579 597 700 892 1009 1006 1010 1071 1079 1195 1216 1230 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 Lect itaur,c,ff,l,fla,h,la vg syr,r,ha copytest arm (eth) geo slavms goth Origen Epiphanius Chrysostom; Hilary Ambrose Augustine TR TF RP ἀπὸ πάντων (τῶν) τέκνων αὐτῶν 165 1536 2290 ἀπὸ πάντων τῶν τέκνων αὐτῆς 13 346 534 826 828 983 (lit* ab omnibus filis suis) ἀπὸ τῶν τέκνων αὐτῆς πάντων 2680 850 pc ἀπὸ ἐργῶν κατὰ σοφίαν ἐπετελουμένων δικαιοῦται μᾶλλον ἢ ἀπὸ λόγων σοφή 1507 (acc. to Willker) ἀπὸ τῶν τέκνων τῶν αὐτής 1513 1514 1574 1592 1608 1616 1756 ὑμᾶς 938 (lit* ab omnibus filis suis). The readings with τέκνων are probably a harmonization to the Luke 7:35 parallel. The ones that add πάντων are even more harmonized. (Note: the standard shorthand j3 does not work here, because that family is divided here. Part of it are 13, 124, 174, 346, 543, 788, 826, 828, 983.)
Mt 11:30 SCRIPTUM ο γὰρ ζυγὸς μου χρηστός καὶ τὸ φορτίον μου ἐλαφρὸν ἔστιν.
30For my yoke is easy and my burden is light.”

Chapter 12
Lord of the Sabbath
Mt 12:1 'Ἐν ἑκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπένεασαν, καὶ ἤραντο τῆλεν στάχυνας καὶ ἐσθήσαν.
1At that time Jesus on a Sabbath was going through the grain fields. And his disciples were hungry, and began to pluck and eat some heads of grain.87
Mt 12:2 οἱ δὲ Φαρισαῖοι ἴδον τοὺς ἐπισκέπτες εἰπαν αὐτῷ, Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν οὐκ ἐξεστίν ποιεῖν ἐν σαββάτῳ.
2And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible88 to do!"
Mt 12:3 δὲ εἶπεν αὐτοῖς, ὃν ἄνεγνυτε τί ἐποίησαν Δαυὶς ὅτε ἐπείνασαν καὶ οί μετ' αὐτοῦ;
3And he said to them, "Have you not read what David did, when he and those with him were hungry?
Mt 12:4 πῶς εἰσῆλθεν εἰς τὸν ὁμον τοῦ θεοῦ καὶ τοῖς ἄρτους τῆς προσήκεσις ἔφαγον, δ' οὐκ ἔξον ἂν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερείς μόνοις;
4How he entered the house of God, and the loaves of offering he ate, which for him was not permissible to eat, neither for those with him, but only for the priests?
Mt 12:5 ἢ οὐκ ἄνεγνυτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναιτιῶς εἰσίν;
5Or haven't you read in the Torah that on the Sabbath the priests can, in the temple, desecrate the Sabbath, and yet are innocent?
Mt 12:6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον ἔστιν ὁ δή.
6And I tell you, something greater than the temple is here.89
Mt 12:7 εἰ δὲ ἐγνώκειτε τί ἐστίν, Ἑλεοὶ θέλω καὶ οὐ θυσίαν, οὐκ ἂν καταδικάσατε 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 ἔστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
8For the Son of Man is lord of the Sabbath.”
Mt 12:9 καὶ μεταβὰς ἐκεῖθεν ἤλθεν εἰς τὴν συναγωγὴν αὐτῶν·
9And going on from that place, he went into their synagogue,
Mt 12:10 καὶ ἴδον ἄνθρωπος χείρα ἵνων ἔχον· καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἴ ἔξεστιν τοῖς σάββασιν θεραπεύσαι; ἢ ἐκάτηγορήσασιν αὐτοῦ.
10and behold, a man with a shrunken hand. And they questioned him, in order that they might accuse him, saying, "Is it permissible to heal on the Sabbath?"

87 Mt 12:1 This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25. "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grain field, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain."
88 Mt 12:2 The Greek word translated "permissible" is the impersonal participle ἐξεστίν, which is derived from the same root as ἐξουσία, the word for authority. If an activity was ἐξεστίν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἐξεστίν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
89 Mt 12:6 God said, "Remember the Sabbath day, to keep it holy." The goal of the commandment was holiness. In the temple, it was always holy. It was holy in the temple every day, not just on the seventh day. When you are in the holy of holies in the temple, there are no holy days. The temple, its configuration and materials and form, were a pattern of the body of Christ. When we are in Christ, we are in the Holy of Holies. There, there are no days holier than others, for everything is holy. In this passage, Jesus said, "Something greater than the temple is here." That something is the body of Christ.
90 Mt 12:7 Hosea 6:6
Mt 12:11 ὁ δὲ ἐπεν αὐτοῖς, Τίς ἔσται εἷς ὑμῶν ἀνθρώπος ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τούτῳ τοὺς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ?

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

Mt 12:12 καὶ ὁ διάφρεται ἄνθρωπος προβάτου ὃς ἔξει 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 ἄνθρωπῳ, "Εκτείνον σου τὴν χεῖρα. καὶ ἔξετεινεν, καὶ ἀπεκατεστάθη ύπιτής ὡς ἢ ἀλλή."

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 ἐξελάθοντες δὲ οἱ Φαρισαῖοι συμβοῦλοι ἔλαβον κατ’ αὐτὸν 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 ὃ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκείθεν. καὶ ἰκολούθησαν αὐτῷ πολλοί, καὶ ἐξελάθοντον 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 ἐπετιμήσεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.

16and ordered them not to make him manifest,

Mt 12:17 ἦν πληρωθῇ τὸ μήθεν διὰ Ἰησοῦ τοῦ προφῆτου λέγοντος,

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

Mt 12:18 Ἰδοὺ ὁ παῖς μου ἦν ἡμέτέρα, ὁ ἀγαπητός μου εἰς ὑμᾶς, ὁ υἱὸς τοῦ πνεύματος ἡμῶν θησαυρὸς σοι μετὰ αὐτοῦ, καὶ θρίσον τοὺς ἀπαντήσαιν αὐτοῖς.

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 συνέκρυσεν νυκτὸς καὶ διήλθεν, οὐδὲ ἐπίκειτο τὸν πνεύματος τῆς φωνῆς αὐτοῦ.

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

Mt 12:20 κάλαμον συντετριμμένον οὐ καταδέηξεν καὶ λίνον τυφόμενον οὐ σβήσει, ἐὰν δὲ ἐξάλειψεν καὶ πάλιν τυφόμενον οὕτως, ἐὰν δὲ δακτυλίος τῆς βραχίονος ἐπελευσθῇ.

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 τὸ ὄνομα αὐτοῦ ἐξήλθεν ἐπικρατεῖν.

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

Jesus and Baalzibbul
Mt 12:22 Τότε προσηνέκθη αὐτῷ δαιμονιζόμενος τυφλός καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὡς τὸν κωφὸν λαλεῖν καὶ βλέπειν.

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

Mt 12:23 καὶ ἐξέστησαν πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι σοῦ ἡττήσῃ ὁ υἱὸς Δαβίδ;

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

Mt 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, ὡς ἤτοι ἐκβάλλει τὰ δαιμόνια ἐν τῷ θερισμῷ καὶ διδασκάλει καὶ ἐξανομίζει.

24But when the Pharisees heard this, they said, “Only by Baal-zibbul,93 the ruler of the demons, is this fellow driving out the demons.”

91 12:21 Isaiah 42:1-4
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.
Mt 12:25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μεταθείσα καθ’ έαυτής ἐρημοῦται, καὶ πᾶσα πόλις ἢ οίκια μεταθείσα καθ’ έαυτής 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, ἕφ’ εαυτόν εἰμεροθή: πώς 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 οίκοι υἱῶν ἐν τίνι ἐκβάλλουσιν; διὰ τούτο αὐτοὶ κρίνονται ὑμᾶν.

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

Mt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἃ ἔφθασεν ἐφ’ υἱῶν ή βασιλεία τοῦ θεοῦ.

28"But 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 πώς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἱσχυροῦ καὶ τὰ σκέυα αὐτοῦ ἀρπάζει, έκν μὴ πρώτον δηση τὸν ἱσχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

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

Mt 12:30 ὅ μὴ ὃν μετ’ ἐμοῦ κατέ ἐμοῦ έστιν, καὶ οἱ μὴ συνάγον μετ’ ἐμοῦ σκορπίζει.

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

Mt 12:31 Διὰ τοῦτο λέγω υἱῶν, πᾶσα ἀμαρτία καὶ βαλασμοί ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημίας οὐκ ἀφεθήσεται.

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

Mt 12:32 καὶ οὗ ἐὰν εἴη πόλιν κατά τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ ὅς δ’ ἂν εἴη κατά τοῦ πνεύματος τοῦ ἀγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

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

Mt 12:33 Ἡ ποίησατε τὸ δενδρὸν καλὸν καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποίησατε τὸ δενδρὸν σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δενδρὸν γίνεσκεται.

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

93 Mt 12:24 ἡ Βααλζεβοῦλ τοῦ βασιλέα τοῦ βασιλείας, καθ’ ἑαυτής ἐρημοῦται, καὶ πᾶσα πόλις ἢ οίκια μεταθείσα καθ’ ἑαυτής οὐ σταθήσεται. Πᾶσα βασιλεία μεταθείσα καθ’ ἑαυτής ἐρημοῦται, καὶ πᾶσα πόλις ἢ οίκια μεταθείσα καθ’ ἑαυτής οὐ σταθήσεται.

94 Mt 12:30 ὅ μὴ ὃν μετ’ ἐμοῦ κατέ ἐμοῦ έστιν, καὶ οἱ μὴ συνάγον μετ’ ἐμοῦ σκορπίζει. Πᾶσα ἀμαρτία καὶ βαλασμοί ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημίας οὐκ ἀφεθήσεται. Πᾶσα ἀμαρτία καὶ βαλασμοί ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημίας οὐκ ἀφεθήσεται. Πᾶσα ἀμαρτία καὶ βαλασμοί ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημίας οὐκ ἀφεθήσεται.
Mt 12:34 You spawn of vipers, how are you able to speak good things, since you are evil? For out of the abundance of the mouth the heart speaks.

34Then some of the Torah scholars and Pharisees responded to him saying, "Teacher, we want to see a miraculous sign from you."

Mt 12:39 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.

39And I tell you, every idle word which human beings will speak, they will have to give an explanation for it on the day of judgment.

Mt 12:40 Then it says, 'I will return to my house from which I came.' And when it arrives, it finds the house standing empty, swept clean and put in order.

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

Mt 12:41 And 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 Jonah is here.

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.

42Then it says, 'I will return to my house from which I came.' And when it arrives, it finds the house standing empty, swept clean and put in order.

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

44And 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. That is also how it will be with this evil generation."
Jesus’ Mother and Brothers

Mt 12:46  "Ete autou lalountos tois ochois idou h mhter kai oi adelphoi autou eishtieisan exo zhtountes autou lalesai.

46While he was still speaking to the crowd, behold, his mother and brothers had been standing outside, wanting to talk to him.

Mt 12:47 eipen de tis autou, 'Idou h mhter sou kai oi adelphoi sou exo eishtieisan zhtountes sou lalesai.

47And 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 tov legeontai autou, Tis estin h mhter mou, kai tines eisai oi adelphoi mou;

48And he replied to the one who informed him, and said, "Who is my mother, and who are my brothers?"

Mt 12:49 kai ekteinai tin cheira autou epi tois mathetas autou eipen, 'Idou h mhter mou kai oi adelphoi mou'

49And extending his hand toward his disciples, he said, "Behold, my mother and my brothers.

Mt 12:50 ois yar dei poihs sto thelhma ton patros mou ton en ouranous autos mou adelphos kai adelphi kai mhter estin.

50For whoever does the will of my Father in heaven, that person is my brother and sister and mother."

Chapter 13

The Parable of the Sower

Mt 13:1 'En tin hmera ekeiin exelho o Ihsou s tis oikias ekatheto par tis thalassan'

1That same day Jesus went out of the house and sat down by the lake.

Mt 13:2 kai synigsthversion proo auton ochoi polloi, osete auton eis ploion embanta kathosai, kai pas o ochoi epip tov aigialon eisthkei.

2And such large crowds gathered around him, he got into a boat to sit in it, and all the people stood on the shore.

Mt 13:3 kai elalshen autous polla en parabolais legon, 'Idou exelthen o speiroi tou speirein.

3And he spoke many things to them in parables, and said: 'Behold, the sower went out to sow.

Mt 13:4 kai en to speirein auton o muen epeesen par tis odo, kai alado ta pesteina kataphagen auto.

4And as he sowed, some seed fell beside the way,96 and the birds came and ate them up.

Mt 13:5 alla de epeesen epip tis petrowdi opou ouk eixen ghen pollh, kai outheiex exaneteilev dia to mhe eixen bados ghes.

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 hloio de anateleistantos ekamatihs kai dia to mhe eixen rizan exehranh.

6And when the sun came up, it was scorched, and because it had no root, it dried up.

Mt 13:7 alla de epeesen epip tas akanthes, kai anebhshen ai akathshai kai epnixen auta.

7And others fell on the thorns, and the thorns grew up and choked them.

Mt 13:8 alla de epeesen epip tin gin tis kalh kai edidou karpon, omun ekaton, o de eikonto, o de triakonta.

8And others fell on the good soil, and yielded fruit, one a hundredfold, the other sixty, and another thirty.

Mt 13:9 o eixen ou the akouetw.

9Let the one who has ears, hear."

---

96 13:4 Or possibly, "beside the row." The way or road for seed is the row.
The Parable of the Sower Explained

Mt 13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;
10 And the disciples came to him and said to him, "Why do you speak to them in parables?"

11 And he answered and said, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

Mt 13:12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
12 For 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 τούτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούοσιν οὐδὲ συνίστωσιν.
13 For 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 Ἡσαίου ἡ λέγουσα, Ἀκοὴ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴστε.
14 In 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 ἐπαχυνθῇ γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὦσιν βαρέως ἠκούσαν, καὶ τοὺς ὀρθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀρθαλμοῖς καὶ τοῖς ὦσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνύσιν καὶ ἐπιστρέψωσιν, καὶ ἴδομαι αὐτούς.
15 For 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 ὅμων δὲ μακάριοι οἱ ὀρθαλμοὶ ὧτι βλέπουσιν, καὶ τὰ ὄτα ὅμων ὧτι ἀκούοσιν.
16 But blessed are your eyes because they see, and your ears, because they hear.

Mt 13:17 ἄμην γὰρ λέγω ὅτι πολλοὶ προφητεύσετε καὶ δίκαιοι ἐπεθύμησαν ἵδειν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκούσαν ἃ ἀκούσετε καὶ οὐκ ἠκούσαν.
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 Ὅμως οὐκ ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.
18 ‘Hear then the parable of the sower:

Mt 13:19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μή συνίετος, ἔρχεται ὁ πονηρός καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ οὐτὸς ἐστιν ὁ παρὰ τὴν ὄδον σπαρεῖς.
19 When 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 δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὐτὸς ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτὸν.
20 And what was sown on the rocky spots, this is someone who hears the word and immediately with joy receives it.

Mt 13:21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρος ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδάλιζεται.
21 But 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.

97 [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 13:22 ὁ δὲ εἰς τὰς ἰκάνθας σπαρεῖς, οὕτως ἔστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ ἀἱῶνος [τοῦτοι] καὶ ἡ ἀπάτη τοῦ πλούσιον συμπίγης τὸν λόγον, καὶ ἰκάρπος γίνεται.

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

Mt 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτος ἔστιν ὁ τὸν λόγον ἀκούων καὶ συνιεῖς, δὲ δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκάτων, ὁ δὲ εξῆκοντα, ὁ δὲ τριάκοντα.

23 And 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, Ἡμοιώθη ἡ βασιλεία τῶν σῶρων ἀνθρώπων σπείρανεν καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ.

24 He 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 ὅταν δὲ τῷ καθεύθειν τοὺς ἀνθρώπους ἤλθεν αὐτός ὁ ἐξήριζε καὶ ἐπέσπειρεν ζιζάνια ἀνά μέσον τοῦ σπουδαστοῦ καὶ ἀπῆλθεν.

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

Mt 13:26 οτὲ δὲ ἐβδόλησαν ὁ χῶρος καὶ καρπὸν ἔποιησαν, τότε ἐφάνη καὶ τὰ ζιζάνια.

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

Mt 13:27 προσελδόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου ἐπον ἀυτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἐπιμείκτα ἐν τῷ σῷ ἄγρῳ; πόθεν οὖν ἔχει ζιζάνια;

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

Mt 13:28 ὁ δὲ ἔριζε αὐτοῖς, ἐξήριζες ἀνθρώπος τοῦτο ἐποίησαν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελδόντες συλλέξωμεν αὐτὰ;

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

Mt 13:29 ὁ δὲ φησιν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃ ἢμα αὐτοῖς τὸν σπουδαστὸν.

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

---

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 tarahah, (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.

100 13:26 Greek: fruit
Mt 13:30 ὃς ἐπετεινεῖ τὰς χλώριον ἡμέρας ἡμῶν· καὶ ἐν τῇ ἡμέρᾳ τῆς ἀποκάλυψει, κυνηγείτων, καὶ ἤδεισεν αὐτῷ· εἰς δεύτερον πρὸς τὸ πάντα, ἐν τῇ ἡμέρᾳ τῆς ἀποκάλυψει. Τότε τοις πάντις ἵλθεν εἰς τῆς ὀλίγους· καὶ προσήλθον αὐτῷ· οἱ μαθηταὶ αὐτοῦ· ἐλάττωσαν τοις πάντας, ἔκλεισεν τὸν κύκλον τῆς ἡμέρας τῆς ἀποκάλυψει.

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

The Parables of the Mustard Seed and the Yeast

Mt 13:31 Ἀλλὰς παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκως σινάπεως, ὅπως ἐπάνω ἔβαλεν ἐν τῷ ἄγρῳ αὐτοῦ·

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

Mt 13:32 δὲ γὰρ μικρὸτερον μὲν ἔστιν πάντων τῶν σπερμάτων, ὡσπερ ἐν μικρὸτερον μὲν λαχάνων ἐστὶν καὶ γίνεται δέντρον, ὡστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

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

Mt 13:33 Ἀλλὰς παραβολὴν ἐλάθησαν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζῷης, ἡν λαβόντας γινομένον ἐκεῖνον ἐπάνω αὐτόν κατασκηνούν ἐν τοῖς κλάδοις αὐτοῦ.

33He 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 πάντα ἐλάθησαν ὁ Ἱησοῦς ἐν παραβολαῖς τοῖς ὄχλοις· καὶ χωρὶς παραβολὴς οὐδὲν ἐνδέκα αὐτοῖς·

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

Mt 13:35 ὡς δὲ πληρωθῇ τὸ ἡρθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἔρευξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

35so that the thing spoken through the prophet might be fulfilled, which says: "I will open my mouth in parables, I will utter things hidden since the creation of the world."

The Parable of the Look-alike Weeds Explained

Mt 13:36 Τότε ἄρεις τοὺς ὀχλοὺς ἤλθεν εἰς τὴν ὀικίαν· καὶ προσήλθον αὐτῷ· οἱ μαθηταὶ αὐτοῦ· λέγοντες, Διασαφήσετε ἡμῖν τὴν παραβολήν τῶν ζιζάνιων τοῦ ἀγροῦ.

36Then, leaving the crowds, he went into the house. And his disciples came to him and said, "Explain to us the parable of zizania in the field."

Mt 13:37 δὲ εἶπεν οἱ σπείρας τοῦ καλὸν σπέρμα ἐστίν ὁ υἱὸς τοῦ ἀνθρώπου·

37And he answered and said, "The one sowing the good seed is the Son of Man,

Mt 13:38 ὁ δὲ ἄγρος ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοι εἰσίν οἱ υἱοὶ τῆς λαοῦ. νας· τὸ δὲ ζιζανία εἰσίν οἱ υἱοὶ τοῦ πονηροῦ·

38and the field is the world, and the good seed, these are the children of the kingdom. The zizania are the children of the evil one,

Mt 13:39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά· ὁ δὲ διάβολος· ὁ δὲ θερισμὸς συντελεῖ αἰώνων· ἐστίν, οἱ δὲ θερισταὶ ἐγγίζονται εἰσίν. 62

39and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels.

Μт 13:40 ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρί καίεται, σὺτοις ἐστιν ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

40"And as the zizania are collected and consumed by fire, so it will be at the end of the age.

101 13:33 Greek: three sata, about 5 gallons, or 22 liters.
102 13:35 Psalm 78:2
Mt 13:41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τούς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

41The Son of Man will send out his angels, and they will collect out of his kingdom all the things that lead to sin and those who practice lawlessness;
Mt 13:42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν δδόντων.
42and they will throw them into the furnace of fire. There will be weeping there, and gnashing of teeth.
Mt 13:43 Tότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ήλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὡτα ἀκουέτω.
43At that time, the righteous will shine forth like the sun in the kingdom of their Father. Let the one who has ears, hear.

The Parables of the Hidden Treasure and the Pearl
Mt 13:44 ὁμοίως ἐστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρὸς κεκρυμμένων ἐν τῷ ἄγρῳ, ὅπως ἐχουσίς ἐχρησιν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἄγρον ἐκείνον.
44"The kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it again. Then out of his joy he goes and sells what things he has, and buys that field.
Mt 13:45 Πάλιν ὁμοίως ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπω ἐμπόρῳ ἐξεκοπάνε τιλοὺς μαργαρίτας·
45"Again, the kingdom of heaven is like a merchant who was looking for fine pearls.
Mt 13:46 εὐρόν δὲ ἕνα πολύτιμον μαργαρῖτην ἀπελεύκη πάντα ὅσα ἔχει καὶ ἴψάκειν αὐτόν.
46And when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

The Parable of the Net
Mt 13:47 Πάλιν ὁμοίως ἐστιν ἡ βασιλεία τῶν οὐρανῶν σαγηνή βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση·
47"Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish,
Mt 13:48 ἣν ὅτε ἐπηρὰτη ἀναβιβάζοντες ἐπὶ τὸν αἰγιαλόν καὶ καθίσαντες συνέλευσαν τὰ καλά εἰς ἄγγη, τὰ δὲ σαπρὰ ἐξω ἐβάλον.
48"which 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 αἰώνος· ἐξελέφασαν οἱ ἄγγελοι καὶ ἀφορίσαν οἱ πονηροὶ ἐκ μέσου τῶν δικαίων.
49"This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous,
Mt 13:50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν δδόντων.
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, Ναί, κύριε.
51"Jesus said to them, "Have you understood all these things?" They are saying to him, "Yes, Lord."
Mt 13:52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τούτο πάς γραμματεὺς μαθητευθεῖς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίως ἔστιν ἀνθρώπω ὀρκοδεσπότης δυτικές ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ κατα καὶ παλαιά.
52"And he said to them, "Therefore every Torah scholar discipled 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 Kai ἐγένετο ὅτε ἔτελεσεν ὁ Ἰσραήλ τὰς παραβολὰς ταύτας, μετήρεν 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 ἔδεισακεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὡσε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτω ἢ σοφία αὕτη καὶ ἀι δυνάμεις;

54 And coming into his home town, such as they were astounded, and said, “Where did this man get this wisdom and these miraculous powers? Mt 13:55 οὐχ οὗτος ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἢ μήτηρ αὐτοῦ λέγεται Μαριάμ 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 ἄδελφαι αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταύτα 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 Ἰσραήλ εἶπεν αὐτοῖς, Οὐκ ἐστίν προφήτης ἁτέμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ 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 οὐχ ἐποίησαν ἐκεί δυνάμεις πολλάς διὰ τὴν ἀπίστιαν 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 ἦκουσεν Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν Ἰσραήλ, Ἰωσήφ, ὁ τετραάρχης τὴν ἀκοὴν Ἰσραήλ.

1 At that time, Herod the tetrarch heard the report about Jesus, Mt 14:2 καὶ εἶπεν τοῖς παιονίῳ αὐτοῦ, οὗτος ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἤγερθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τούτοι αἱ δύναμεις 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 Ἡρῴδης κρατήσας τὸν Ἰωάννην ἔδειξεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῴδιαδα τὴν γυναῖκα Φιλίππου 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, Οὐκ ἐξεστίν σοι ἐξειν αὐτήν.

4 For John had been saying to him, “It is not lawful for you to have her.” Mt 14:5 καὶ θέλων αὐτὸν ἀποκτενεῖν ἐφοβηθή τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

5 And though wanting to kill him, he feared the crowd, because they regarded him as a prophet. Mt 14:6 γενεσίως δὲ γενομένως τοῦ Ἡρῴδου ὀρχήσατο ἡ θυγάτηρ τῆς Ἡρῴδιαδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρῴδῃ.

6 And when Herod’s birthday celebration took place, the daughter of Herodias danced among them, and she pleased Herod;
Mt 14:7 ὅθεν μεθ' ὅρκου ὤμολόγησεν αὐτῇ δοῦναι ὁ ἐὰν αἰτήσηται.

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

Mt 14:8 ἢ δὲ προβιβασθείσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὥδε 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 14:9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τούτου ὅρκου καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

9...and sent orders and beheaded John in the prison.

Mt 14:10 καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ.

10...and his head was brought on a platter and given to the girl, and she carried it to her mother.

Mt 14:11 καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἠδόθη τῷ κορασίῳ, καὶ ἤγεγκεν τῇ μητρίᾳ αὐτῆς.

11...And his head was brought on a platter and given to the girl, and she carried it to her mother.

Mt 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτώμα καὶ ἐθαύμασαν αὐτό, καὶ ἔλθοντες ἀπῆγγελεν τῷ Ἰησοῦ.

12...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 ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

13...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 ἔξελθον ἔδεικνυ τὰ πλούτα τῶν ὄχλων, καὶ ἐπίλαξαντος ἐπὶ αὐτῶν καὶ ἐθέραπευσαν τοὺς ἄρροστος αὐτῶν.

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

Mt 14:15 ὃσιάς δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρωμένος ἐστιν ὁ τόπος καὶ ἤ ὥρα ἡ ἡδονή παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθοῦντες εἰς τὰς κώμας ἀγοράσωσιν ἡμᾶς ὁμαλά.

15...Now 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."

Mt 14:16 ὃ δὲ Ἰησοῦς εἶπεν αὐτοῖς, ὃς φαγεῖται ἐκεῖθεν ὃς ἄρτους ἔχεις φαγεῖν.

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

Mt 14:17 οἱ δὲ λέγουσιν αὐτῷ, οὐκ ἔχουμεν ὥδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύων.

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

Mt 14:18 ὃ δὲ εἶπεν, Φερετέ μοι ὅδε αὐτούς.

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

Mt 14:19 καὶ κελέουσας τοὺς ὄχλους ἀνακληθήσῃ ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύων, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσεις ἐδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

19...And 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.

---

chapter 5, secs. 136,137). I am confident that the dancer in question was Salome, the daughter of Herod’s wife Herodias. (FYI: Salome later married another Philip, who was yet another half-brother of Herod Antipas, this time by Herod I’s fifth wife, Cleopatra. So Salome lived with her father for a while, then lived with her half-uncle, then married a different half-uncle.)

105 14:9 The Greek for oath is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. ‘Deaths,’ for example, would mean “ways of dying,” or “cases of death.” Here it would mean something like “words of oath.” Other examples are Matthew 14:9 and Luke 5:21.
Jesus Walks on the Water

Mt 14:22 Καὶ εὐθέως ἤναγκασεν τοὺς μαθητὰς ἐμβηναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἐς τὸ ἄπαλπον τοὺς ὀχλούς.

And 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 ὀχλούς ἄνεβη εἰς τὸ ὅρος κατ’ ἵδιαν προσεύξασθαι. ὡς ἰδίᾳ γενομένης μόνον ἦν ἐκεί.

And after he had dismissed the crowds, he went up into the mountain by himself to pray.

Mt 14:24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ὄνεμος.

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

Mt 14:25 τεταρτῆς δὲ φυλακῆς τῆς νυκτὸς ἠθένει πρὸς αὐτούς περιπατῶν ἐπὶ τὴν θάλασσαν.

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

Mt 14:26 οἱ δὲ μαθηταὶ ἱδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἐκράζαν.

And 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, θαρσέτε, ἐγώ εἰμι· μὴ φοβεῖσθε.

Jesus immediately spoke to them and said: “Take heart, it is I. Don’t be afraid.”

Mt 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος ἐπεν, Κύριε, εἰ οὐ εἰ, κέλευσον με ἐλθεῖν πρὸς σέ ἐπὶ τὰ ὀδάτα.

And Peter answered him and said, “Lord, if it’s you, order me to come to you on the water.”

Mt 14:29 δὲ εἶπεν, Ἐλθε, καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπάτησαν ἐπὶ τὰ ὀδάτα καὶ ἠθάνει πρὸς τὸν Ἰησοῦν.

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

Mt 14:30 βλέπων δὲ τὸν ἄνεμον ἑφοβηθηκαί, καὶ ἀρξάμενοι καταποντίζοντο ἐκραζέν λέγων, Κύριε, ὤσδον με.

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

Mt 14:31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὄλιγόπιστε, εἰς τὶ ἐδότασας;

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

---

106 Mt 14:20 κόφινος (kóphinos) a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word 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 Mt 14:21 The Greek word for “without” in Matthew 14:21 is χωρίς (chóris), 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 Mt 14:25 Between 3 a.m. and 6 a.m.
Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἀνέμος.
32 And when they climbed into the boat, the wind died down.
Mt 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκόμησαν αὐτῶ λέγοντες, ἀληθῶς θεὸς νῦν ἐστὶν.
33 And those in the boat worshipped him, saying, “You truly are the Son of God.”
Mt 14:34 Καὶ διαπερσάσαντες ἦθιον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.
34 And once they had crossed over, they came ashore at Gennesaret.
Mt 14:35 καὶ ἐπηγνώντες αὐτὸν οἱ άνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περιχώρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας.
35 And when the men of that place recognized him, they sent word into that whole area, and they brought to him all those who were sick.
Mt 14:36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἰματίου αὐτοῦ· καὶ ὅσοι ἤμαντο διεσώθησαν.
36 And 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 Ἰεροσολύμων Φαρισαίοι καὶ γραμματεῖς λέγοντες,
1Then some Pharisees and Torah scholars from Jerusalem come to Jesus, saying,
Mt 15:2 Διὰ τι οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χείρας αὐτῶν ὅταν ἀρτὸν ἑσθίωσιν.
2 "Why do your disciples break the tradition of the elders? 109 For they do not wash their hands when they eat.”
Mt 15:3 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τι καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;
3 And in response he said to them, “And you, why do you break the command of God for the sake of your tradition?
Mt 15:4 ὁ γὰρ θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θάνατώ τελευτάτω ὑμῶν.
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, Ὑς ἔνεπτο τῷ πατρί καὶ τῇ μητρί, Δῶρον δὲ ἔαν ἐξ ἐμοῦ ὄφελήσῃς.
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 τιμήσεις τὸν πατέρα αὐτοῦ· καὶ ἡκυρώσω 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 ύποκριταί, καλῶς ἐπροφητεύεσθε περὶ ὑμῶν Ἡσαίας λέγων,
7 You hypocrites! Isaiah has prophesied rightly about you, in saying,

109 152 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 Tannaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tannaim’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 15:8 Ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσιν με τιμᾷ: ἢ δὲ καρδία αὐτῶν πόρρω ἅπι τε ἐμοῦ.

8a 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 ματίν δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἄνθρωπων.

9They worship me in vain, teaching as Torah the decrees of human beings.\(^{111}\)

Mt 15:10 Καὶ προσκαλεσάμενος τὸν ὄχλον ἐπίνει αὐτοῖς, Ἀκούετε καὶ συνίετε:

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

Mt 15:11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινὸ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦ κοινοῦ τὸν ἄνθρωπον.

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

Mt 15:12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαίοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

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

Mt 15:13 ὁ δὲ ἀποκρίθη εἶπεν, Πάσα φρετεία ἢν οὐκ ἐφύτευσαν ὁ πατήρ μου ὁ οὐράνιος ἐκρίζωθησαται.

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

Mt 15:14 ἄφητε αὐτοὺς· τυφλοὶ εἰσιν ὁμοίοι τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγητεῖ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

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

Mt 15:15 Ἀποκρίθη δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσαν ἡμῖν τὴν παραβολήν.

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

Mt 15:16 δὲ εἶπεν, Ἀκμὴν καὶ ύμεις ἀσύνετοι ἐστε;\(^{16}\)

16And he said, "Are you also this unintelligent?

Mt 15:17 οὐ νοεῖτε ὅτι πάν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφρέδρῶνα ἐκβάλλεται;

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

Mt 15:18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεινα κοινὸ 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 πνημονοῦ, φόνοι, μοιχεία, πορνεία, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.

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

Mt 15:20 ταῦτα ἐστίν τὰ κοινοῦτα τὸν ἄνθρωπον, τὸ δὲ ἀνίπποις χερσὶν φαγεῖν οὐ κοινὸ τὸν ἄνθρωπον.

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

\(^{110}\) Mt 15:8 Ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ C E G Κ G M N S U W Y Γ Π Φ 0106 2 118 157 346 565 1071 1241 H 425 syr\(^{12}\) TR RP // Ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ E // Ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ F // Ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ A // Ἐγγίζει μοι ὁ λαὸς οὕτως τῷ στόματι αὐτῶν and then omit καί τοῖς χείλεσιν με τιμᾷ // ὁ ὁ λαὸς οὕτως ἐγγίζει μοι // ὁ λαὸς οὕτως Ν B D L Θ 073 111 124 579 788 892 1424 lat syr\(^{13}\) cop\(^{14}\) p\(^{15}\) bo\(^{16}\) ms 2 Cl Or Did NA28 // lacuna ἐκ τοῦ στόματος αὐτῶν and then omit καί τοῖς χείλεσιν με τιμᾷ // ὁ λαὸς οὕτως ἐγγίζει μοι // ὁ λαὸς οὕτως Ν B D L Θ 073 111 124 579 788 892 1424 lat syr\(^{13}\) cop\(^{14}\) p\(^{15}\) bo\(^{16}\) ms 2 Cl Or Did NA28 // lacuna // A H P Q 28 69. The longer reading seems to be a harmonization to the LXX text of Isaiah 29:13 in Codex Vaticanus, according to Weiss. Swanson differs from NA28 apparatus as to the reading of f\(^{13}\) and says it reads with E\(^{16}\), whereas the NA28 says it reads with Ν B. This is because neither is correct, in that the Family is not united. The agreed-upon members of the family are 13, 69, 124, 346, 543, 788, 826, 828, 983, and 1689.

\(^{111}\) Mt 15:9 Isaiah 29:13
The Faith of the Canaanite Dog

Mt 15:21 Καὶ ἔξελθων ἔκειθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδώνος.

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

Mt 15:22 καὶ ἵδου γυνῆ Χαναναία ἀπὸ τῶν ὄρων ἐκείνων ἔξελθοῦσα ἔκραξεν λέγουσα, ἔλεησόν με, κύριε, νῦν δαυίδ· ἢ θυγάτηρ μου κακῶς δαμονιζέται.

22 And 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 ἦρωτον αὐτῶν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἰμῶν.

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

Mt 15:24 ὁ δὲ ἀποκριθεὶς εἶπεν, ὅπως ἀπεστάλη εἰ μή εἰς τὰ πρόβατα τὰ ἀπολωλότα οίκου Ἰσραήλ.

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

Mt 15:25 ἢ δὲ ἐλθοῦσα προσεκύνηει αὐτῷ λέγουσα, Κύριε, βοήθει μοι.

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

Mt 15:26 ὁ δὲ ἀποκριθεὶς εἶπεν, ὅπως ἔστιν καλῶν λαβένη τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοις κυνάριοις.

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

Mt 15:27 ἢ δὲ εἶπεν, Ναὶ, κύριε, καὶ γάρ τὰ κυνάρια ἔσθηει ἀπὸ τῶν ψιχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

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

Mt 15:28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὁ γάναι, μεγάλη σου ἢ πίστες· γεννηθέτω σοι ὡς θέλεις, καὶ ἰάσθη ἢ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

28 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.

---

112 15:27 The Greek in this verse is quite unusual. There is either an unusual use of the word vai - naį, or an unusual use of the word γάρ. The word vai is usually an affirmative answer, that is, expressing agreement. The word γάρ is a causal conjunction, used to express cause and effect. If both these words are used in this verse according to their most common usage, then this verse makes no sense. Following is how the verse should read, when rendering these two words in their most common meanings: "Yes, Lord, for even the dogs eat of the crumbs falling from their master's table." The affirmative agreement on her part makes no sense, because she is contradicting Jesus' statement that it is not right to give to dogs the children's bread. The "for" makes no sense, because this is what she would be saying, "Yes, you are right that it is not right to give the dogs of the children's bread, because even the dogs eat of the crumbs falling from their master's table." The conclusion she makes in that case is a non-sequitur. Therefore, every translation out there has rendered one of these two words irregularly. Most or all choose to render γάρ irregularly. They render it as an adverbative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where γάρ is an adverbative. But if we are not going to render γάρ as an adverbative, then there are only two or three other solutions: to render vai as a "Yes" answer in opposition to what Jesus had said, as follows: "Yes, it is, Lord, for even the dogs eat of the crumbs falling from their master's table," or, to render γάρ as "Why." This latter is well within the realm of possibility according to the lexical authorities. The other main causal conjunction, ὅτι, not infrequently means "Why?" Thus, one very possible rendering of this woman's answer is as follows: "Yes, Lord, yet why do the dogs eat of the crumbs falling from their master's table?" In this rendering, the word vai is used as an adverbative, which is lexically valid. Another possible rendering again makes vai the adverbative, and γάρ meaning "certainly," which is lexically valid, as follows: "True, Lord, yet the dogs certainly eat of the crumbs falling from their master's table." Now, we have some clues in this context that the Canaanite woman said something very unusual, in Jesus' view. Jesus' response to the woman's statement expresses much emotion and surprise. Jesus' response begins with the interjection ὅ. This is an interjection that Jesus used in only two other contexts, both of them preceding harsh rebukes of the apostles; once when they could not heal a boy, and the other in Luke when he called them slow of heart to believe the scriptures. I think what it is here is a woman with much chutzpah. Not only is she a woman talking this way to a man, which was improper, but she was talking to not just any man, but a Rabbi. Then, we have the fact that she is a Gentile talking to a Jew, and a Rabbi at that.
Jesus Feeds the Four Thousand

Mt 15:29 Καὶ μεταβας ἐκείθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ δρόσον ἐκάθητο ἑκεῖ.

29And when he departed from there, Jesus came near the Sea of Galilee; and having gone up into the mountain, he was sitting there.

Mt 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί ἔχοντες μεθ’ ἐαυτῶν χωλούς, τυφλούς, κυλλούς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτούς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐδείχνεσαν αὐτοὺς·

30And many large crowds came to him, having with them the lame, the cheiroplegic,\(^{113}\) the blind, the mute, and many others, and they laid them down at his feet, and he healed them.

Mt 15:31 ὅτε τὸν ὄχλον βαυμάσας βλέποντας κωφούς λαλοῦντας, κυλλούς ύγιεῖς, καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

31causing the crowd to marvel, seeing the mute speaking, the impaired of hand whole, and the lame walking and the blind seeing, and they glorified the God of Israel.

Mt 15:32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπαλαχνίζομαι ἐπί τὸν ὄχλον, ὅτι ἤδη ἤμερα τρεῖς προσευμένουι μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτοὺς νήστεις οὐ θέλω, μὴποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

32And calling forward his disciples, Jesus said, “I feel for the crowd, because they have been staying with me three days now and do not have anything to eat. And to dismiss them without eating, I am not willing, lest they collapse on the journey.”

Mt 15:33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἦμιν ἐν ἔρημῳ ἄρτοις τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

33And the disciples say to him, “Where in the desert could we obtain so many loaves of bread, enough to satisfy so large a crowd?”

Mt 15:34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἐπτά, καὶ ὁλίγα ἰχθύδια.

34And Jesus says to them, “How many loaves do you have?” And they said, “Seven, and a few fish.”

Mt 15:35 καὶ παραγγέλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γην

35And having ordered the crowd to recline on the ground,

Mt 15:36 ἔλαβεν τοὺς ἐπτά ἄρτους καὶ τοὺς ἰχθύδιας καὶ εὐχαριστήσας ἐκλασεν καὶ ἐδίδον τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

36he took the seven loaves of bread and the fish, and when he had given thanks, he broke and gave to the disciples, and the disciples to the crowds.

Mt 15:37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσέων τῶν κλασμάτων ἦραν, ἐπτὰ σπυρίδας πλήρεις.

37And all ate and were satisfied, and they picked up the fragments that were left over, seven full baskets.

Mt 15:38 οἱ δὲ ἔσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες χωρίς γυναικῶν καὶ παιδίων.

38Now the ones eating were four thousand men, apart from women and children.

Mt 15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

39And after he dismissed the crowd, he embarked in the boat, and went into the territory of Magadan.

---

\(^{113}\) Stricken hand,” that is, those impaired of upper limb. The Greek word is κυλλὸς - kullōs, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kullōs here is found with another word meaning "lame" having already been used, so you would think that kullōs is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kullōs in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.
Chapter 16

The Yeast of the Pharisees, Sadducees, and Herod

Mt 16:1 Kaи προσελθόντες οἱ Φαρισαίοι καὶ Σαδδουκαίοι πειράζοντες ἐπηρώτησαν αὐτὸν σημείον ἐκ τοῦ ὦρανου ἐπιδείξαι αὐτοῖς.
1And the Pharisees and Sadducees approach him, and testing him, they asked him to show them a sign from heaven.

Mt 16:2 ὃ δὲ ἀποκρίθης εἶπεν αὐτοῖς, Ἡφισα γενομένης λέγετε, Εὐδίᾳ, πυρράζει γὰρ ὁ ὦρανός·
2But he in answer said to them, [When evening comes, you say, 'Fair weather, the sky is red.'

Mt 16:3 καὶ πρῶι, Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ ὦρανός. [[Ὑποχρίται,]] τὸ μὲν πρόσωπον τοῦ ὦρανου γινώσκετε διακρίνειν, τὰ δὲ σημεία τῶν καιρῶν οὐ δύνασθε.]
3And in the morning, 'Today, stormy weather, for the sky is red and threatening.' ["You hypocrites.] The face of the sky you know how to judge, but the signs of the times you are not able to?"

Mt 16:4 Γενεὰ πονηρὰ καὶ μοιχαλίς σημείον ἐπίζητε, καὶ σημείον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημείον Ἰωάν. καὶ καταλίπτωσιν αὐτούς ἀπῆλθεν.
4"A wicked and adulterous generation demands a sign, but no sign will be given it except the sign of Jonah." And he left them and went away.

Mt 16:5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἢρτους λαβεῖν.
5And when the disciples were going to the other side, they forgot to take bread loaves.

Mt 16:6 ὃ δὲ Ἰησοῦς εἶπεν αὐτοῖς, ὃρατέ καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
6And Jesus said to them, "Watch out. Be on your guard against the yeast of the Pharisees and Sadducees."

Mt 16:7 οἱ δὲ διελογίζοντο ἐν έαυτοῖς λέγοντες ὅτι ἢρτους οὐκ ἐλάβομεν.
7And they were deliberating among themselves, saying, "We didn't bring bread loaves."

Mt 16:8 γνοὺς δὲ ὃ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν έαυτοῖς, ὀλιγόσποιτοΙ, ὅτι ἢρτους οὐκ ἔχετε;
8And Jesus knowing, said, "You of little faith, why are you reasoning among yourselves, 'We have no bread loaves?"

Mt 16:9 οὕτω νοείτε, οὐδὲ μνημονεύετε τοὺς πέντε ἢρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἔλαβετε;
9"Do you still not understand nor remember the five loaves for the five thousand, and how many basketfuls you picked up?"

Mt 16:10 οὐδὲ τοὺς ἐπτὰ ἢρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἔλαβετε;
10Nor the seven loaves, for how many basketfuls you picked up?

114 162-3 txt include without Ὑποχρίται, C D W Δ 33 [NA27] [C] † include all bracketed E F G H K L (M) (N) O U Θ Π Φ (δὲ τὰ) f¹ 2c 118 190 205 346 565 597 700 892 1006 1009 1010 (1071 οἱ πολλοί) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582; 1646 2148 2174 Lect ἡλικτεράς, ψαλτικές, κόσμος, κόσμιος, μακαρισμός, arm. Or Hier ιουσ. mm, acc. to Jer J lukanus F 45 Α Φ 28 69. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρράζω - parržō, is found only in literature by Byzantine writers. (The Septuagint has πυρράζω - parržō) 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 16:11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ύμῖν; προσέχετε δὲ ἀπό 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 συνήθηκαν 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,116 but against the teaching of the Pharisees and Sadducees.

Peter’s Confession of Messiah

Mt 16:13 Ἐλθὼν δὲ ὁ 'Ἰσσωῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἤρωτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

13And upon entering into the area of the Caesarea that was in Philip’s jurisdiction, Jesus queried his disciples, saying, “Who are the people saying the Son of Man is?”

Mt 16:14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἔτεροι δὲ Ἰερεμίαν ἢ ἕνα 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, Ὡμείς 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, Σὺ εἶ ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντος.

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

Mt 16:17 ἀποκριθεὶς δὲ ὁ Ἰσσωῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριώνα, ὅτι σάρξ καὶ αἷμα οὐκ ἀπεκάλυφεν σοι ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

17And Jesus in response said him, “Blessed are you, Simon son of John,117 because it was not flesh and blood that revealed this to you, but my Father, who is in heaven.

Mt 16:18 κἀγα δὲ οἱ λέγω ὅτι οὐ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ξύδου οὐ κατισχύσουσιν αὐτῆς.

18And I also say to you, that you are Peter, and upon this rock118 I will build my church, and the gates of Hades will not prevail against it.

Mt 16:19 δόσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν, καὶ δ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ δ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

19And to you I will give the keys of the kingdom of heaven, and whatever you declare to be forbidden on earth shall have been forbidden in heaven, and whatever you permit on earth shall have been permitted in heaven.”119

Mt 16:20 τότε διεστέλλατο τοῖς μαθηταῖς ἵνα μηδὲν εἴποσιν ὅτι αὐτὸς ἔστιν ὁ Χριστός.

20Then he admonished the disciples, that they not tell anyone that he was the Christ.

---

116 Mt 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 Mt 16:17 See footnote on John 1:42

118 Mt 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.

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.
Jesus Predicts His Death

Mt 16:21 Ἀπὸ τότε ἤρατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκαταθήκη λαβεῖ καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσει.

21From that point on, Jesus began to reveal to his disciples that he had to leave for Jerusalem, and suffer many things at the hands of the elders and chief priests and Torah scholars, and be killed, and on the third day rise again.

Mt 16:22 καὶ προσδεξάμενος αὐτοῦ ὁ Πέτρος ἤρατο ἐπιτιμᾶν αὐτῷ λέγων, Ἵλεος σοι, κύριε· οὐ μή 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 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὕπαγε ὀπίσω μου, Σατανά· σκάνδαλον εἶ ἐμοῦ, ὅτι ὦ φρονεῖς τὰ τοῦ θεοῦ ἄλλα 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, Εἰ τις τέλει ὀπίσω μου ἔλθει, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτι 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 δὲ γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτὴν· δὲ δὲ ἄν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἑνεκεν ἐμοῦ ἐὑρήσει 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 τί γὰρ ὄφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὄλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ἐξανακοιμηθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

26For what will it gain a human being, if he acquires the whole world, but is penalized his soul? In other words, what will a human being pay, in trade for his soul?

Mt 16:27 μεῖλε γὰρ ὁ υἱὸς τοῦ ἄνθρωπον ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

27For the Son of Man will soon come in the glory of his Father with his angels, and then, he will pay back to each one, according to the way of life of each.

Mt 16:28 ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὧν ἔστωσον οἵτινες οὐ μὴ γεύσωνται θανάτου ἔως ἂν ἰδοὺν τὸν ὑιόν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

28Truly I tell you, There are some of those present here, who will certainly not taste death before they see the Son of Man coming in his kingship.”

Chapter 17

The Transfiguration

Mt 17:1 Καὶ μεθ’ ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἄδελφον αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς δρος ψηλόν κατ’ ἱδίαν.

1And after six days Jesus takes Peter, and James, and John his brother, and he is leading them up into a high mountain, by themselves.

Mt 17:2 καὶ μετεμορφώθη ἐξεβρέθησαν αὐτῶν, καὶ ἐλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἡλίος, τα δὲ ἴματα αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς.

2And he was transfigured in front of them, and his face shone like the sun, and his garments became bright as the daylight.

Mt 17:3 καὶ ἰδοὺ ὄψη αὐτοῦς Μωυσῆς καὶ Ἡλίας συλλαλοῦντες μετ’ αὐτοῦ.

3And behold, Moses and Elijah appeared to them, conversing with Him.
Mt 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἔστιν ἡμᾶς ὥσπερ εἶναι εἰ τέλεις, ποίησον ὧδε τρεῖς σχινάς, οὐί μιᾶν καὶ Μωϋσεῖ μιᾶν καὶ Ἡλίᾳ μίαν.

4And in response, Peter said to Jesus, "Master, it is good for us to be here. If you want, I will make three shelters here, one for you, one for Moses, and one for Elijah."

Mt 17:5 ἔστι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινή ἐπεσκέψαν αὐτοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, ὢτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

5While he was still speaking, behold a bright cloud overshadowed them, and behold, a voice from the cloud, saying as follows: "This is my beloved Son, with whom I am well pleased. Listen to him."

Mt 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπί πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

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

Mt 17:7 καὶ προσῆλθον ὁ Ἰησοῦς καὶ ἀφίημι σοῦν αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.

7And Jesus approached them, and after reassuring them, he said, "Stand up, and do not be afraid."

Mt 17:8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

8And when they opened their eyes, they saw no one, except Jesus himself alone.

Mt 17:9 Καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενί εἶπτε τὸ ὅραμα ἐξω σὺν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγέρθη.

9And as they were coming down from the mountain, Jesus was admonishing them, as follows: "Do not tell anyone about the vision, until such time the Son of Man is raised from the dead."

Mt 17:10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλέησαι πρῶτον;

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

Mt 17:11 δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάνταν·

11In answer, he said, "Elijah does indeed come first, and will restore all things.

Mt 17:12 λέγω δὲ υμῖν ὅτι Ἡλίας ἐδώκεν, καὶ οὐκ ἐπέστρεψαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὁ δὲ ἐξῆλθαν· ὡτις καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.

12But I am telling you, that Elijah has already come, and they did not recognize him, but did with him whatever they wished."

Mt 17:13 τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ιωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

13Then the disciples understood that he had spoken to them about John the Baptizer.

The Healing of a Boy Who Had an Evil Spirit

Mt 17:14 Καὶ ἔλθον τὸν ὄχλον προσήλθεν αὐτῷ ἀνθρωπος γοναπυτών αὐτῶν

14And when they had returned to the crowd, a man came up to him, falling to his knees,

Mt 17:15 καὶ λέγων, Κύριε, ἐλέησον μου τὸν υἱόν, διὸ σεληνιάζεται καὶ κακῶς πάσχειν πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

15And saying, "Lord, have mercy on my son, because he is lunatic and suffering horribly. For example, he often falls into fire, and often into water.

Mt 17:16 καὶ προσήνηκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδύνασθε αὐτὸν θεραπεύσαι.

16And I brought him to your disciples, and they were not able to heal him."

Mt 17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὁ γενεὰ ἀπίστος καὶ διεστραμμένη, ἐξω πότε μεθ’ ὑμῶν ἑσομαι; ἐξω πότε ἀνεξάρτητος ὑμῶν; φέρετε μοι αὐτὸν ὥδε.

17And in answer, Jesus said, "O unbelieving and perverted generation! How long shall I stay with you? How long shall I put up with you? Bring him here to me."

Mt 17:18 καὶ ἐπηρώτησαν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἄπ’ αὐτοῦ τὸ δαιμόνιον καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὀρασίς ἐκείνης.

18And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.
Mt 17:19 Tōte presēlebōntes oĩ mēthēsai tō ūnsoū kai iōian eipon, Diā tī ēmeiēs ūk hēmûnēsmēn ēkbalēiē aútō;

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 ὀλίγοποισάντα ὑμῶν ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἔρειτε τῷ ὑρεί τοῦτῳ. Μετάβα ἐνδέχεται, καὶ μεταβιβάσηται καὶ οὐδὲν ἀνυνάτηται ὑμῖν.

20And he says to them, "Because of your lack of faith. For truly I tell you, if you have faith as small as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. In fact, nothing will be impossible to you." 

Mt 17:21 [[Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.]]

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

Mt 17:22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἱσχούς. Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεσθαι εἰς χείρας ἀνθρώπων,

22And when they were gathering back together in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings, and they will deliver him up to the high priests and the scribes, and to the authorities of this people." 

Mt 17:23 καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρα ἐγερθήσεται, καὶ ἐλυπηθήσονται σφόδρα.

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

The Two Drachma Tax

Mt 17:24 Ἐσθόντων δὲ αὐτῶν εἰς Καφαρναοῦ ἐποῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, ὁ διδάσκαλος ὑμῶν ὢν τελεῖ τὰ δίδραχμα;

24And when they arrived in Capernaum, the collectors of the two drachmas212 approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

---

120 17:21 17 20 212121 Mt 17:24 A Drachma was worth about a day's wage. The two drachma collection, 6 grams of silver, was the so-called temple tax in Exodus 30:11-16. But this payment was not intended to be a tax at all. Quoting Exodus 30:12, "When you take a census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to Yahweh, so that no plague may come upon him for being numbered." The money was primarily an offering as atonement for the evil act of a man being numbered. Then it was merely incidental that as long as the temple personnel had this money anyway, "You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before Yahweh it will be a reminder of the ransom given for his life." Ex. 30:16. It was an offering or ransom money to atone for the repugnant stench to God caused by the act of numbering the people. There are other scriptures indicating God's displeasure with the idea of his people being numbered. See for example, I Chronicles chapter 21, and 27:23, 24. It is clear that the payment was a ransom for a man's life. How many times must a man be ransomed? Ransom, even to terrorists, is not paid more than once. The ransom was to be paid only when a man "crosses over to join those who are numbered," Exodus 30:13, 14. God had never commanded that the ransom be paid annually, as the tradition came to be. For it was only to be collected "when you number the people," v. 12. This was in anticipation of the only census ever ordered by God, the one that took place in Numbers chapter 1. God was against the numbering of the people as a practice. This was allowed just one time only, with a way to escape his wrath built in. The only additional census permissible was of aliens, as in II Chron. 2:17. Jesus apparently was not in the habit of paying the two drachmas. In this instance he only paid for himself and for Peter, and did nothing about the other eleven apostles, since they were not brought up. Jesus did not "obey every law of man." He did not just automatically do what every bureaucrat told him to do. Jesus was not a chump, and neither should his disciples be. We are supposed to be wise as serpents. For a reading of all the scriptures showing how the tradition of the annual tax came about, see the endnote entitled, "How did a once-only atonement offering became an annual tax?"
Mt 17:25 λέγει, Ναί, καὶ ἠλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί οσὶ δοκεῖ, Ἔως; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κήρυσσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλωτρῶν;

25He says, “Yes he does.” And when Peter had come into the house, Jesus spoke to him first, saying, “What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute—from their sons,122 or from others?”

Mt 17:26 εἶπόντος δὲ, Ἀπὸ τῶν ἄλλωτρῶν, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀρα γε ἐλεύθεροι εἰσίν οἱ υἱοί.

26And when he answered, “From others,” Jesus said to him, “Alright then, the sons are free.123

Mt 17:27 Ἡ δὲ μὴ σκανδάλισμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκυστρον καὶ τὸν ἀναβάντα πρῶτον ἴχθυν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

27But, so that we not scandalize them,124 go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin.125 Take that, and give it to them, as mine and yours.”126

Chapter 18

Who Is the Greatest?

Mt 18:1 ᾲν ἐκείνη τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἀρα μείζων ἐστίν ἐν τῇ βασιλείᾳ τῶν υἱῶν;

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

Mt 18:2 καὶ προσκαλεσάμενος παῦλον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

2And calling a child over, he stood him in the midst of them,

Mt 18:3 καὶ ἐπείν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇ καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν υἱῶν.

3and he said, “I tell you truly: unless you change and become like little children, there is no way you will enter into kingdom of heaven.

Mt 18:4 δότις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτος ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν υἱῶν.

4Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven.

Mt 18:5 καὶ ὅς ἐὰν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὅνομάτι μου, ἐμὲ δέχεται.

5And whoever receives one little child such as this on the basis of my name, is receiving me.

---

122 Mt 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 ἄλλωτρον, which in Jewish Greek like in the Septuagint, meant “aliens.” Here the meaning would be, that since the two drachma tax was supposedly for maintenance of the temple—God’s house, then God’s children, the citizens of the kingdom of God, were exempt from that tax.

123 Mt 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 Mt 17:27a Some surmise that Jesus did this in order to appear to be compliant with an illegitimate tax, so as not to scandalize any believers who thought that he surely must "obey every law of man." That is possible. But also possible, is that Jesus wanted to honor the oral contract Peter had already made with the tax collectors: the collectors had previously asked if Jesus pays the tax, and Peter had answered in the affirmative. Thus, only those two individuals involved in the oral contract, were obligated to pay it this instance.

125 Mt 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 Mt 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.
More About Little Ones

Mt 18:6 "Oec d' an skanadlois ena ton mikron touton ton pistevonton eis eme, sumferi aytw ina kremiasmhi milos onikos peri ton trachylon autou kai katabontisbi en to pleiagei tis thalassos.

As for that person through whom one of these little ones who believe in me might even 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 ouai to koso apod tos skanadalov' anaghi yap elthein ta skandaala, plh nua to avthwmi di' o to skanadalon erxetai.

Woe 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 Ei de he xeirop sou he pous sou skanadaliizei se, ekkoifon auton kai baale apod sou' kalon sou estin eiseltheid eis tis zwhn kallon he xholon, he dou cheiras he dou podes exonta bltheinai eis to pwr to aiwnon.

And 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 kai ei o orphalamos sou skanadaliizei se, exeile auton kai baale apod sou' kalon sou estin monofrhalamon eis tis zwhn eiseltheadhein, he dou orphalamous exonta bltheinai eis tis the gennan ton puros.

And if your eye scandalizes you, tear it out, and throw it away from you. It is better for you to enter into life one-eyed, than be thrown into fiery Gehenna with two eyes.

Mt 18:10 Orafte me kataphorofhsei enos ton mikron touton lego yap umin oti oi angeloi auton en ouranon gia pantos blepousi to prooswpon ton patros mou ton en ouranon.

See 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 ['Hileven yap o Yios ton Anthwospou swosai to apolullos,].

[13] For the Son of Man to seek and to save what was lost.]

Mt 18:12 Ti umin dokesi; ean genesi tina anvrwpou ekaton probeta kai planethen en ex autwn, ouchi afisei ta enenkhkonta ennea ep tis orh kai poroutheis zitei to planumwes.

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 Kai ean genesi eurein autw, umin legh umin oti xaipe ep' autw malla hon ep tis enenkhkonta ennea tois mou tis pellapenimenvos.

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

Mt 18:14 ouwos ouk estin thelema emprosebhen ton patros umw en ouranon ina apoldieta en ton mikron toutwn.

That is how undesirable it is, in the eyes of your Father in heaven, that even one of these little ones be lost.[128]

---

[127] 18:11 txt omit K B L* Θ* f13 (not 346) 1* 9 33 146 556 768 837 892* 899* 929* 1294 1502 1582* 2317 2680 ite,fr3 syr=pal cop=samae,botf geo octa. Origin Eusebii; Jevencus Jerome NA27 [B]। 'Hileven yap O Yios ton Antrwpou swosai to apolullos, D E F H K L* M* (M1 + ζητησα, M2 + ζητησα) N U W (Δ - before Yios) Θ* Π Σ Φ 078vid 1c 2 22 28 118 124 180 205 565 597 700 1006 1071 1079 1230 1241 1242 1253 1292 1344 1365 1424 1546 1582* 1646 2148 2174 [35 1,360 minuscules] Lectευθυδ i.e.(aur,(b),(c),(d),(f),fr.9,8,7,(l),(n),q),r1 vg syr=cp,fr cop=botf arm geo Chrysostom; Hilary Chalzhius TR HK RF। 'Hileven yap O Yios ton Antrwpou zhetia kai ouosi to apolullos, G (Lcris) has ζητησα for ζητησα kai 157 346 579 892* 1009 1010 1195 1216 1243 1342 1505 (250 minuscules) Lectευθυδ θ50 (it) syr=cp botf eth slav। 'Hileven kai O Yios ton Antrwpou zhetia kai ouosi to apolullos. K Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ Υ
A Brother Who Sins
Mt 18:15 'Εὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἁδελφός σου, ὑπάγε ἐλεγξὼν αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ μόνου, ἐὰν σοῦ ἀκούσῃ, ἐκείρθησας τὸν ἁδελφόν σου.'
15Now if your brother sins [against you],129 go show him his fault, just between you and him. If he listens to you, you have won back your brother.
Mt 18:16 Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἕτε ἕνα ἡ δύο, ἵνα ἕτε στόματος δύο μαρτύρων ἡ τρίτων σαφῆ πάν ρήμα:
16But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.'
Mt 18:17 Ἐὰν δὲ παρακούσῃ αὐτῶν, ἐπεὶ τῇ ἐκκλησίᾳ: Ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὁ ὅπερ ἦθνικός καὶ δὲ τελωνής.
17And if he refuses to listen to them, tell it to the assembly. And if he refuses to listen to the assembly, he should be considered by you as no different than a gentile or a revenue agent.
Mt 18:18 Ἄμην λέγω ὑμῖν, δότα ἐὰν δησητε ἐπὶ τῆς γῆς ἦταν δεδεμένα ἐν οὐρανῷ καὶ δότα ἐὰν λύσητε ἐπὶ τῆς γῆς ἦσστε λειλυμένα ἐν οὐρανῷ.
18Truly I tell you, what things you apostles on earth declare to be forbidden, shall have been forbidden in heaven; and what things you on earth declare to be permitted, shall have been permitted in heaven.130
Mt 18:19 Πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο συμφώνησαν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράξιμου, ὁ ἐὰν αἰτήσουν, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
19Again I say to you, if two of you on earth agree with one voice concerning any and all matters about which you make request, it will be brought about for you by my Father who is in heaven.
Mt 18:20 ὥσπερ εἶσθε δύο ἡ τρεῖς συνημένοι εἰς τὸ ἔμοι ὄνομα, ἐκεί μεί 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, ποιάκις ἁμαρτήσει εἰς εμὲ ὁ ἁδελφός μου καὶ ἁφθήσει αὐτῷ; ἐως ἐπτάκις;
21At that time Peter approached and said to him, "Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?"
Mt 18:22 λέγει αὐτῷ ὁ Ἰησοῦς, ὦ λέγει σοι ἐως ἐπτάκις ἀλλὰ ἐως ἐβδομηκοντάκις ἐπτά.
22Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times.131

128 18:14 Or, "...that even one of these little ones be ruined."
129 18:15 Or, "...that even one of these little ones is ruined."
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."
Mt 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).
Chapter 19

Jesus Tested on Divorce

Mt 19:1 Καὶ ἔγενετο ὅτε ἔτελεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ιουδαίας πέραν τοῦ Ἰορδάνου.

1 And it came about that when Jesus had finished these discourses he departed from Galilee, and went into the region of Judea on the other side of the Jordan.

Mt 19:2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ εἴθεράπευσαν αὐτοὺς ἐκεῖ.

2 And large crowds followed him, and he healed them there.

Mt 19:3 Καὶ προσήλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτόν καὶ λέγοντες, Εἰ ἔξεστιν ἄνθρωπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰώνια;

3 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 ὅ δὲ ἀποκριθεὶς εἶπεν, ὥσα ἀνέγνωτε ὅτι ὁ κτίσας ἀπ’ ἀρχῆς ἤραν καὶ θῆλυ ἐποίησεν αὐτούς;

4 But in answer he said, “Have you never read, that from the beginning the creator made them male and female,

Mt 19:5 καὶ εἶπεν, Ἔνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθῆσεται τῇ γυναικί αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

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’?

Mt 19:6 ὥστε σύνεξεν ὃ ῥὴμα, ὑμᾶ ὁ θεὸς συνεξελεξεν ἄνθρωπος μὴ χωρίζετο.

6 As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate.”

Mt 19:7 λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι [αὐτήν];

7 They are saying to him, “Why then did Moses command to give a release of interest form in order to release?”

Mt 19:8 λέγει αὐτοῖς ὁ Μωϋσῆς πρὸς τὴν σκληροκραδιὰν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσας τὰς γυναικὰς ὑμῶν, ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτως.

8 He 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 ὃν ἀπολύσας τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείας καὶ γαμήσῃ ἄλλην μοιχάται.

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

---

132 193 "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.

133 197a This word ἀποστάσιον - apostasion, "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 likewise the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

134 197b txt ἀπολύσαι Κ D L Z Θ Π, α, b, c, d, e, g, h, i, vg syr syri α arm eth ms geo Origen; Jerome Augustine ἀπολύσαι αὐτήν Β C N W F 078 087 087 07a (tcb) syr syri a cop mac bo ms (i-lat).

135 199 (D) txt μὴ ἐπὶ πορνείας καὶ γαμήσῃ ἄλλην μοιχάται Κ C Λ. It l vg ms syr NA 28 ἀπολύσαι αὐτήν Β C N W F 078 087 087 07a (tcb) syr syri a cop sa μὴ ἐπὶ πορνείας καὶ γαμήσῃ ἄλλην μοιχάται αὐτὴν χωρίζεται Ε F G H K U Z vg ms TR RP μὴ ἐπὶ πορνείας καὶ γαμήσῃ ἄλλην μοιχάται καὶ ὁ ἀπολελυμένην γαμήσῃς μοιχάται Ε F G H K U Z vg ms TR RP μὴ ἐπί πορνείας καὶ γαμήσῃ ἄλλην μοιχάται καὶ ὁ ἀπολελυμένην γαμήσῃς μοιχάται Β Κ Ν Ω Φ 078 087 087 07a (tcb) syr syri a cop sa μὴ ἐπὶ πορνείας καὶ γαμήσῃ ἄλλην μοιχάται Φ
Mt 19:10 λέγουσιν αὐτῷ οἱ μαθηταί, ἐὰν οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι.

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

Mt 19:11 ὁ δὲ εἶπεν αὐτοῖς, ὦ πάντες χωροῦσιν τὸν λόγον, ἀλλ' οῖς δέδοται.

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

Mt 19:12 εἰς γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννηθήσαν οὕτως, καὶ εἰς εὐνοῦχοι οἵτινες εὐνοούσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰς εὐνοῦχοι οἵτινες εὐνοοῦσθησαν ἑαυτούς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

12 For there are some who are eunuchs, who were born that way from their mother’s womb.

And there are some who are eunuchs who were made to be eunuchs by human beings.
And there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it."

The Little Children and Jesus

Mt 19:13 Τότε προσηνέχθησαν αὐτῶ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὑτοῖς καὶ προσεύχεται· οἱ δὲ μαθηταὶ ἐπέτιμησαν αὐτοῖς.

13 At that time, little children were brought to him, so that he might lay his hands on them and pray for them. But the disciples scolded them.

Mt 19:14 ὁ δὲ ἦρευς εἶπεν, Ἀφεῖτε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

14 But 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 ἐπιθεῖς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

15 And when he had laid hands on them, he moved on from there.

The Rich Young Ruler

Mt 19:16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῶ εἶπεν, Διδάσκαλε ἁγαθέ, τί ἁγαθὸν ποιήσω ἵνα σχῶ ζωήν αἰώνιον;

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

Mt 19:17 δὲ εἶπεν αὐτῷ, Τί με λέγεις ἁγαθόν; Οὕτως ἁγαθός, εἰ μὴ εἰς, ὁ θεός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τίρησον τὰς ἐντολάς.

17 And 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  "Lege autem, Poiesa: o de Ierous ou eipen, To oph foveunous, Oi moueuneous, Oi klezeugi, Oi phfidoautoiugi,.

18He says to him, "Which ones?"  And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not betray; do not give false testimony, Mt 19:19  "Topi tou patera kai tin anfeta, kai, agaphtes tou plhsoi ou w scheauton.

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

Mt 19:20  "Lege autou o neanikos. Panata taute efylale: ti esti uesterou;

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

Mt 19:21  "Eph autou o ierous. Ei thelesi telies einai, upage palhion ouk ouparjonta kai dou tois piochois, kai geixes thesauroin en oufranous, kai deulo akoloubei mou.

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  "Akousas de o neanikos ton logon aphelewen lypsoonous, hyn gar exwnt kthmata polala.

22But when the young man heard this, he went away regretting, for he was owner of much property.

Mt 19:23  "O de Ierous eipen tois maqhtai autou, Amiin legw umin oti pluousioi dousklois eiselusetata eis tin basileias tin oufranous.

23And Jesus said to his disciples, "Truly I say to you, the rich will get into the kingdom of heaven with great difficulty.

Mt 19:24  Paiv tou legw umin, eukopistenon estin kaimlon dia truphtmatos rafidios dieleivien pluousioi eiselvetata eis tin basileiap tov theou.

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  "Akousantaen de ois maqhtai ezepleurousonta ofhbra legontec, Tis ara duanatai owthnatai;

25And when they heard this, the disciples were greatly astonished, saying, "Who then can be saved?"
Mt 19:26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τούτο ἀδύνατόν ἐστιν, 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 ἀποκρίθησις ὁ Πέτρος εἶπεν αὐτῷ, ἵδοι ἡμεῖς ἀφῆκαμεν πάντα καὶ ἠκολουθήσαμεν σοι; τί ἂρα ἦσαν ήμῖν;

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 ο δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθήγη ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ βρόχον δύχης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα βρόντας κρίνοντες τάς δώδεκα φυλὰς 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 καὶ πᾶς ὁς ἀφήκεν οἰκίας ἢ ἀδελφῶν ἢ ἀδελφᾶς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγρός ἔνεκν τοῦ ἀνόματος ὑμοῦ ἐκατονταπλασίονά λήμφηται καὶ ζωὴν αἰώνιον κληρονομήσει.

29And everyone who has left houses or brothers or sisters or fathers or mothers or children or lands for the sake of my name, will receive a hundred times as much, and inherit eternal life.

Mt 19:30 Πολλοὶ δὲ ἔσονται πρῶτοι ἐξαχατοι καὶ ἐσχατοι πρῶτοι.

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

Chapter 20

The Parable of the Workers in the Vineyard

Mt 20:1 Ὁμοία γὰρ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων οἰκοδεσπότης ὅστις ἐξήλθεν ἄμα πρῶτοι μισθῶσαι ἐργάτας εἰς τὸν ἁμπελώνα αὐτοῦ.

1Similar 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 συμφώνησάς δὲ μετὰ τῶν ἐργατῶν ἐκ δηνάριοι τῆς ἡμέρας ἀνέστειλεν τούς ἁμπελώνας αὐτοῦ.

2And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

Mt 20:3 καὶ ἐξελθὼν περὶ τρίτην ὥραν ἐδέχετο ἄλλους ἐστώτας ἐν τῇ ἀγορᾷ ἀργοῦς.

3And when he went away, about the third hour, he saw others, standing in the market place idle.

Mt 20:4 καὶ ἐκείνους εἶπεν, Ὕπάγατε καὶ ὑμεῖς εἰς τὸν ἁμπελώνα, καὶ ὃ ἐὰν Ἰεροσόλυμα δύσω ὑμῖν.

4To them also he said, “You also go out into my vineyard, and whatever is right, I will give you.”

Mt 20:5 οἱ δὲ ἀπῆλθον, πάλιν δὲ ἐξελθὼν περὶ ἅδη ἐκτὸς καὶ ἐνατίνη ὥραν ἐποίησαν ὠσαύτως.

5So they went away. 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 ἐδέχετο ἄλλους ἐστώτας, καὶ λέγει αὐτοῖς, Τί ὦδε ἔστηκατε οὕτων 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?”

141 Thass 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 20:7 léγουσιν αὐτῷ, ὅτι οὐδεὶς ἦμας ἐμισθώσατο. λέγει αὐτοῖς, Ὕπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελώνα, καὶ ὅ ἐὰν ἥ δίκαιον λήψεσθε.

7They say to him, "Because no one has hired us." He says to them, "You also go out into my vineyard. And whatever is right, that you will receive."

Mt 20:8 ὁ δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελώνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενον ἀπὸ τῶν ἐσχάτων ἕως 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 ἔλθοντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἁνα δηνάριον.

9And those who had arrived at about the eleventh hour, each received a denarius.

Mt 20:10 καὶ ἔλθοντες οἱ πρῶτοι ἔνομισαν ὅτι πλεῖον λήψονται· καὶ ἔλαβον [τὸ] ἁνα 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 οἰκοδεσπότου

11So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἱσούς ἦμιν αὐτοῖς ἐποίησας τοῖς βαστάσασθαι 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 ο δὲ ἀποκρίθης ἐνι αὐτῶν εἶπεν, Ἐταύρε, οὐκ ἄδικω σε' οὐχὶ δηναρίου συνεφώνησάς μοι;

13And he in answer to one of them said, 'Friend, I am not doing you wrong. Did you not agree to a denarius with me?

Mt 20:14 ἄρον τὸ σόν καὶ ὑπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

14Take what is yours and go your way. So this is what I want to give to the last ones, as I also gave to you.

Mt 20:15 [ὁ] οὐκ ἐξεστίν μοι δὲ θέλω ποιήσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμὸς σου πονηρός έστιν ὅτι ἐγὼ ἁγαθός εἰμι;

15Is it not permissible for me to do what I want with things that are mine? Or is your eye evil142 because I am generous?

Mt 20:16 οὕτως ἐσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

16Thus, the last will be first, and the first will be last.143"

Jesus Again Predicts His Death

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα παρελάβει τοὺς δώδεκα [μαθητάς] κατ' ἰδίαν, καὶ ἐν τῇ ἡμέρᾳ 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 Ἱδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεύσεσθαι καὶ γραμματεύσειν, καὶ κατακρινούσιν αὐτὸν 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.

142 ὁ 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 Most witnesses add πολλοὶ γὰρ εἶχον κλητοί, ὀλίγοι δὲ ἐκλεκτοὶ (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 085 892* 1243* 1342 (1424) cop* lo* Diṭīssaron). 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.
And 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

At 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.

And 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.”

But in answer Jesus said, “You do not know what you are asking. Are you able to drink the cup which I am about to drink?” They say to him, “We are able.”

He 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.”

And when the other ten heard, they were upset about the two brothers.

And 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. But to you I say, do not be like them; whoever wants to be first among you must be your slave.

Just 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

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

And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, “Have mercy on us, Lord, Son of David!”

144 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 20:31 ὁ δὲ ὁχλὸς ἐπέτιμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζων ἔκραζαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, ὡς 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 σὰς ὁ Ἰησοῦς ἔφωνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν; 32And Jesus stopped, and called out to them and said, “What do you want me to do for you?”

Mt 20:33 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοί ἡμῶν. 33They are saying to him, “Lord, that our eyes be opened.”

Mt 20:34 σπαλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἠματο τῶν ὁμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ. 34And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they followed him.

Chapter 21
The Triumphal Entry

Mt 21:1 Καὶ ὅτε ἤγιγναν εἰς Ἱεροσόλυμα καὶ ἤλθον εἰς Βηθφαγή εἰς τὸ Ὄρος τῶν Ἑλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

1And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples,

Mt 21:2 λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κάμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὅνον δέδεμεν καὶ πῶλον μετ’ αὐτῆς λύσαντες 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 εὰν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχειν εὐθὺς δὲ ἀποστελεῖ αὐτοὺς. 3And if anyone says anything to you, say, ‘The Lord needs them, and will send them right back.’"

Mt 21:4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥῆθεν διὰ τοῦ προφήτου λέγοντος,

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

Mt 21:5 Εἴπατε τῇ θυγατρί Σιών, ᾿Ιδοὺ ὁ βασίλευς σου ἔρχεται σοι, πρᾶς καὶ ἐπιβεβηκὼς ἐπὶ ὅνον, καὶ ἐπὶ πῶλον ὑπὸν ὑποζύγιον. 5“Say to the Daughter of Zion: ‘Behold, your king is coming to you meek, and riding on a donkey, and on a colt, the foal of a donkey.’”

Mt 21:6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξαν αὐτοῖς ὁ Ἰησοῦς 6And those disciples went, and did just as they were instructed by Jesus.

Mt 21:7 ἠγαγον τὴν ὅνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ’ αὐτῶν τὰ ἰμάτια, καὶ ἐπεκάθισαν ἐπάνω αὐτῶν. 7They brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:8 ὁ δὲ πλεῖστος ὁχλὸς ἐστρώσαν ἐαυτῶν τὰ ἰμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἐκοπτοῦν κλάδους ἀπὸ τῶν δέντρων καὶ ἐστρώνουν 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.

---

145 21:5a It appears to me that Matthew (or a later editor of Matthew) mistook this exegeetical "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
Mt 21:9 oι δὲ χόλοι οἱ προάγοντες αὐτόν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ἡσανὰ τῷ υἱῷ Δαυίδ: Ἐνυπομνήμενος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου Ἡσανὰ ἐν τοῖς ψύχοις.

And 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 εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐστειλαγμένος ἡ πόλις ἐλέγον ἡ γενεὰς, Τίς ἐστιν οὗτος;

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

Mt 21:11 oι δὲ χόλοι ἔλεγον, Οὐτὸς ἐστίν ὁ προφήτης Ἰσραήλ ὁ ἀπὸ Ναζαρέτ ᾗ τῆς Γαλιλαίας.

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

Jesus Clears the Temple

Mt 21:12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἔξωβλησεν πάντας τοὺς πωλοῦντας καὶ ἀγοραζόντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθήδρας τῶν πωλοῦντων τὰς περιστέρας.

And 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 overturned, and the seats of the ones selling doves.

Mt 21:13 καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται, ὡμές δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν.

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 Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἔθεράπευσεν αὐτοὺς.

And the blind and the lame came to him in the temple, and he healed them.

Mt 21:15 ἰδοντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἐποίησαν καὶ τοὺς παίδας τοὺς κραζόντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ἡσανὰ τῷ υἱῷ Δαυίδ, ἡγανάκτησαν

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 εἶπαν αὐτῷ, Ἀκούεις τί ὦτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί ὁ δεξιὸς ἐν τῷ οἴκῳ ησαυρίων καὶ θηλαζόντων κατηρτίων αἰών;

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 κατατιθέμεν αὐτοὺς ἔξηλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ πολλοθε ἐκεί.

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

---

147 21:9a Ὡσανᾶ - Aramaic Ἡσανὰ - hāša’ nā’, similar to the Hebrew Ἡσανὰ, an expression reminiscent of the Ἡσανὰ of 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 Ἡσανᾶ, ὁσον δῆ - Ὁ Kūrie, σοσον δή, "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 Ἰεροσόλυμα Ν B NA28 || Ἰερουσαλήμ

150 21:12 The Greek word here, κολλυβιστής, 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 little in-temple, mini-branches of banks. We know they were tables of bankers offering other banking services such as savings accounts paying interest, because of Luke 19:23, where the "tables" were places to put money on deposit to earn interest.

151 21:13a Isaiah 56:7

152 21:13b Jeremiah 7:11

153 21:16 Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.
The Withered Fig Tree
Mt 21:18 Πρῶτον δὲ ἐπανάγων εἰς τὴν πόλιν ἐπέσασεν.

18 And early in the morning, as he was on his way back to the city, he was hungry.
Mt 21:19 καὶ ἤδει δύον μίαν ἐπὶ τῆς ὁδοῦ ἠλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκετί ἐκ σοῦ καρπὸς γεννήσαι εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ὥσαυκή.

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 ἤδεις ποιήσεις Πῶς παραγωγή ἐξηράνθη ὥσαυκή;

20 And when the disciples saw this they marvelled, saying, "How did the fig tree immediately wither?"
Mt 21:21 ἀποκρίθης δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακρίθητε, οὐ μόνον τὸ τῆς συκῆς ποιήσατε, ἀλλὰ κἂν τῷ ἄρει τούτῳ εἴπητε, Ἀρθητι καὶ βλήσητε εἰς τὴν θάλασσαν, γενήσεται: ἔλησθε.

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 διὰ τοῦ αὐτοῦ ἐν τῇ προσευχῇ πιστεύσαντες λήμψεσθε.

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

The Authority of Jesus Questioned
Mt 21:23 καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ τάκτας ποιεῖς; καὶ τίς σοι ἐδωκεν τὴν ἐξουσίαν ταύτην;

23 And 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 ἀποκρίθης δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κάγω λόγον ἕνα, δόν ἐὰν εἴπητε μοι κάγω ὑμῖν ἔρω ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιώ:

24 And 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 ποθὲν ἦν; ἔστων εὔφοροι ἢ εὐ παράκτιοι; οἱ δὲ διελογίζοντο ἐν ἐαυτοῖς λέγοντες, Ἐὰν εἴπομεν, Ἐξεύροντο, ἐρεί ὑμῖν, οὐδὲ ἐστε ἐπιστεύεσάτε αὐτώ;

25 The 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 εἴπομεν, Ἐξ αὐτρώπων, φοβοῦμαι τὸν ὄχλον, πάντες γὰρ ὡς προφητὴν ἔχουσιν τὸν Ἰωάννην.

26 And if we say, 'From human beings,' we fear the people, for they all hold John as a prophet."
Mt 21:27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ ἐπέλεγεν. Ἐρή μοι αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιώ.

27 And 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, ἀνθρώποις εἶχεν τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνων, ὑπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

28 So what do you think? A man had two sons. And he went to the first son and said, 'Son, go work in the vineyard today.'
Mt 21:29 δὲ ἀποκριθέντες εἶπεν, Οὐ θέλω, ὦστερον δὲ μεταμελήθεις ἀπῆλθεν.

29 And he in answer said, "I will not," but with a subsequent change of heart, he went.
Mt 21:30 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 And the second son said, 'Father, I am here! I have sinned against heaven and you, and I will no longer be your son.'

Mt 21:32 They said to him, 'Go and make your living in the vineyard.'

Mt 21:33 And he went to the other son and said, 'Go and work in the vineyard.' And he said in reply, 'I will not go.' And he left him.

Mt 21:34 But when the owner of the vineyard came, he said to his servants, 'Did you not go to the vineyard to work?'

Mt 21:35 But they said, 'Sir, the reapers have been hired.'

Mt 21:36 'The reapers were hired last,' said he, 'at the wage of a denarius. But when the end of the day came, he said to his servants, 'Call the workers and give them their wages as agreed, whatever they have agreed.'

Mt 21:37 So the last will be first and the first last.'

Mt 21:38 And he said to the disciples, 'The kingdom of heaven is like this, then. A man sowed his seed in his field. And at night he went out on a journey. And the night when the darkness was, his seed was stolen by the enemy. And in the morning he saw the field was empty. And he went and hired workers. And they went out to work in the field. And he said to the first, 'Go, and make your living in the vineyard.'

Mt 21:39 And he said to the others, 'I will give you a denarius for each day.'

Mt 21:40 So they went out to work in the field. And when he went out again in the evening, he saw others who had not worked. And he said to them, 'You have no right to receive.'

Mt 21:41 And he said to the master, 'Why did you give us that which we have not worked for?' And he said, 'Because you are hired, not because you have worked.'

Mt 21:42 And he answered, 'Did you not know, or did you not understand the scripture, 'The stone which the builders rejected has become the chief cornerstone. This is the Lord's doing, and it is wonderful in our eyes.'

Mt 21:43 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:44 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:45 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:46 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:47 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:48 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:49 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:50 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:51 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.

Mt 21:52 And the tax collectors and prostitutes believed in him, but the Pharisees and the scribes rejected and betrayed him.
Mt 21:41 λέγουσιν αὐτῷ, Κακοὶς κακῶς ἀπολέοις αὐτοῖς, καὶ τὸν ἁμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσωσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

41 They are saying to him, “He will kill those creeps catastrophically,\textsuperscript{155} and give the vineyard to other farmers, who will pay him back the fruits in their seasons.”

Mt 21:42 λέγει αὐτοῖς ὁ Ἱσοῦς, Οὐδέποτε ἀνέγυωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες αὐτὸς ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστὶν θαυμαστὴ ἐν ὑφαλμοῖς ἡμῶν;

42 Jesus 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’?\textsuperscript{156}”

Mt 21:43 διὰ τούτο λέγω ὅτι ἀρθήσεται ἄφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθει ποιοῦντι τοὺς καρποὺς αὐτῆς,

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

Mt 21:44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τούτον συνθλασθήσεται· ἐφ’ ὄν δ’ ὑπέρ λικμής αὐτῶν.

44 And the person who trips over that stone will be broken into pieces, and upon whomever the stone falls, it will turn him into powder.”\textsuperscript{157}

Mt 21:45 Καὶ ἀκούσαντες οἱ ἄρχιερεῖς καὶ οἱ Φαρισαίοι τὰς παραβολὰς αὐτοῦ ἐγνώσαν ὃτι περὶ αὐτῶν λέγει·

45 And 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 κρατήσας ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφῆτην αὐτὸν εἶχον.

46 And 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 ἀποκρύθησεν ὁ Ἰσοῦς πάλιν ἐπεν ἐν παραβολαῖς αὐτοῖς λέγων,

1 And once again Jesus in response to them spoke by means of a parable, saying,

Mt 22:2 Ὑμοίωθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπως βασιλεία, ὥστε ἑποίησεν γάμους τῷ υἱῷ αὐτοῦ.

2 The kingdom of heaven may be likened to a king, who put on a wedding feast for his son.

Mt 22:3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἠθελον ἐλθεῖν.

3 And he sent his servants to summon those who were invited to the wedding, and they did not want to come.

\textsuperscript{155} Mt 21:41 There may be an alliteration here, κακοὶς κακῶς – kakoús kakós (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 Κ sound is that that sound is generally considered an unpleasant sound. (Although Kappa was a softer K than was Xi, Kappa being the unaspirated K sound.) Thus we get the word "cacophonous." And the Spanish word "caca."

\textsuperscript{156} Mt 21:42 Psalm 118:22,23

\textsuperscript{157} Mt 21:44 text include v. 44 N B C L W Z Φ 0102 itaur.c.f.g.i.h.i.l.q vg syr c p h copis meg bo arm eth geo slav Chrysostom Cyril; Jerome Augustine TR TG [WH] RP [NA28] SBL \textsuperscript{2} omit v. 44 D 33 itabhdeff.fr.it syri Ireneaus Origen Eusebius. 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 αὕτη (last word of ver. 43) to αὐτῶν (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 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Ἐπιτε τοῖς κεκλημένοις, 'Ιδοὺ τὸ ἀριστόν μου ἦτοιμα, οἱ ταύροι μου καὶ τὰ σιτιστά τεθυμένα, καὶ πάντα έτοιμα: δεῦτε εἰς τοὺς γάμους.

4 Once more, he sent other servants, telling them, ‘Say to those invited, “Look, my noon meal has been prepared, my bulls and fattened animals are slaughtered, and everything is ready. Come now to my wedding feast.”

Mt 22:5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, δὲς μὲν εἰς τὸν ἱδίον ἀγρόν, δὲς δὲ εἰς τὴν ἐμπορίαν αὐτοῦ.

5 But 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 ὑβρίσαν καὶ ἀπέκτειναν.

6 and others of them captured his servants, and insulted and killed them.

Mt 22:7 ὁ δὲ βασιλεὺς ὑψίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἑκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπεμψεν.

7 And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.

Mt 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ, ὁ μὲν γάμος ἑτοιμός ἔστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

8 Then, 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 ὀδῶν, καὶ ὅσους έὰν εὑρήτε καλέσατε εἰς τοὺς γάμους.

9 go out therefore onto the crossings of the roads, and whoever you find, invite them to the wedding feast.’

Mt 22:10 καὶ ἐξελθόντες οἱ δούλοι ἑκείνοι εἰς τὰς ὀδοὺς συνήγαγον πάντας οὓς έὗρον, πονηροὺς τε καὶ ἁγάθους καὶ ἐπάθηκα ὁ γάμος ἀνακείμενων.

10 So 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 θέασακα τοὺς ἀνακείμενοις εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδαμένον ἐνδώμα γάμου.

11 Now 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, Ἐταύρε, πώς εἰσῆλθες ἄδε μὴ ἔχων ἐνδύμα γάμου; δὲ ἐφιμώθη.

12 And 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 δικανοῖς, Δήσαντες αὐτοῦ πόδας καὶ χείρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμὸς τῶν ὀδόντων.

13 Then the king said to his servants, ‘Bind his feet and hands, and throw him outside, into the outer darkness; there, there will be weeping, and gnashing of teeth.’

Mt 22:14 πολλοὶ γάρ έσον κλητοὶ ὁλίγοι δὲ ἐκλεκτοὶ.

14 For many are invited, but few are chosen.”

Paying the Tribute Tax to Caesar

Mt 22:15 Τότε πορευθέντες οἱ Φαρισαίοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

15 Then the Pharisees left, and plotted how they might entrap him in a saying.

Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρώδιαν ἐγόντων, Διδάσκαλε, οἰδάμεν ὅτι άληθῆς εἰ καὶ τὴν ὀδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδασκεῖς, καὶ οὐ μέλει σοι περὶ οὐδὲνος, οὐ γάρ βλέπεις εἰς πρόσωπον ἄνθρωπων.

16 And 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."

---

158 22:15 The Greek phrase συμβούλιον ἔλαβον ὅπως is a Latinism from consilium capere, and it says literally, "took counsel how to."
Mt 22:17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δούναι κήνουν Καίσαρι ἢ οδικῷ;  
Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?

Mt 22:18 γνοὺς δὲ ὁ Ἰσσοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταὶ;  
But aware of their evil, Jesus said, "Why are you testing me, you hypocrites?"

Mt 22:19 ἐπιδείξατε μοι τὸ νόμισμα τοῦ κήνου. οἱ δὲ προσῆγκαν αὐτῷ δινάριον.  
Show me the coinage used for the tribute." And they brought him a denarius.

Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκὼν αὐτή καὶ ἢ ἑπιγραφή;  
"And he says to them, "Whose image is this, and whose inscription?"

Mt 22:21 λέγονσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπὸδεικνύει οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.  
"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 ἀκούσαντες ἔθαμβασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.  
"And when they heard this, they were amazed, and they left him, and went away.

**Marriage at the Resurrection**

Mt 22:23 Ἐν έκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαίοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν  
"On that very day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.

Mt 22:24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Εάν τις ἀποθανή γης ἂν ἔχων τέκνα, ἑπιγραμμένως ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.  
"During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.

Mt 22:25 ἦσαν δὲ παρ' ἡμῖν ἐπτά ἀδελφοί· καὶ ὁ πρῶτος γῆς ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναίκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.  
"As 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 22:26 καὶ τὸ πρῶτον ἐπτάν ἀδελφοί του τῶν ἐπτά.  
"Well, 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 22:27 ὁ δὲ τοῦτος ἀδελφὸς πάντων ἀπέθανεν ή γυνή.  
"And it was the same with the second, and the third, up till and including all the seven.

Mt 22:28 ὁ δὲ τοῦτος ἀδελφὸς πάντων ἀπέθανεν ἡ γυνή.  
"And last of all, the woman died.

Mt 22:29 ἔν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτά ἔσται γυνή; πάντες γὰρ ἔχων αὐτήν.  
"In the resurrection, then, of which of the seven will she be wife? For all of them had her."

Mt 22:30 ἀποκριθεὶς δὲ ὁ Ἰσσοῦς εἶπεν αὐτοῖς, Πλανάσθη μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.  
"And in answer Jesus said to them, "You are mistaken, from not knowing either the scriptures or the power of God.

Mt 22:31 ἔν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλὰ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν.  
"For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

Mt 22:32 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥήθην ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος,  
"Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,

---


196 Mt 22:16b In other words, "It makes no difference to you who you are dealing with, as far as their status in society."
Mt 22:32 'Εγώ εἰμι ὁ θεὸς Ἀβρααμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζῶντων.
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 ὄχλοι ἔξηλεν Ἄντωνος ἐπὶ τῇ διδαχῇ αὐτοῦ.
33And when the crowds heard this, they were astonished at his teaching.

The Weightiest Command

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες δὴ ἔφησαν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.
34And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same place,
Mt 22:35 καὶ ἐπηρώτησαν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτὸν,  
35and one of them, a lawyer, questioned him, testing him:
Mt 22:36 Διδάσκαλε, ποία ἐντολή μεγάλη ἐν τῷ νόμῳ;  
36"Teacher, which is the greatest commandment in the law?"
Mt 22:37 δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεὸν σου ἐν ὀλη τῇ καρδίᾳ σου καὶ ἐν ὀλη τῇ ψυχῇ σου καὶ ἐν ὀλη τῇ διανοίᾳ σου.
37And he told him, "You shall love Yahweh your God with all your heart and with all your soul and with all your strength."  
Mt 22:38 αὕτη ἐστίν ἡ μεγάλη καὶ πρώτη ἐντολή.
38This is the greatest and primary commandment.
Mt 22:39 δεύτερα δὲ ὁμοίως αὐτή, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
39And the second one is like it: 'You shall love your neighbor as yourself.'
Mt 22:40 ἐν ταύταις ταῖς δυο ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.
40On these two commandments hang all the law and the prophets."

Whose Son is the Messiah?

Mt 22:41 Συνηγμένοι δὲ τῶν Φαρισαίων ἐπηρώτησαν αὐτούς ὁ Ἰησοῦς.
41And as long as the Pharisees were collected together, Jesus questioned them,
Mt 22:42 λέγων, Τί ὑμῖν δοκεῖ ἐπὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαυίδ.
42saying: "What do you all think about the Christ— whose son is he?" They are saying, "David's."
Mt 22:43 λέγει αὐτοῖς, Πώς οὖν Δαυίδ ἐν πνεύματι καλεῖ αὐτόν κύριον λέγων,
43He 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 ἅν ἄν τοὺς ἐχθροὺς σου ὑπόκατω τῶν ποδῶν σου;
44"Yahweh said to my Lord," "Sit at my right hand until such time I put your enemies under your feet." 

163 22:38 Exodus 3:6
164 22:36 & 22:37 Deuteronomy 6:4, 5
165 22:44a Ἐπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יהוה - na‘um Yahōvah of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But
Mt 22:45 ei oûn Daviû kalêi autôn kûriôn, pûs úios autoup estin;

45So, since David calls him Lord, how is he his son?"

Mt 22:46 kai oûdeis ãdônato ápokribhînai autôl logon, òude eîlîmpseôn tis âp' ekînhs ths hymarâs epêrwtisai autôn óuketi.

46And no one was able to answer this argument, nor did anyone from that day on dare ask him anything else.

Chapter 23

Jesus Denounces the Rabbis

Mt 23:1 Tôte o Ïhsouîs 'elalhsen toûs õhlois kai toûs mathithaûs autou

1Then Jesus spoke to the crowd and to his disciples,

Mt 23:2 légon, 'Epî ths Mwûsêos kathêdras ekástasan oi graîmataîs kai oi Fârisaioi.

2saying, "The Torah scholars and Pharisees took167 the seat of Moses;

Mt 23:3 pánta oûn ðsá ãên eîpwsan ùmûn poîhâste kai tîrîêste, kata dê tâ ërga autûn mê poîhâste lêgousan gàr kai ou poîhousan.

3therefore whatever they say to you, you should do and keep, but according to their works should you do. For they say and don't do.

Mt 23:4 deîmousin dê fôrtia barêa kai epîtîhâsain epî toûs ùmous tôn anphrôpos, autôi dê tû daktûlou autûn ou ðlousin kînîsai autâ.

4But they bind heavy loads168 and place them on the backs of the people, but they themselves would not budge them with a finger of theirs.169

Mt 23:5 pánta dê tâ ërga autûn poîhousan prôs to ðtheâthînai toûs anphrôpos;170 plêtûnousan gàr tû filaktrîria autôn kai megalûnousan tû krâspedâ,

5But every act of theirs they do with the goal to be seen by people; for they enlarge their phylacteries, and lengthen their tassels;

Mt 23:6 filoûsan dê tîn prwtoklîsian en toûs deîpnois kai tîs prwtokathedriâs en tais synagôgas

6and they love the places of honor in the banquets, and the prominent seats in the synagogues

Mt 23:7 kai toûs apostómuos en tais âgorâs kai kálêsîsan upô tôn anphrôpos, 'Rabhî.

7and the greetings in the marketplaces and to be called Rabbi by the people.

Mt 23:8 ùmest dê mà kîlêbhîte, 'Rabhî, eîs gàr ëstîn ùmôn ò didásaskalos, pántes dê ùmestis âdelphoi ëstê.

8But you, you should not be called Rabbi, because there is only one teacher for you, and you are all brothers.

Mt 23:9 kai pâtera mà kálêsîste ùmôn épî tîs gîhs, eîs gàr ëstîn ùmôn ò pàtîr ò oûrânis,

9And call no one your father, because there is only one father for you, the heavenly father.

Mt 23:10 ìmê ðkîlêbhîte kathînetai, òti kathînhtis ùmôn ëstîn eîs ò Xristos.

10Neither should you be called Teacher, because your teacher is the Messiah.

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: יִנְקָא | תִּנְקָא

---

166 Psalm 110:1

167 23:2 The Greek says ekástasan epî kathêdras ths Mwûsêos, which when translated literally is "they sat upon the seat of Moses." This is probably a "gnomic" aorist, somewhat like the perfect aspect. Jesus appears to be saying that they legitimately took the place of Moses, and still at the time, were sitting there. Note also that the arrangement of furniture in synagogues in that time included a literal raised seat in the front, symbolically reserved for Moses.

168 23:4a There are a variety of readings here in the Greek. Many manuscripts add the words "and oppressive to bear," but that is probably an interpolation from Luke 11:46.

169 23:4b The word "finger" is in the plural, but it is a collective, talking about the group's acts as individuals. For example, when someone says to a group of people, "Turn your hearts to God," that does not mean that each person has more than one heart, but means rather, each of you all, turn your own heart, singular, to God.
Mt 23:11 ὁ δὲ μείζων ὄμων ἔσται ὑμῶν διάκονος.

11But the greatest among you shall be your servant.

Mt 23:12 οὕτως δὲ ὑψώσει εαυτὸν ταπεινωθήσεται, καὶ οὕτως ταπεινώσει εαυτὸν ὑψωθήσεται.

12And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων ύμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

13Woe to you, Torah scholars and Pharisees, you hypocrites! For you close the kingdom of heaven in people’s faces; you yourselves do not enter, and neither do you allow those who are entering to enter.170

Mt 23:15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιήσατε ἑνα προσόλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτῶν ὑπὸ γενένης διπλῶτερον ὑμῶν.

15Woe to you, Torah scholars and Pharisees, you hypocrites! Because you traverse sea and land to make one convert, and when it happens, you make him twice the son of Gehenna that you are.

Mt 23:16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, ὡς ἰν ὁμοσή ἐν τῷ ναῷ, οὐδὲν ἔστιν ὡς δ’ ἐν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὄφελεῖ.

16Woe to you, blind guides, that say, ‘Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.’

Mt 23:17 μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων ἐστίν, ὁ χρυσός ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσὸν;

17Ο you blind fools! For which is greater-- the gold, or the temple that makes the gold something holy?

Mt 23:18 καὶ, ὡς ἐν ὁμοσῇ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν ὡς δ’ ἐν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὄφελεῖ.

18Or that say, ‘Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.’

Mt 23:19 τυφλοὶ, τί γὰρ μείζων, τὸ δώρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δώρον;

19Ο you blind men! For which is greater-- the gift, or the altar that makes the gift something holy?

Mt 23:20 οὐν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμυνεῖ ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἑπάνω αὐτοῦ;

20It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it.

Mt 23:21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμυνεῖ ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτῶν;

21and when you swear by the temple, you are swearing by it AND by the One residing in it.171

---

170 23:14 Some manuscripts have before verse 13, this text: Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οίκιας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι. Διὰ τούτου λήψεσθε περισσότερα κρίμα. (Woe to you, Torah scholars and Pharisees, you hypocrites! For you eat up the houses of widows, and for a front, make lengthy prayers. Because of this, you will receive a greater condemnation.) Others have the above text, then what we now know of as verse 13. The shorter Greek textual reading is given an A rating of certainty by the United Bible Societies’ editorial committee. And this is what they say in the textual commentary: "That ver. 14 is an interpolation derived from the parallel in Mk 12:40 or Lk 20:47 is clear (a) from its absence in the earliest and best authorities of the Alexandrian, the Western, and the Caesarean types of text, and (b) from the fact that the witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13."

171 23:21 τοῦ κατοικοῦντι (linear participle) "by the One residing in it," Ν B Θ F 113 1424 διακοινοῦντι (punctiliar participle) "by him who had dwelt in it," C D E K L Z Γ 0102 565 579 700 892 1241 1844. The New King James Version translates "by him who dwelt 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.
Mt 23:22 καὶ ὁ ὁμοσάς ἐν τῷ οὐρανῷ ὃνύει 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 Ὁ ναὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἀνήθου καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν: ταῦτα [δὲ] ἔδει ποιῆσαι κάκεινα μὴ ἀφίνεια.

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 ὅδηγοι τυφλοί, οἱ διδιλίζοντες τὸν κόσμον τὴν δὲ κάμηλον καταπίνοντες.

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

Mt 23:25 Ὁ ναί ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἐξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἐσωθεν δὲ ἐγέμουσιν ἔξ ἀρπαγής καὶ ἀκρασίας.

Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup, but inside is full of grabbiness and intemperance.

Mt 23:26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντός τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἕκτος αὐτοῦ καθαρόν.

6O blind Pharisee! First clean the inside of the cup, such that the outside will be clean as well. Mt 23:27 Οἱ ναί ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρουσιάζετε τάφος κεκονιαμένος, οἵτινες ἐξωθεν μὲν φαίνονται ὁρατοὶ ἐσωθεν δὲ ἐγέμουσιν ὀστέων νεκρών καὶ πᾶσις ἀκαθαρσίας.

Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

Mt 23:28 οὕτως καὶ ὑμεῖς ἐξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἐσωθεν δὲ ἐστε μεστοί ὑποκρίσεως καὶ ἀνόμιας.

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

Mt 23:29 Οἱ ναί ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεία τῶν δικαίων.

Woe 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, Ἐ ἥμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἄν ἡμεθα αὐτῶν κοινωνοῖ ἐν τῷ αἴματι τῶν προφητῶν.

30 and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

Mt 23:31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

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

172 Mt 23:25a Picture a grabbiness, continuously acquiring things, always wanting more things. There may be a play on words here with the "cup and dish," when it comes to grabbiness for food and drink, and the other word in this sentence, intemperance.


The Greek word here, ἀκρασία - akrasia, means to have no or to exercise no power over one's self, in restraining the pursuit of pleasure, the pursuit of one's appetites. (The Majority text, which the KJV did not follow in this instance, reads ἀδικίαν here—"unrighteousness"—instead of ἀκρασίας) But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate result of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. It is not solely a Bible-belt fundamentalist concept, that unrestrained in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great Greek philosophers. See the end note on this verse and the word ἀκρασία, with excerpts of the classic philosophers, showing how they used the word.
Mt 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

32You fill indeed the measure of your forefathers.¹⁷⁴

Mt 23:33 ὅφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννησις;

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

Mt 23:34 διὰ τοῦτο ἵδοι ἑγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε 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 ἔλθῃ ἐφ’ ὑμᾶς πάν ἀίμα δίκαιουν ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἱφθαλοῦ τοῦ δικαίου ἐως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὅταν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστήριου,

35so that on you will come all of the blood of the righteous ever spilled upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.

Mt 23:36 ἀµὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεάν ταύτην.

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

Mt 23:37 ἵεροσαλῆμ ἵεροσαλῆμ, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἡθελον ἐπισυναγείν τὰ τέκνα σου, οὗ τρόπον ὄρισες ἐπισυνάγει τὰ νοσία αὐτῆς ὑπὸ τὰς πέργυρας, καὶ σοκ ἠθελήσατε.

37O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather together your children, as a hen gathers together her young under her wings, and you were not willing.

Mt 23:38 ἴδοι ἀφιεται ὑμῖν ὁ οἶκος ὑμῶν ἐρημὸς.

38Now behold, your house will be left to you desolate.¹⁷⁵

Mt 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἱδεῖς ἀπ’ ἄρτι ἐως ἀν εἶπητε, Εὐλογημένος ὁ ἔρχομενος ἐν ὀνόματι κυρίου.

39For I tell you, from now on, me you will not see, until such time you say, ‘Blessed is he who comes in the name of the Lord.’”¹⁷⁶

Chapter 24

Signs of the Times

Mt 24:1 Καὶ ἔξελθων ὁ Ἱησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηται αὐτοῦ ἐπέδειξαν αὐτῷ τὰς οἰκοδομάς 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 ἀπακριθεὶς εἶπεν αὐτοῖς, ὦ βλέπετε ταῦτα πάντα; ἀµὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὥδε λίθος ἐπὶ λίθον ὡς οὐ καταλυθῆσεται.

2But in answer he said to them, “Do you see all these things?”¹⁷⁷ Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

¹⁷⁴Mt 23:32 This is traditionally translated as an imperative: "Fill up then, the measure of your forefathers." But the imperative inflection of verbs was usually identical to the indicative. Therefore, it is possible that this could be an indicative, and be rendered, "You fill indeed the measure of your forefathers." This rendering would be in accord with Luke’s parallel in Luke 11:48, which states that their forefathers did the killing, and they did the building. That is a filling or completion of the measure of their forefathers. This could be something like our expression, "You fill your father’s shoes." My main reason for rendering this as an indicative is the διὰ δοῦτο - dia touto (for this reason) that Jesus begins verse 34 with. "You will pursue and kill my prophets just like your forefathers did." He is saying that they do indeed fill the shoes of their forefathers (and foremothers—Zebedee).

¹⁷⁵Mt 23:38 It was once thought that texts of Matthew included the word ἐρημος – ἐρήμος 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 ἐρημος.

¹⁷⁶Ps 118:26
Mt 24:3 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὠροῦ τῶν Ἑλαιῶν προσήλθον αὐτῷ οἱ μαθηταί κατ’ ίδιαν λέγοντες. Εἰπὲ ἡμῖν πότε ταῦτα ἦσται, καὶ τί τὸ σημείον 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 ἀποκρίθησις ὁ Ἰησοῦς εἶπεν αὐτοῖς, βλέπετε μή τις ύμᾶς πλανήσῃ

4And in answer Jesus said to them, “See that no one misleads you.

Mt 24:5 πολλοὶ γὰρ ἔλευσονται ἐπὶ τῶν ὄνοματι μου λέγοντες, ἕγω εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσοσιν.

5For many will come in my name, saying, ‘I am the Christ,’ and they will deceive many.

Mt 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὀράτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ’ οὕτως ἔστιν 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 ἐγερθῆσεται γὰρ ἡ ἐθνος ἐπὶ ἡσυχίαν καὶ βασίλεια ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοί κατὰ τόπους.

7For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places.

Mt 24:8 πάντα δὲ ταῦτα ἀρχῇ ὑδίνων.

8But all these are just the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν ύμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ύμᾶς, καὶ ἔσεσθε μισοῦμενοι 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 φευγοποιηθήσεται ἐγερθῆσονται καὶ πλανήσουσιν πολλοὺς.

11And many false prophets shall arise, and lead many astray.

Mt 24:12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνοµίαν ψυχῆσθαι ἡ ἀγάπη τῶν πολλῶν.

12And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ὅ δὲ ὑπομείνας εἰς τέλος σύντος σωθήσεται.

13But the person who remains to the end, that one will be saved.

Mt 24:14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πάσιν τοῖς ἔθεσιν, καὶ τότε ἦξει 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 ἤδη τὸ βήλινα τῆς ἐρημώσεως τὸ βηθέν διὰ Δανιήλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἄγιῳ, ὁ ἀναγινώσκων νοεῖτω.

15When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)

Mt 24:16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγήσωσιν εἰς τὰ ὄρη,

16then those in Judea should flee to the mountains.

172Mt 24:12 This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both οὗ and μή are still used in questions as in classical." BDF §440 further explains, "Où is employed to suggest an affirmative answer, μή (μήτι) a negative reply; in the latter, μή with the indicative is an external indication that it is a question, since independent μή can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word οὗ 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.

173Mt 24:13 or perhaps, "rescued."

Mt 24:17 ὁ ἐπὶ τοῦ δῶματος μὴ καταβάτω ἄρα 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 μὴ ἐπιστρεφάτω ὁπίσω ἄρα τὸ ἴμάτιον αὐτοῦ.
18and the person in the field should not turn back to take his coat.
Mt 24:19 οὐάι δὲ ταῖς ἐν γαστρὶ ἐξούσιας καὶ ταῖς θηλαζούσις ἐν ἐκείναις ταῖς ἡμέραις.
19And alas for those who are pregnant, and the ones giving milk during those days!
Mt 24:20 προσευχήσεθε δὲ ἵνα μὴ γένηται ἡ φυγή ὑμῶν χειμώνος μηδὲ σαββάτως.
20And pray that your flight not happen during winter or on a sabbath.
Mt 24:21 ἐσται γὰρ τότε θλύψις μεγάλη οὐκ οὐ γέγονεν ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ’ οὐ μὴ γένηται.
21For there will be great distress then, of a sort that has not happened from the beginning of the world till now, nor ever will again.180
Mt 24:22 καὶ εἰ μὴ ἐκκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἦν δόξη πάσα σάρξ; διὰ δὲ τοὺς ἐκλεκτοὺς κολοβώθησαν αἱ ἡμέραι ἐκεῖναι.
22And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.181
Mt 24:23 τότε ἔαν τις ὑμῖν εἶπῃ, Ἰδοὺ ὁ Χριστός, ἢ, Ἡμεῖς, μὴ πιστεύσετε.
23At that time, if anyone says to you, 'Behold, here is the Messiah,' or 'There is the Messiah,' do not believe it.
Mt 24:24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοσπροφήτηται, καὶ δύο οὐκ οὐκ ἡμέρας μεγάλα καὶ τέρατα ὥστε πλανήσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς.
24For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.
Mt 24:25 Ἰδοὺ προείρηκα ὑμῖν.
25See, I have told you ahead of time.
Mt 24:26 ἐὰν οὖν ἐπισωσύ οὐκ ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἔξελθητε: Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσετε.
26If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it.
Mt 24:27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἐως δυσμών, οὕτως ἔσται ἡ παροισία τοῦ ισίου τοῦ ἀνθρώπου.
27For just as lightning comes out of the east and shines as far as the west, so shall the appearing of the Son of Man be.182
Mt 24:28 ὅπου ἔαν ἢ τὸ πτῶμα, ἐκεί συναχθήσονται οἱ αὐτοῖ.
28Wherever the carcass is, there the vultures will be gathered.183

180 24:21 Daniel 12:1; Joel 2:2
181 24:22 This word in the Greek for "made short" is κολοβόω - kolobóo. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, will those days start out as regular 24-hour days, but then be shortened to days of less than 24 hours each? No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. This verse is more clearly put by Mark, in 13:20, because Mark puts it in the past tense, and says who did it also: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse it that, if that period of time went on longer, no flesh would survive.
182 24:27 Or, so shall be the coming of the Son of Man. Both 'appearing' and 'coming' are true and appropriate, and included in the meaning of the Greek word παροισία - parousía here. When someone comes to you, they also "show." Coming is also an appearing, in English.
183 24:28a Greek: ο̇ς ἀντός - ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetós is ἱέραξ - hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30) ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some
Mt 24:29 Ἐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἡλιός σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ οἱ δύναμεις τῶν οὐρανῶν σαλευθεροῦνται.

29 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 24:30 καὶ τότε φανησάται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κύψωνται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ δύναται τὸν οὐρανόν ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.

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, and they will see the Son of Man coming on the clouds of the sky, with great power and great glory.

Mt 24:31 καὶ ἀποστελεῖ τοὺς ἄγγελους αὐτοῦ μετὰ σαλπίγγους μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἀκρῶν οὐρανῶν ἐως ἀκρῶν αὐτῶν.

31 And he will send his angels with a loud trumpet, and they will gather his elect from the four winds, from one end of the sky to the other.

Mt 24:32 Ἀπὸ δὲ τῆς σελήνης μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφυή, γινώσκετε ὅτι ἐγγὺς τὸ ἔρχον.

32 Now learn this parable from the fig tree:

Mt 24:33 οὐτῶς καὶ ὑμεῖς, ὅταν ἰδῇς ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστίν ἐπὶ θύραις.

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 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὐτῆς ἐως ἃν πάντα ταῦτα γένηται.

34 Truly I tell you: this age will by no means pass away until all these things have taken place.

Mt 24:35 ὁ οὐρανὸς καὶ ἡ γῆ παρελθοῦσα, οἱ δὲ λόγοι μου οὐ μὴ παρελθοῦσιν.

35 Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown

Mt 24:36 Περί δὲ τῆς ἡμέρας ἐκείνης καὶ ὠρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

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.

amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

184 24:28b The point seems to be that the return of Christ will not be a hidden thing, or something only a select few will be aware of. It will be as obvious, in the same way that it is obvious where the carcass is.

185 24:29 Isaiah 13:10; 34:4; Joel 2:31

186 24:30a See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κύψωνται ἡ γῆ κατὰ φυλὰς φυλάζωμεν... "And the land of Israel will mourn tribe by tribe..." Hebrew: שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרחת קרב פֶּרֶשׁ, שפרחת שפרちゃ


187 24:30b Daniel 7:13, 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misunderstand 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 24:31 Luke in 21:31 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misunderstand 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.

189 24:32 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 24:37 ὦσπερ δὲ αἱ ἡμέραι τοῦ Νῶη, οὖσας ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

37For just like the days of Noah, that is how the coming of the Son of Man will be.

Mt 24:38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέρασιν ταῖς πρὸ τοῦ κατακλυσμοῦ πρώγοντες καὶ πίνοντες,

γαμοῦντες καὶ γαμίζοντες, ἀρχὶ ἣς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

38For just as in the days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark,

Mt 24:39 καὶ οὐκ ἐγνωσαν ἐσὼς ἠλθὲν ὁ κατακλυσμὸς καὶ ἦσεν ἀπαντας, οὖσως ἔσται [καὶ] ἡ

παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

39and they did not know it right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man.

Mt 24:40 τότε δύο έσονται ἐν τῷ ἁγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται;

40At that time, two men will be in the field; one will be taken and the other left.

Mt 24:41 δύο ἀλήθουσαν ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

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

Mt 24:42 γηγορεῖτε οὖν, ὅταν οὐκ οἴδατε ποιή ἡμέρα ὁ κύριος ὑμῶν ἐρχεται,

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

Mt 24:43 ἐκεῖνο δὲ γινώσκετε ὅταν ἐρχεται ὁ οἰκοδεσπότης ποιῇ φυλακῇ ὁ κλέπτης ἐρχεται,

ἐγγραφόμεν ἄν καὶ οὐκ ἐίκασεν διορυχθήναι τὴν οἰκίαν αὐτοῦ.

43But this you know that if the household head had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into.

Mt 24:44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἐτοιμοὶ, ὅταν ἐρχεται ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται.

44For this reason you also must be: because the Son of Man is coming at an hour you would not think he would.

Mt 24:45 Τίς ἄρα ἐστίν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησαν ὁ κύριος ἐπὶ τῆς οἰκετείας

αὐτοῦ τοῦ δοῦν αὐτοῖς τὴν τροφὴν ἐν κατιῷ;

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

Mt 24:46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλεύθην ὁ κύριος αὐτοῦ εὐρήσει οὖτως ποιοῦντα;

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

Mt 24:47 ἀμὴν λέγω ὑμῖν ὅταν ἐπὶ πᾶσιν τοῖς ὑπάρχονσιν αὐτοῦ καταστήσει αὐτόν.

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

Mt 24:48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,

48But if that servant says in his heart, ‘My lord is taking a long time,’

Mt 24:49 καὶ ἀρέστησαν τύπτειν τοῖς συνδούλοις αὐτοῦ, ἐσθή ἄρα καὶ πίνῃ μετὰ τῶν μεθυόντων,

49and his fellow servants he begins to slap around, but eats and drinks with the drunkards,

Mt 24:50 ἤξε ὁ κύριος τοῦ δοῦλου ἐκείνου ἐν ἡμέρᾳ ἡ ἡ προσδοκαὶ ἐν ὤρᾳ ἡ ἡ γινώσκει,

50the lord of that servant will come at an hour he is not expecting, and at a time he does not know,

Mt 24:51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ

κλαυθμός καὶ ὁ βρυγμός τῶν ὄδοντων.

51and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

190 24:45 Gnomic aorist
Chapter 25

The Parable of the Ten Virgins

Mt 25:1 Ἄφεντε ὄτε ὑπάνθησε ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένους καὶ αὐτίκας λαμπότις τὰς λαμπάδας ἑαυτῶν ἐξήλθον εἰς ὑπάντησιν τοῦ νυμφίου.

1"At that time, the kingdom of heaven will be like ten virgins who after grabbing their torches, went out for the meeting up with the bridegroom.191

Mt 25:2 ἐκ τῶν συνεσκέπασαν τὰς λαμπάδας τῶν δεκατέρων καὶ πέντε θαλάνθισαν.

2Now five of them were foolish, and five of them were wise.

Mt 25:3 καὶ γὰρ μωραὶ λαμβότας τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν ἐλαίον" ἑαυτῶν ἐλαίον·

3For the foolish ones when they brought their torches, had not brought some oil along with them.192

Mt 25:4 αἱ δὲ φρόνιμαι ἐλαβόν ἑλαίον ἐν τοῖς ἄγγευσιν μετὰ τῶν λαμπάδων ἑαυτῶν.

4The wise, however, brought along with their torches, some oil in a container.

Mt 25:5 χρονίζοντος δὲ τοῦ νυμφίου ἐνόστασαν πᾶσαι καὶ ἐκάθενθον.

5Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.

Mt 25:6 μέσης δὲ νυκτὸς κραυγή γέγονεν, ἵδοι ὁ νυμφίος, ἐξέρχεθη εἰς ἑπανάντησιν αὐτοῦ.

6And in the middle of the night, there came a loud cry, 'Look, the bridegroom! Come out to join him.'

Mt 25:7 ἄφεντε καὶ ἑλάθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

7Then at that time, all those virgins woke up, and trimmed their torches.193

Mt 25:8 αἱ δὲ μωραὶ ταῖς φρόνιμαις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἑλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυμαι.

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 φρόνιμαι λέγοντες, Μήποτε οὐκ ἀρκεσθεί ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυτῶς.

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 ἀγοράσαοι ἤλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμαὶ εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκελεύθη ἡ θυρα.

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 ὄσπερον δὲ ἔρχονται καὶ αἱ λοίπαι παρθέναι λέγοντες, Κῦρε κῦρε, ἄνοιξον ἡμῖν.

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

191 25:1 The meeting "up with," or joining up with, is from the Greek word ὑπάνθησις - hupanteisis (See also how I translated this word in John 12:13. This word, by New Testament times, was used somewhat interchangeably with ἀπάντησις (apanteisis) 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.

192 25:3 The plural genitive form of ἑαυτῶ - heautou, as found here, ἑαυτῶν - heauton, 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.

193 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 κοσμεῖω - 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.
Mt 25:12 ὃ δὲ ἀποκριθεὶς εἶπεν, Ἄμην λέγω ὑμῖν, οὐκ ὑδία ὑμᾶς.

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

Mt 25:13 Ἔγγραφετε οὖν, ὅτι οὐκ ὑδίατε τὴν ἡμέραν οὗτος τὴν ὑμεραν.

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

The Parable of the Talents

Mt 25:14 μὴ πάντες γὰρ ἀνθρώπως ἀποδημών ἐκάλεσαν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

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 ὃς μὲν ἐδώκεν πέντε τάλαντα, ὃς δὲ δύο, ὃς δὲ έν, ἕκαστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπέδημησεν. εὐθέως,

15And to one he gave five talants,194 and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately,

Mt 25:16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠγράφατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

16the one who received the five talants went out and worked with them and gained195 five more.

Mt 25:17 ὁ δὲ τοὺς ἄλλα δύο ἐκέρδησεν ἄλλα δύο.

17Similarly, the one with the two, gained another two.

Mt 25:18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὄρμυγεν γῆν καὶ ἐκρύψεν τὸν ἀργύριον τοῦ κυρίου αὐτοῦ.

18But the one who had received the one talant went out and dug a hole in the ground, and he hid his master's silver.

Mt 25:19 καὶ μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.

19And after a long time, the lord of those servants returns, and he is settling accounts with them.

Mt 25:20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνηγεν ἄλλα πέντε τάλαντα λέγων, "Κύριε, πέντε τάλαντα μοι παρέδωκας· ἰδε ἄλλα πέντε τάλαντα ἐκέρδησα.

20And when the one who had received the five talants came forward, he presented another five talants to him,196 saying, 'Lord, you entrusted197 to me five talants. Look, I have gained another five talants.'

Mt 25:21 ἔρχηται ὁ τὸ δύο τάλαντα ἐπεν, "Κύριε, δύο τάλαντα μοι παρέδωκας· ἰδε ἄλλα δύο τάλαντα ἐκέρδησα.

21And when the one who had received the two talants came forward, he said, 'Lord, you entrusted me to two talants. Look, I have gained another two talants.'

194 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.

195 25:16 τὸν ἐκέρδησεν...ἐκέρδησεν. The variant word being discussed is ἐκέρδησεν, the first corrector was ἐποίησεν, and a second corrector went back to ἐκέρδησεν. You can view the manuscript online at this link: [http://images.csntm.org/Manuscripts/GA_02/GA_02_0005a.jpg](http://images.csntm.org/Manuscripts/GA_02/GA_02_0005a.jpg). Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image. www.csntm.org The variant word being discussed is on line 33 of the first column, in the middle of the line. There is disagreement here between the NA27 apparatus and that of Swanson, in that NA27 lists A* and f15 for ἐκέρδησεν, while Swanson lists those as supporting ἐποίησεν.

196 25:20a There are not exactly words corresponding to "to him" in the Greek, but the verb used here, προσφέρω - prosphérō, means "bring to engift, pay or present to somebody." In this case, it is to the master.

197 25:20b The Greek word I translated "entrusted" here, is παραδίδωμι - paradidwmi, the same word as in 25:14, where I translated it "handed over."
Mt 25:23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εῶ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὅλης ἡς πιστῶς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθείς εἰς τὴν χαρὰν τοῦ κυρίου σου.

23His lord said to him, ‘Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.’

Mt 25:24 προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἶληφὼς εἶπεν, Κύριε, ἐξανωτέρως ἐνεργήσατε ἐν τῷ οἰκείῳ σου. ἐν χιλίοις ἐγένετε δέκα ἐκατόννων, ἐν χίλιοις ἐγένετε δέκα εἰκοσιπενήνων ἐκ τοῦ δικαιώματος σου·

24But then when the one who had received 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 καὶ φοβήθηκεν ἐπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἵδε ἔχεις τὸ ὅνα.

25And because I was afraid, I hid your talent in the ground. See here, you still have what is yours.’

Mt 25:26 ἀποκρίθηκεν δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὠκνηρὲ, ἡδεὶς ὅτι θερίζω ὅπου οὐκ ἐστείρας καὶ συνάγως θένεν οὐ διεσκόρπισας;

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 ὀνά παλείν τὰ ἀργύρια μου τοὺς τραπέζιας, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἃν τὸ ἐμὸν σὸν τόκῳ.

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

Mt 25:28 ἀρατε σοῦ ἂν ἄντο τό 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 παντὶ δοθήσεται καὶ περισσευόμενον ἄν εἶναί του τὸ ὑπὸ τοῦ ὅτι ἐκατέργασαν καὶ ἐπετείμησαν·

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 ἄριστον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἐσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν δόντων.

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 ὁταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ·

31“Then, 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.

---

198 **25:24a** The verb λαμβάνω - lambánō (receive) changes from the aorist aspect found in v. 20, to no verb at all in v. 22, to the perfect aspect here in v. 24.

199 **25:24b** Or possibly, “who gathers from where he has not scattered seed.” But that would seem redundant.

200 **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 25:35 ἐπείνασα γὰρ καὶ ἑδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατε με, ἥξενος Ἦμην καὶ συνηγάγετέ με,

35 For 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 γυμνός καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέφασθέ με, ἐν φυλακῇ ἦμην καὶ ἠθάνατε πρὸς με.

36 Naked, 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 ἀποκρίθησαται αὐτῶν οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἰδόμεν πεινώντα καὶ ἠθάνατον ἢ διψώσας, ἢ διψώντα καὶ ἐπότισας;

37 Then the righteous will answer him saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you a drink?

Mt 25:38 πότε δὲ σε εἰδόμεν εξένων καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

38 And when did we see you a traveler and invite you in, or naked and put clothes on you?

Mt 25:39 πότε δὲ σε εἰδόμεν ἀσθενόντα ἢ ἐν φυλακῇ καὶ ἠθάνατον πρὸς σε;

39 And when did we see you sick or in prison and come to visit with you?’

Mt 25:40 καὶ ἀποκρίθησαν οἱ βασιλεῖς ἢρεί αὐτοῖς, ἢμην λέγω ὤμην, ἢρ᾽ ὅσον ἐποίησατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποίησατε.

40’ And in answer, the king will say, ‘Truly I say to you, as many times as301 you have done those things to the least of these of my brethren, you have done them to me.’

Mt 25:41 Τότε ἔρει καὶ τοῖς ἔξ ἐυώνυμοι, Πορεύεσθε ἀπὶ ἐμοῦ ὧν κατηραμένοι εἰς τὸ πῦρ τὸ αἰῶνιον τὸ ἤτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτῶν;

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 ἐδώκατε μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατε 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 ξένος ἦμην καὶ οὐ συνηγάγετε με, γυμνὸς καὶ οὐ περιεβάλετε με, ἀσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέφασθέ 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 τότε ἀποκρίθησαν καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἰδόμεν πεινώντα ἢ διψώντα ἢ ἔξων ἢ γυμνόν ἢ ἀσθενήν ἢ ἐν φυλακῇ καὶ οὐ δικαιοσύνησαν 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 τότε ἀποκρίθησατι αὐτοῖς λέγων, ἢμην λέγω ὤμην, ἢφ᾽ ὅσον οὐκ ἐποίησατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ 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 ἀπελεύσατο ὡς κἄταλαν αἰώνιον, οἰ δὲ δίκαιοι εἰς ἰώνιον καὶ ἀιώνιον.

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

---

201 25/40 The Greek formula here, ἐρ᾽ ὅσον 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.
Chapter 26

The Plot Against Jesus

Mt 26:1 Kai ἐγένετο δὲ έτέλεσεν ὁ Ἰσσοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,
1And it came about that when Jesus had finished all these discourses, he said to his disciples,
Mt 26:2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.
2"As you know, two days from now the Passover takes place, and the Son of Man will be handed over to be crucified."
Mt 26:3 Τότε συνήχθησαν οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλήν τοῦ ἄρχιερῶς τοῦ λεγομένου Καίαφα,
3Then the chief priests gathered together, along with the elders of the people, in the courtyard of the high priest, whose name was Caiaphas;
Mt 26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰσσοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν;
4and they came to the decision that they would capture Jesus by trickery and kill him.
Mt 26:5 ἔξελεγον δὲ, Μή ἐν τῇ ἑορτῇ, ἵνα μὴ δόρυφος γένηται ἐν τῷ λαῷ.
5"But," they were saying, "not in the festival, or there might be an uproar among the people."

Jesus Anointed at Bethany

Mt 26:6 Τὸ δὲ Ἰσσοῦ γενομένου ἐν Βηθανία ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
6Now once when Jesus was in Bethany, in the house of Simon the leper,
Mt 26:7 προσῆλθεν αὐτῷ γυνὴ ἤχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχειν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακεκλημένου.
7A woman came to him holding an alabaster bottle of very expensive myrrh, and she poured it on his head as he was reclining.
Mt 26:8 ἵδοντες δὲ οἱ μαθηταὶ ἤγανάκτησαν λέγοντες, Εἰς τί ἡ ἁπώλεια αὕτη;
8And when the disciples saw this they were indignant, saying, "This is such waste, for what?
Mt 26:9 ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.
9"Because this could have been sold for a lot of money, to be given to the poor."
Mt 26:10 γυνὼς δὲ ὁ Ἰσσοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ;
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 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ᾽ ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε;" For the poor you always have with you, but me you do not always have.
Mt 26:12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.
12"For she did the pouring of this myrrh on my body to prepare me for burial.
Mt 26:13 ἄμην λέγω ὑμῖν, ὅπου ἔναι κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτής.
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 Τότε πορευθήσεται εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰουνάς Ἰσκαριώτης, πρὸς τοὺς ἄρχιερεῖς
14At that time one of the twelve went to the high priests, the one called Judas of Keriōth,
Mt 26:15 εἶπεν, Τί θέλετε μοι δοῦναι καγώ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.
15and he said, "What will you give me to betray him to you?" And they placed out for him thirty pieces of silver.202

202 26:15 Bauer says under ἀργύριον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.
Mt 26:16 καὶ ἀπὸ τότε ἔζητε εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

16 And from then on, he was looking for a suitable time to betray him.

The Passover Supper

Mt 26:17 Τῇ δὲ πρώτῃ τῶν ἄζυμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα;

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 ὁ δὲ εἶπεν, Ἡπάγετε εἰς τὴν πόλιν πρὸς τὸν δείκα καὶ εἴπατε αὐτῷ, ὁ διδάσκαλος λέγει, ὁ καὶρός μου ἐγγὺς ἐστίν' πρὸς σέ ποιώ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

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 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξαν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτίμασαν τὸ πάσχα.

19 And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Οὕτως δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

20 And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἀσθενότων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἡμᾶς ἐκαρδιάσεις με.

21 And while he was eating with them he said, "Truly I say to you, one of you will betray me."

Mt 26:22 καὶ λυποῦμενοι σφόδρα ἤρεμσεν λέγειν αὐτῷ εἰς ἐκκατοστός, Μήτι ἐγὼ εἰμί, κύριε;

22 And deeply saddened, they began every single one to say to him, 203 "It's not me, is it, Lord?"

Mt 26:23 ὁ δὲ ἀποκριθεὶς εἶπεν, ὁ ἐμβάφας μετ' εὖμο τὴν χείρα ἐν τῷ τρυπλίῳ σου με παραδώσει.

23 And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me.

Mt 26:24 ὁ μὲν οὗτος τὸ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐά δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' ὁ οὗτος τὸ ἀνθρώπου παραδίδοσαν καλὸν ἄν αὐτῷ εἰς ἑκείνη ὁ ἀνθρώπος ἐκέντος.

24 The Son of Man is going just indeed like it is written about him, but nevertheless woe to that man through whom the Son of Man is being betrayed. It would have been better for that man if he had not been born."

Mt 26:25 ἀποκριθεὶς δὲ Ἰωάννας ὁ παραδίδος αὐτῶν εἶπεν, Μήτι ἐγὼ εἰμί, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

25 And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

Mt 26:26 ἐσθενότων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἐκλασεν καὶ δῶς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τούτῳ ἐστίν τὸ οὐμία μου.

26 And as they ate, Jesus took bread, and when he had given thanks, he broke it, and gave it to the disciples, and said, "Take and eat. This is my body."

Mt 26:27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,

27 And when he had taken the cup and given thanks, he gave it to them, saying, 204 "Drink from it everyone.

203 26622 In the apparatus below, dotted lines represent a lacuna, and blank space means the MS omits those words.

204 The data is from the NA27 footnotes, Swanson's apparatus, and the online Muenster Institute apparatus.
Mt 26:28 toûto gár èstín tò aîmà mou tìs diathèkhs tò peri poîllôn eîkxononómenon eîs áresin ámartiôwn.

28For this is my blood of the covenant,205 being shed on behalf of many for the forgiveness of sins.206

Mt 26:29 légo dé ùmín, ou mi pîw áp' ãrî tò tòutò tòu genèhmato tìs ámplelou éwos tìs èmêras èkeînhs òtan àutò pîw meî ùmén kainòn en tì basileia tòu patròs mou.

29And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father.”

Mt 26:30 Kài ùmynhsantas ëxhlhsan ein tò Òros tòn 'Elaión.

30And when they had sung a hymn, they went out toward the Mount of Olives.

Mt 26:31 Tòtê légei àutòis ò 'Iêsous, Pàntes ùmèis skanðalìsithèsede ën èmî ën tì nukti taûtì, gêrapptai gár, Patâzô tòn poîmêna, kai diaskepsithèson tà próbata tìs poîmình." 31Then Jesus is saying to them, "I will strike down the shepherd, and the sheep of the flock will be scattered,"207

Mt 26:32 mëta dé tò ègerhìnai me próaçw ùmìs èi tìn Galiláian.

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

Mt 26:33 ápskríhèse dé ò Pèîtros èpèn àutò, Eî pàntes skanðalìsithèson ën soî, ëgò ouðèpote skanðalìsithèson.

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

Mt 26:34 ëph ìtò ò 'Iêsous, Æmîn légo ñoi òti ën taûtì ën nukti ïnì álektòra ëwniðaì trîs ìparrhíh ìs.m.

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

Mt 26:35 légei àutò ò Pèîtros, Kàn dêì ìs én soî ápòs ìsænì, ou mi ìs ìparrhíh ìs.m. òmòîw kai pàntes ìs ìsæhì éipan.

35Peter says to him, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.

**Gethsemane**

Mt 26:36 Tòtê èrhexetai me' àutòn ò 'Iêsous eîs òwphîn lêgómênon Æthèsmaî, kai légei toûs ìsæhìaî, Kàðïsate àutò ìs wò ën ìpèlòû ëkeîi proseúxìmî.

36Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here during such time I am gone over there to pray."

Mt 26:37 kài parałabwòn tòu Pèîtou kai tòûs òwphîn Òweîs Sebêdaîou hèrátò ìpæîsòs ìs. ìdîmòwvìsein.

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

---

204 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 txt diathēkhs (covenant) Æ ß P Ψ 庠e W 1 609 706 754 892 1196 1241 1311 1614 TR Syr Alex pol prot cop sauto ir T R P. The Textus Receptus reading is probably a harmonization with Luke 22:20, as there is no apparent reason why καινής,"new," might have been deleted, either accidentally or deliberately.  

206 26:28 Isaiah 53:11  

207 26:31 Zechariah 13:7
Mt 26:38  τότε λέγει αὐτοῖς, Περὶλυπός ἦστιν ἡ ψυχή μου ἣς θανάτον μείνατε ὅδε καὶ γρηγορεῖτε μετ’ ἐμοῦ.

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 ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἔστιν, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τούτο· πλήν ὡς ἐγώ θέλω ἀλλ’ ὡς σὺ.

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 εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, ὢτις οὐκ ἰσχύσατε μιὰν ὥραν γρηγορήσατε μετ’ ἐμοῦ;

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?"

Mt 26:41 γυμνοποιεῖται καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμὸν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σάρξ ἀσθενής.

Stay awake and pray, that you not go into temptation. The spirit indeed is willing, but the flesh is weak."

Mt 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθέν ἐὰν μὴ αὐτό πιέω, γεννήθητω τὸ θέλημά σου.

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 εὐφράν ἀυτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαιριμένοι.

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

Mt 26:44 καὶ ἀφεῖς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

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 μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύσατε; ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἄνθρωπος παραδίδοται εἰς χειρὰς ἀμαρτωλῶν.

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 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδίδοις με.

Get up, let's go. Look, the one betraying me is approaching;"

Jesus Arrested

Mt 26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ἱερεῖς εἰς τῶν δώδεκα ἠλθὲν καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μαχητῶν καὶ ξύλων ἀπὸ τῶν ἄρχιερῶν καὶ πρεσβυτέρων τοῦ λαοῦ.

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 παραδίδοις αὐτὸν ἔδωκεν αὐτοῖς σημείον λέγων, "Οὐν ἄν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.

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 εὐθέως προσελθὼν τῷ ἵππῳ ἐπέθη, Χαίρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

And he came straight up to Jesus and said, "Good morning, Rabbi."

Then he kissed him.

208 26:38 ἢς θανάτον· 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.

209 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.

210 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.
Mt 26:50 o de Ἰησοῦς εἶπεν αὐτῷ, 'Εταύρε, ἔφη ὁ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

50And Jesus said to him, "Friend, why are you here?" Then at that time they came up and laid their hands on Jesus, and arrested him.

Mt 26:51 καὶ ἵδιο εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφέθη αὐτὸν τὸ ὄντον.

51And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 ὅτε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψαν τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.

52Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword.

Mt 26:53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἀρτί πλεῖο δώδεκα λεγόμενας ἁγγελίων;

53Or do you think I am not able to call on my Father, and he make available to me right now twelve legions of angels?

Mt 26:54 πῶς οὖν πληρωθῶσιν αἰ γραφαὶ ὅτι αὕτως δεῖ γενέσθαι;

54But then how would the scriptures be fulfilled which indicate that all this needs to happen?"

Mt 26:55 Ἔν άκεφην τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ἄχολοι, ὡς ἐπὶ λησθήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκαλον 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 τούτο δὲ ὄλον γέγονεν ἵνα πληρωθῶσιν αἰ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἄφέντες αὐτὸν ἐφυγον.

56But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

Before the Sanhedrin

Mt 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβυτέροι συνήχθησαν.

57And the ones arresting Jesus led him away to Kajapha the high priest, where the Torah scholars and the elders had gathered.

Mt 26:58 ο δὲ Πέτρος ἤκολονει αὐτῷ ἀπὸ μακρόθεν ἐως τῆς αὐλής τοῦ ἀρχιερείου, καὶ εἰσελθόν ἐσω ἐκάθησαν μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

58Now Peter had been following from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνεδρίον ὄλον ἐξήκονεν ψευδομαρτύριαν κατὰ τὸ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

59And the high priest and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death.

Mt 26:60 καὶ οὐχ εὗρον πολλῶν προσελθόντων ψευδομαρτύρων. ὥστεν δὲ προσελθόντες δύο

60and they had not found it from the many false witnesses who had come forward. But then later, two came forward

Mt 26:61 εἶπαν, ὦτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.

61and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it again.'"

211 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 26:62 and answered, 'Yes, I have spoken. You have heard it straight from my own mouth. The words I have spoken were recorded by others. Why are you going to deny me three times?' And he went off outside, and wept bitterly.

Mt 26:63 But 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 Jesus 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 Then 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 They spit on his face and humiliated him; they slapped him.

Mt 26:67 While saying, 'Prophecy to us, you Messiah— who is the one who hit you?'

Peter Disowns Jesus

Mt 26:69 'Do you think I don't know what you are saying? And they said in answer, "He is guilty enough for death."

Mt 26:70 Then they spit on his face and humiliated him; they slapped him.

Mt 26:71 And after he had moved off into the entrance way, another maidservant saw him and was saying to the others there, "This man was with Jesus the Galilean."

Mt 26:72 And again he was denying it, with an oath: "I do not know the man."

Mt 26:73 And 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 Then he began to curse and swear, saying, "I do not know the man." And immediately a rooster crowed.

Mt 26:75 And 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 Πρώτας δὲ γενομένης συμβούλιον ἐλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰσιου ὥστε 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 ἀπῆγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἱερεῖ.

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

Mt 27:3 Τότε ἰδὼν Ἰουδαίος ὁ παραδίδοντας αὐτὸν ὁ Πιλάτης ἐξετάσεν τὰ τριάκοντα ἁργύρια τοῖς ἀρχιερεύσιν καὶ πρεσβυτέροις.

Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders,

Mt 27:4 λέγων, Ἡμαρτον παραδόοντα άμα ἁθυσον, οι δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ δῆσῃ.

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 βίπτας τὰ ἁργύρια εἰς τὸν ναὸν ἀνεχώρησαν, καὶ ἀπελθὼν ἀπῆγαγον τὸν Ἰησοῦν.

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

Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἁργύρια εἶπαν, ὅπι έξεστιν βαλεῖν αὐτά τὰς τοίς κορβάναν, ἐπεὶ τιμὴ αἵματος ἐστίν.

6And the chief priests when they picked up the pieces of silver, said, "It is not permissible to put them in the temple treasury, since it is blood price money."

Mt 27:7 συμβούλιον δὲ λαβόντες ἠγάρασαν εἰς αὐτῶν τὸν Ἰησοῦν τὸν κεραμικός εἰς ταφήν τοῖς ἐξόνοις.

And 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 ἱερός ἐκεῖνος ὁ ἀργός Άιματος ἐως τῆς σήμερον.

8For which reason that field has been called "the Field of Blood" to this day.

Mt 27:9 τότε ἐπέληφθη τὸ ῥήθην διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, Καὶ ἐλαβον τὰ τριάκοντα ἁργύρια, τὴν τιμὴν τοῦ τετιμημένου οὖν ἐτεμήσαντο ἀπὸ υἱῶν Ἰσραήλ.

Then 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 αὐτὰ εἰς τὸν ἱερόν τοῦ κεραμέως, καθά συνέταξαν μοι κύριος.

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

Jesus Before Pilate

Mt 27:11 Ὁ δὲ Ἰσιου ἔσταθη ἐξηρασθεῖν τὸ ἱερείον καὶ ἐπηρωτήσεν αὐτὸν ὁ ἤγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν ᾿Ιουδαίων; ὁ δὲ Ἰσιου ἑρή, Σὺ λέγεις.

11And Jesus was stood before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said, "You are saying that, not I."

---

212 27:9 The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.
213 27:10 Zechariah 11:12,13; Jeremiah 32:6-9
214 27:11 The BDF grammar in §277(1) says that this use of the nominative of a pronoun was used for contrast or other emphasis. In this case, "you" is emphasized, as in "YOU are the king of the Jews?" Blass says Pilate is expressing surprise as follows: "A man like you, is king of the Jews?!" And in response also, Jesus' answer starts out with an emphatic you: "You are saying that, not I." In the gospel of John, it is more clear: "You are saying that I am a king; I am saying that I have come to testify to the truth." But see the endnote in my translation of the gospel of Mark, for discussion of other possibilities.
Mt 27:12 καὶ ἐν τῷ κατηγορείθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

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

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλάτος, ὦ ὑμῖν πόσα σου καταμαρτυροῦσιν;

13Then Pilate says to him, "Don't you hear all the things they are charging you with?"

Mt 27:14 καὶ ὦν ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἐν ῥήμα, ὥστε θαυμάζειν τὸν ἤγεμόνα λίαν.

14And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἐστὶν εἰσώθει ὁ ἤγεμός ἀπολύειν ἕνα τῷ ὅχλῳ δεσμὸν ὑπὸ θελείν.

15Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 Εἶχον δὲ τῶν δεσμῶν ἐπίσημον λεγόμενον Ἰησοῦν Βαραββὰν.

16And they were holding at that time a particularly well-known prisoner named Barabbas.²¹⁵

Mt 27:17 συνηγμένον οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστὸν;

17When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,²¹⁶ or Jesus who is called Christ?"

Mt 27:18 ἤδεις γὰρ ὅτι διὰ φθόνον παρεδώκαν αὐτόν.

18(For he knew that it was out of envy that they had handed him over.)

Mt 27:19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι’ αὐτόν.

19And while he was sitting on the judgment seat, his wife sent word to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him."²¹⁷

Mt 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβυτέροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

20And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

²¹⁵ 192 233 69 157 180 205 346 565 597 700 788 892 1006 1010 1071 1243 1292 1342 1424 1505 1582; M Lect int; B c d f; D F G H I K L M N U W Δ Π Φ Τ τ ἴει εις to Peter-Laidèques [NA27] (C) lacuna Φ 45 C N P 28 synt.; it is possible that the original gospel of Matthew said "Jesus Barabbas." And possible that, according to the Editorial Committee of the United Bible Societies Greek New Testament, the word "Jesus" in connection to Barabbas was "deliberately suppressed in most witnesses for reverential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner [is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. In many even later witnesses, the copyists state in the margin that the earlier copies call Barabbas Jesus as well. But, they suppressed it, and the subsequent copies did not say Jesus Barabbas. Westcott and Hort however, state that the reading "Jesus Barabbas" was "probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed contradiction. The fact is, according to Josephus, Jesus was not an uncommon name among Jews. After all, Joshua was a big hero in Judaism, and Jesus is simply a form of the name Joshua.

²¹⁶ 217 It is not certain whether Pilate’s wife was saying, "Suffered much because of a dream about him," or "suffered much in a dream because of him," or "suffered much in a dream about him."
Mt 27:21 ἀποκριθεὶς δὲ ὁ Ἱησοῦς εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ύμῖν; οἱ δὲ εἶπαν, Τὸν Ἄραβαβᾶν.

21But when the governor answered, he said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

Mt 27:22 λέγει αὐτοῖς ὁ Πιλάτος, Τί σοῦ ποιήσω ᾿Ιησοῦν τὸν λεγόμενον Χριστὸν; λέγουσιν πάντες, Σταυρωθήτω.

22Pilate is saying to them, "What then should I do with Jesus who is called Christ?" They are saying, "Let him be crucified!"

Mt 27:23 ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησαν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω.

23But Pilate was saying, "Why? What crime has he committed?" But they kept shouting that much more, saying, "Let him be crucified!"

Mt 27:24 ἢδον δὲ ὁ Πιλάτος ὁτι οὐ κέκραγε ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὄδορ ἀπενίστατο ταῖς χείρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθὸς εἰμὶ ἀπὸ τοῦ αἴματος τούτου· ὡμεῖς δὲ ὄψεσθε.

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 καὶ ἀποκριθεὶς πάς ὁ λαὸς εἶπεν, ὁ τί αἱμοῦ ἔρω ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

25And in response the whole crowd said, "Let his blood be on us and on our children."

Mt 27:26 ὁτὲ ἀπέλυσεν αὐτοῖς τὸν Ἄραβαβᾶν, τὸν δὲ Ηἰσοῦν φραγελλῶσας παρέδωκεν ἵνα σταυρωθῆ.

26At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

Mt 27:27 Τότε οἱ στρατιῶται τοῦ Ἱησοῦν παραλαβόντες τὸν Ἡ Ἱησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ’ αὐτὸν ὀλίγην τὴν σπείραν.

27Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort.

Mt 27:28 καὶ ἐκδόσαντες αὐτὸν χλαμῦδα κοκκίνην περιέθηκαν αὐτῷ,

28And they stripped him of his clothes and placed around him a scarlet robe,

Mt 27:29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετότας ἐμπροσθὲν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῦ τῶν ἱουδαίων,

29and after weaving together a crown of thorns they set that on 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 ἐμπυτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

30And after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμῦδα καὶ ἐνέδυσαν αὐτὸν τὰ ἰμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσασι.

31And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

---

218 Mt 27:24 Many manuscripts read "this righteous man's blood." Still others read, "this righteous blood." The UBS editorial committee, in the Textual Commentary on the Greek New Testament, comment on this as follows: "The words τοῦ δικαίου (compare the variant reading in ver. 4), which occur at different places in a variety of manuscripts (but not in the best representatives of the Alexandrian, Western, and Caesarean texts), appear to be an 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."

219 Mt 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.

220 Mt 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.
The Crucifixion
Mt 27:32 'Ἐξερχόμενοι δὲ ἐδύναν ἀνθρώπον Κυρηναίον ὄνοματί Σίμωνα· τοῦτον ἠγάρευσαν ἵνα ἃρῃ τὸν σταυρὸν 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 ἔλθοντες εἰς τόπον λεγόμενον Γολγοθα, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,

33 And when they came to the place called Gulgola [κηφήγα], which is called the "skull" place, Mt 27:34 ἔδωκαν αὐτῷ πιεῖν οὖν μετὰ χόλης μεμημένου· καὶ γευσάμενος οὖν ἤθελσαν 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 διεμείροσαν τὰ ἰμάτια αὐτοῦ βάλλοντες κλήρον,

35 And once they had crucified him, they divied up his garments by casting lots.

Mt 27:36 καὶ καθήμενοι ἔτηρον αὐτὸν ἐκεί. 37 καὶ ἔπεθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὔτος ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

36 And sitting down, they kept watch over him there.

Mt 27:37 καὶ ἔπεθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὔτος ἐστιν 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 λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐνούχων.

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 έβλασφήμουν αὐτόν κινούντες τὰς κεφαλὰς αὐτῶν

39 And those passing by defamed him, wagging their heads.

Mt 27:40 καὶ λέγοντες, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισίν ἡμέρας οἰκοδομοῖν, σώσον σεαυτόν, εἰ νῦς εἰ τὸ θεόν, [καί] κατάβητι ἀπὸ τοῦ σταυροῦ.

40 And saying, "He, who you destroy 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 ἄρχοντες ἐμπαιζόντες 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 Ἀλλούς ἔσωσεν, ἑαυτὸν οὐ δύναται σώσαι· βασιλεὺς Ἰσραήλ ἦστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ αὐτῶν.

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, ῥυόσθω νῦν εἱ θέλει αὐτόν· εἰπεν γὰρ ὅτι θεοῦ εἰμι νῦς.

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 λησταί 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 ὡρας σκότος ἔγενετο ἐπὶ πᾶσαν τὴν γῆν ἑως ὡρας ἑνάτης.

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

221 The nominative article used as vocative, that is, the case or lexical form for addressing someone.

222 The Greek word is χόλη - cholē, 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 27:46 peri de tōn ēnātēn ōran andēbōsēn ὦ Ἰσσοῦς φωνὴ megalē légon, Ἡλι ἦλι λεμα σαβαγχανί; τοῦτ ἐστιν, θέε μου θέε μου, ἵνατε με ἑγκατέληπτες;

46 And at about the ninth hour, Jesus cried out in a very loud voice, saying, "Eli, Eli, lema shebaqhatani?" Which means, "My God, my God, why have you forsaken me?"

Mt 27:47 tine de tov ekei εἰσηκούσαντες ἔλεγον ὦτ Ἡλιαν φωνεὶ οἴνος.

47 And some standing there who heard this were saying, "This man is calling Elijah." 224

Mt 27:48 καί εὐθέως ἄραμαν εἰς ἓ αὐτῶν καὶ λαβὼν σπώγον πλήσας τε ἐνυσσε καὶ περιέχει καλάμως ἐπιτίζει αὐτῶν.

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 oi de λοιποὶ ἔλεγον, Ἄρες ἰδωμεν εἰ ἔχεται Ἡλιας ὡσών αὐτῶν.

49 But the rest were saying, "Back off. Let's see if Elijah comes to save him." 225

Mt 27:50 ὦ Ἰσσοῦς πάλιν κράζας φωνὴ megalē ἄφηκεν τὸ πνεῦμα.

50 But Jesus, after crying out again in a loud voice, gave up his spirit. 227

Mt 27:51 Kai idōn τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη απ' ἀνωθεν ἔξως κάτω εἰς δύο, καὶ Ἰησοῦ ἐσκυθήκα, καὶ αἱ πέτραι ἐσχίσθησαν.

51 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.

Mt 27:52 καὶ τὰ μνημεία ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἡγέρθησαν,

52 and the tombs were opened up, 228 and many bodies of the saints who had fallen asleep were raised again.

Mt 27:53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἐγέρσαν αὐτῶν εἰσῆλθαν εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

53 and after coming from the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

221 27:45 That is, from noon until 3:00 p.m. In the Jewish system of that time, the first hour was the first hour of daylight, or 6:00 a.m. Thus, the sixth hour would be 12:00, six hours later, and the ninth hour was 9 hours after 6, which is 3:00 o'clock.

222 27:47 This shows that the bystanders did not know Hebrew or Aramaic. The sign above Jesus' head was written in three languages for good reason. Most Jews of that day could not read the scriptures in Hebrew, and so it is no surprise that they did not recognize this spoken form of the Hebrew name for God.

223 27:49a The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF §831(1), but see also §418(4).

224 27:49b txt αὐτῶν. A D E F G H W Δ Θ Φ 064 321 28 33 157 180 205 565 579 597 700 892 1006 1009 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1344 1365 1424 1505 1546 1646 2148 2174 2437

225 27:50 ὀ de Ἰσσοῦς πάλιν κράζας φωνὴ megalē ἄφηκεν 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, εὔνετα ὃ ἐν τῷ φυσιντι αὐτήν την φυσιν, ἀπεθανεκέν γὰρ, ἐκάθενο τὸ ὅνομα 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, ἵππορε, εἰς χείρας σου παρατίθημι τὸ πνεῦμά μου - "Father, into your hands I commit my spirit." And in John 19:30 it says that Jesus ἀφάκουκεν τὸ πνεῦμα, "gave up his spirit."

226 27:52a txt καὶ τὰ μνημεία ἀνεῴχθησαν Ν Β Δ Μ Ο Λ Θ Φ 28 69 124 157 565 700 788 1071 1424 TR RP NA27 SBL {κ} καὶ τὰ μνημεία ἀνεῴχθην Α {καὶ τὰ μνημεία ἀνεῴχθης Σ {καὶ τὰ μνημεία ἀνεῴχθησαν Σ C L F 2 Ζ 33 579 καὶ τὰ μνημεία ἀνεῴχθη Υ W Π {καὶ τὸ μνημεία ἀνεῴχθην 346 {om Ν 2* {lacin Ν p 13
Mt 27:54 "O de έκατόνταρχος καί οί μετ’ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἴδοντες τὸν σεισμὸν καί τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, ἄληθως θεὸς ὦ καί ἐν οὕτως.

54And the centurion and the ones with him who were guarding Jesus, when they saw the earthquake and the other things that happened, they were severely frightened, saying, "This man really was the Son of God."

Mt 27:55 Ἡσαν δὲ ἐκεί γυναίκες πολλαὶ ἀπὸ μακρὸθεν τηροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλααίας διακονοῦσαν αὐτῷ.

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

Mt 27:56 Φαρισαὶ συνελήφθησαν εἰς τὸ στῆριγμα τῶν Ἰουδαίων συνειπεῖν, ὅτι Ἰουσίας ἤταν, ἐν τῇ θεωρίᾳ, οὗτος ἦν ἡμέρας.

56Among whom were Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons as well.

Jesus' Burial

Mt 27:57 Οὖν ἦν Ἰακώβου τοῦ Πιλάτου γενόμενος ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὡς καὶ αὐτὸς ἐμαυθήτευθη τῷ Ἰησοῦ.

57And when evening had come, a certain rich man of Arimathea by the name of Joseph came, who himself had also become a disciple of Jesus.

Mt 27:58 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτίμασε τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

58This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρῷ,

59And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καϊνῷ αὐτοῦ μνημεῖῳ ὁ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκύνησεν λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν.

60And placed it in his own new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.

Mt 27:61 ἦν δὲ ἐκεῖ Μαρία Η Ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

61Now 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, ἦτει ἐστῖν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρίσαιοι πρὸς Πιλάτον.

62The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate.

Mt 27:63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἐτί ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

63Saying, 'Sir, we remember how that deceiver, when he was still living, said, 'After three days I will rise again.'

Mt 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἐως τῆς τρίτης ἡμέρας, μήποτε ἠλώθησιν οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ, Ἡγέθη ἐπὶ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

64Give orders therefore to secure the grave site through the third day, or his disciples might go steal him and then tell the people, 'He has risen from the dead,' and this last deception will be worse than the first."

Mt 27:65 ἔφη αὐτοῖς ὁ Πιλάτος, Ἰησοῦς ἦν δὲ ὁ παρασκευὴν ἔπανετε ἀσφαλισθήσατε ὡς οἴδατε.

65Pilate said to them, "You have a guard. Go secure it as best you know how."

229 27:61 The verb "was" is in the singular, because the main subject of and focus of this account is Mary the Magdalene.
Mt 27:66 oι δὲ πορευθέντες ἡσαφιλίασαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστοδίας.

So they went and secured the grave site, sealing the stone along with stationing the guard.

Chapter 28

The Empty Tomb

Mt 28:1 ὦ Φίλες δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἤλθεν Μαρία ή Μαγδαληνή καὶ ἧ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

1And after the Sabbath, 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 ἵδιον σεσυμός ἐγένετο μέγας· ἄγγελος ἄριστος καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

2And behold, there came a great earthquake. For an angel of the Lord had come down from heaven, and after going up to the tomb, he had rolled away the stone, and was sitting down now on top of it.

Mt 28:3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπῆ καὶ τὸ ἐνέδυμα αὐτοῦ λευκὸν ὡς χιών.

3And his face was like lightning, and his garments a gleaming white like snow.

Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείωθησαν οἱ περιόριτες καὶ ἐγενήθησαν ὡς νεκροὶ.

4And for fear of him, the guards trembled, and became as dead men.

Mt 28:5 ἀποκρίθησις δὲ ὁ ἄγγελος ἐπεν ταῖς γυναῖξιν, Μή φοβεῖσθε ὑμεῖς, οἴδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ἦτε.

5But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified man.

Mt 28:6 σὺν ἡγέθη γὰρ καθὼς ἐπεν· δεῦτε ἰδεῖτε 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 πορεύθησατε εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἤγερθη ἀπὸ τῶν νεκρῶν, καὶ ἱδοὺ προάγει υμᾶς εἰς τὴν Γαλιλαίαν, ἐκεί αὐτὸν ὑφεσθή· ἵδιον ἔπον ὑμῖν.

7And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you."

Mt 28:8 καὶ ἀπεδούσασα ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἐδραμον ἀπαγγέλσαι 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 ἱδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσα ἐκράτησαν αὐτοῦ τὸς πόδας καὶ προσεκοίμησαν αὐτῶ.

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 ὁτέ λέγει αὐτῶς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγείλατε τοὺς ἁδελφοὺς μου ἵνα ἀπέλθωσίν εἰς τὴν Γαλιλαίαν, κάκει με ὁψώναται.
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 ἴδον τινες τῆς κουστῳδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγειλαν τοὺς ἀρχιερέσιν ἀπαντά τά γενόμενα.
31And 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.
Mt 28:12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιον τε λαβόντες ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιωταῖς
12And after coming together with the elders, they came up with a plan, and took the sufficient amount of silver coins and gave them to the soldiers,
Mt 28:13 λέγοντες, Ἐπιτε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἰμῶν κοιμομένων.
13telling them, "Say that his disciples came by night and stole him while you were sleeping.
Mt 28:14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ἰμᾶς ἀμερίμνους ποισμοῦν.
14And if this should ever reach the ears of the governor, we will satisfy him and make you have no worries."
Mt 28:15 οὶ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφθινήθη ὁ λόγος οὗτος παρὰ ἵνα μέχρι τῆς σήμερος ἡμέρας.
15And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

The Assembly on the Mountain in Galilee
Mt 28:16 οἱ δὲ ἐνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὅρος οὗ ἔτάξατο αὐτοῦ ὁ Ἰησοῦς,
16And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.
Mt 28:17 καὶ ἓλθοντες αὐτῶν προσεκύνησαν, οἱ δὲ ἐδίστασαν.
17And when they saw him, they worshiped him, though some hesitated.
Mt 28:18 καὶ προσέλθοντος ὁ Ἰησοῦς ἐλάλησαν αὐτοῖς λέγων, ἔδοθεν μοι πᾶσα ἐξουσία ἐν σύρανῳ καὶ ἐπὶ γῆς.
18And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.
Mt 28:19 πορευεθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς εἰς τὸ ὅνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
19Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,
Mt 28:20 διδάσκοντες αὐτοὺς τιρεῖν πάντα ὅσα ἐντειλάμεν ὑμῖν· καὶ ἵδον εἰς τὸ ᾠδεῖ ὑμῶν εἰμὶ πᾶσας τὰς ἡμέρας ἐως τῆς συντελείας τοῦ αἰῶνος.
20Teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age."
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
aʿûšôhəy
(But remember, you read Hebrew from right to left.)

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

יְהֹושׁוּע
yodh shwa he holam vav shin shuruk ayin patah

y = yə, h = h, ō = ō, sh = sh, oo = oo, a = a

"yə-hō-shu-ʿa"

The letter shwa, ְ, transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ַ, transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ָ, which is a shorter "o" sound. But putting the "w" in there is confusing, and does more harm than good. The "w" just means that you round your lips more when you say a holam, than when you say a kamats hatuf. The kamats hatuf, ָ, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ָ, or "a" as in father, looks just the same.)

The letter named ayin, ע, transliterated as 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
aʿûšēy
(Remember, you read Hebrew from right to left.)

Yeshuʿa, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."
Anointed

ing to the Jewish historian Flavius Josephus, the name "Jesus" was a not
or a vowel. Names ending with a consonant like Jacob and
ample, when we speak of more than one car, we add an "s" to it, and the
ld "Jesus." The "s" becomes a "z" sound simply because of
ame Joshua from the Hebrew into Greek for their translation of the Jewish
es of the Jews.

Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus'
district, with Latin and Greek being necessary for effective commerce
uncommon name for Greek
Greek or Latin, or two or all of them. Accord
scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic,
for the Greek Septuagint
fluence of the two voiced vowels surrounding it.
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
for another ex
the vowel. For example, the when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound,
however, when we add an "s" to a word that ends in a consonant, like a vowel, the "s" assimilates to the voicedness of
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,
other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the
final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common
phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure
'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and
becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example,
when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s"
ound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes
"cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced.
However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of
the vowel. For example, when we speak of more than one key, we add an "s" to it, and 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
fluence 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:

יהוה (The letters are in reverse order to English. Unreversed: Yodh-He-Vav-He
Sometimes you will see this name spelled "Yahveh," and other times, "Yahweh." Similarly, the name of the letter "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this "v" 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" (ג) 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" (ג). Only when the Beyt has a dot in the middle (ג) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" (ג) 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 יְהֹוָ 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

לַֽאדֹנִִ֗י הֹ נְאֻֻ֤ם יְהֹוָָ֨הֹ (remember, from right to left, so: num yəhowah ladonōî)

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:

יְהֹוָ thus, yahōvāh

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:

ילוי 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 הוה (fut. of יוה, like יוה from יוה ) and יה (preterite by aphaeresis for יוה), the verb to be being twice repeated as in Ex. 3:14. If we supply יוה between these words we obtain nearly the same sense as expressed there in the words יוה יוה. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of יוה, 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 יה, as מַהֲלוּל , בָּשָׁם , לָהֵו , according to מַהֲלוּל בָּשָׁם לָהֵו . Where, however, יה is already preceded by יה , to avoid repetition, they furnished it with the vowels of יה , in order that it be pronounced with its consonants, so that יה יה is to be read יה יה. The punctuators seem to intimate the originality of the vowels of יה by not pointing Yod with Hatheph Pattah ( יה ) to indicate the reading of יה just as they point it with Hhateph-Segol to indicate the reading of יה . We could, moreover, not account for the abbreviated forms יה , יה prefixed to so many proper names, unless we consider the vowels of יה original.

Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:
• God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

• The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

• The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.

• All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

• God is concerned about our heart attitudes, not that we pronounce things exactly.

• It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

• We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual- Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: http://www.stoa.org/diotima/essays/118267.pdf

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.

Endnote #2 - Genealogies

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.

<table>
<thead>
<tr>
<th>Abraham</th>
<th>Abraham</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaac</td>
<td>Isaac</td>
</tr>
<tr>
<td>Jacob</td>
<td>Jacob</td>
</tr>
<tr>
<td>Judah</td>
<td>Judah</td>
</tr>
<tr>
<td>Perez</td>
<td>Perez</td>
</tr>
<tr>
<td>Hezron</td>
<td>Hezron</td>
</tr>
<tr>
<td>Aram</td>
<td>Aram</td>
</tr>
<tr>
<td>Amminadab</td>
<td>Amminadab</td>
</tr>
<tr>
<td>Nahshon</td>
<td>Nahshon</td>
</tr>
<tr>
<td>Salmon</td>
<td>Salmon</td>
</tr>
<tr>
<td>Boaz</td>
<td>Boaz</td>
</tr>
<tr>
<td>Obed</td>
<td>Obed</td>
</tr>
<tr>
<td>Jesse</td>
<td>Jesse</td>
</tr>
<tr>
<td>David</td>
<td>David</td>
</tr>
<tr>
<td>Solomon</td>
<td>Nathan</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>Mattatha</td>
</tr>
<tr>
<td>Abijah</td>
<td>Menna</td>
</tr>
<tr>
<td>Asa</td>
<td>Melea</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>Eliakim</td>
</tr>
<tr>
<td>Joram</td>
<td>Jonam</td>
</tr>
<tr>
<td>Uzziah</td>
<td>Joseph</td>
</tr>
<tr>
<td>Jotham</td>
<td>Judah</td>
</tr>
<tr>
<td>Ahaz</td>
<td>Simeon</td>
</tr>
<tr>
<td>Hezekiah</td>
<td>Levi</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Matthat</td>
</tr>
<tr>
<td>Amos/Amon</td>
<td>Jorim</td>
</tr>
<tr>
<td>Josiah</td>
<td>Eliezer</td>
</tr>
<tr>
<td>Jeconiah</td>
<td>Joshua</td>
</tr>
<tr>
<td>Shealtiel</td>
<td>Er</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Elmadam</td>
</tr>
<tr>
<td>Abiud</td>
<td>Cosam</td>
</tr>
<tr>
<td>Eliakim</td>
<td>Addi</td>
</tr>
<tr>
<td>Azor</td>
<td>Melki</td>
</tr>
<tr>
<td>Zadok</td>
<td>Neri</td>
</tr>
<tr>
<td>Achim</td>
<td>Shealtiel</td>
</tr>
<tr>
<td>Elid</td>
<td>Zerubbabel</td>
</tr>
<tr>
<td>Eleazar</td>
<td>Rhesa</td>
</tr>
<tr>
<td>Matthan</td>
<td>Joanan</td>
</tr>
<tr>
<td>Jacob</td>
<td>Joda</td>
</tr>
<tr>
<td>Joseph</td>
<td>Josech</td>
</tr>
<tr>
<td>Jesus</td>
<td>Semein</td>
</tr>
<tr>
<td>Mattathias</td>
<td>Joseph</td>
</tr>
<tr>
<td>Josephias</td>
<td>Jannai</td>
</tr>
<tr>
<td>Melki</td>
<td>Levi</td>
</tr>
<tr>
<td>Matthat</td>
<td>Heli</td>
</tr>
<tr>
<td>Joseph</td>
<td>Jesus</td>
</tr>
</tbody>
</table>

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 canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli." This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

It should also be mentioned that two Hebrew Matthew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the "father" of Mary. I am not saying they are the true original text; I am simply pointing out that they exist.

**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, 23and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: Ναζωραῖος - Nazōraios. But there is no passage in the Old Testament prophets which says this.

Note that Matthew says here, "what was spoken through the prophets" with prophets in the plural. This is why I did not put the prediction in quotes, because it is not one specific prophecy, but a general one from more than one prophet. Some interpreters see the key to be the Semitic root word "netser" meaning "branch," which when spoken aloud, sounds similar to the "nazar" of Nazarooian. 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 νέζερ [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazarene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people."
Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 'The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined." Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHWH, 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 (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.
Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word chóris. 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 chóris 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 chóris here for the geographical and temporal considerations stated, but not for the use of chóris 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

"11 Then the LORD said to Moses, 12 When 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. 13 Each 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. 14 Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15 The 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. 16 You 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, 1 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 enamples, 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?

"5 So all the elders of Israel gathered together and came to Samuel at Ramah. 6 They 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.' 7 But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 8 And 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. 9 As 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. 10 Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' 11 Samuel told all the words of the LORD to the people who were asking him for a king. 12 He 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. 13 Some 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. 14 He will take your daughters to be perfumers and cooks and bakers. 15 He will take the best of your fields and vineyards and olive groves and give them to his attendants. 16 Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17 He will take a tenth of your flock and so you yourselves will become his slaves. 18 When 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.' 19 But the people refused to listen to Samuel. "No!' they said. 'We want a king over us. 20 Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' 21 When Samuel heard all that the people said, he repeated it before the LORD. 22 The LORD answered, 'Listen to them and give them a king.' 1 Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

"4,5 After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD— the money from
everyone who is counted, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD— the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.' 6But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. 7So King Joash summoned the priest Jehoiada and the other priests. 'Why do you not repair the temple?' he asked them. 'Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.' 8The priests agreed that they would neither take funds from the people nor make the repairs on the temple. 9Then the priest Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. 10Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. 11When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, 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.

Matthew 17:24-27 (DRP)
It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything—all she had to live on.'” Mark 12:41-44; Luke 21:1-4

So by Jesus’ time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: 'Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries?' No longer will you see these arrogant people...For Yahweh is our judge; Yahweh is our lawgiver.” Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

ENDNOTE #6 – Evil Eye

What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmós ponērós
Diatessaron 10:2, 14:10, 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμός πονηρός – ophthalmós ponērós, "evil eye," is not original in the Greek New Testament, but is from ὁ ὁρᾶν ἀτύχος - ῥαθαὶ ἄτυχος, or, with the article and modifier postpositive, ὁ ὁρᾶν ἀτύχσαν. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponērós is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two passages really count as one context. Thus we have three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase ophthalmós ponērós.

When so few contexts are available, it is very helpful if the passages themselves designate any antonyms to the word or phrase in question, and this fortunately is such a case. For both the Matthew and Luke versions of the "lamp of the body" teaching show Jesus contrasting the ophthalmós ponērós to the ὀφθαλμός ὁπλοῦ - ophthalmós haploús. This word, in its uncontracted form, ὀπλοῦ, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψεύδη ὡμῷ ὁπλός - ψεύδη haplō, "liberal soul," is translated from the Hebrew אֲלֵהוֹת בֵּן הַשָּׁרַק - nekeš šārāḵāh, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye διπλόος - rá'áh 'ayin, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudgingness 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 rá' also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that הָּאָֽוְּרָּפָן, rá' - 'ayin means "eye of envy."

Also helpful is to note as many antonyms of ἀπλόος as possible in all the Greek literature. It is the opposite of διπλόος, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μεμιγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew יִ֖ין was also translated into the Greek attributive noun βάσκανος - báskanos, and the adjective βάσκανία - báskanía. For instances of these words in the Greek scriptures, see Proverbs 23:6, 28:22. In these and other Jewish writings in Greek, such as the Apocrypha and Josephus, the words usually pertain to envy, covetousness, stinginess, or selfishness. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons to whom look with evil eye יִ֖ין - rá'áh 'ayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βάσκανιοω - báskanioo. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses báskanío 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 báskanío 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 thoughts power by means of squinting the eye and beaming the energy out of the eye that way. This idea of squinting is essential to understanding why Jesus speaks of a good eye allowing fullness of light, but an evil eye causing darkness in the body. I am not saying that Jesus legitimized any aspect of magic, but that he was simply using the well known principle of a squinted eye to make a parable about the eye being the lamp of the body, and the idea of your eye letting light in or not.

Jesus, speaking of the eye as the lamp of the body in the Sermon on the Mount (Diatess. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a ἀπλοῦς - haploûs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym ἀπλοῦς - haploûs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of
your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

Endnote #7 – TC Matt 19:17

Textual Variant Matthew 19:17

Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός, εἴ μη εἶς, ὁ θεός. C E F G H K M W Σ f¹ 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 copia,bo* msl; eth,mn,th slav (Ju) Basil Chrysostom TR HF RP

Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός, εἴ μη εἶς, ὁ θεός. Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός εἴ μη εἶς ὁ θεός Δ Τί με λέγεις ἁγαθόν; Εἴς ἐστίν ὁ ἁγαθός Μαικ

Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός, εἴ μη εἶς, ὁ θεός. Δ

Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός εἴ μη εἶς ὁ θεός.erveraise

Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός, εἰ μὴ εἶς, ὁ θεός. 579

Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός εἴ μη εἶς ὁ θεός.  Δ

Τί με λέγεις ἁγαθόν; Εἴς ἐστίν ὁ ἁγαθός Μαικ

Τί με λέγεις ἁγαθόν; Εἴς ἐστίν ὁ ἁγαθός.  ΝΑ

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; Εἶς ἐστίν ὁ ἁγαθός. Κ B² L Θ 1424c 1582* pc ita,d (lat,syr,-c,hmg) cop,mae,bo Origen WH NA27 [A]

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ ἐστίν ὁ ἁγαθός. Β*

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; Εἴς ἐστίν ὁ ἁγαθός. D

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; Οὐδεὶς ἁγαθός, εἰ μὴ εἶς, ὁ θεός. ita,h,Eusebius Augustine

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; 'Εἰς ἐστίν ὁ ἁγαθός. 892*

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; Οὐδεὶς ἁγαθός, εἰ μὴ εἶς, ὁ θεός. 892c

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; Εἴς ἐστίν ὁ ἁγαθός. f¹ 22 700 1192* 1424mg pc

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; Εἶς ἐστίν ὁ ἁγαθός, ὁ θεός. ita,h,b,c,(f¹),ff¹,l,r² vg (syr,-c,hmg,paλ,mn) cop,mae,bo geo²:*A Novatian Jerome

Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; εἶς ἐστίν ὁ ἁγαθός, ὁ πατήρ. itc

The Majority Text reads, “Why are you asking me good? No one is good but one: God.” The UBS and Nestle / Aland text read Τί με ἐρωτᾷς περὶ τοῦ ἁγαθοῦ; εἶς ἐστίν ὁ ἁγαθός: “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 ἁγαθός - “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 ἐπιδόσις with tinoś (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 οὓς δυνάμενος φερεῖν, παρεώσθαι 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

(Apommēneumatōn 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)
Περι 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 Virtue. 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 οὐρανός

The Greek word οὐρανός

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, οὐρανοί, = the Hebrew "shamaim," yet most authors use it only in a figurative sense as the abode of God (sing. also), while the singular predominates in the literal sense, except for those instances where, according to the Jewish conception, several heavens were to be distinguished.

Bauer also says that for the abode of the Divine, the plural is preferred.

In BDF §141(1) DeBrunner also notes that οὐρανός is always plural when referring to "the Father in heaven" and to "the kingdom of heaven." He notes also that John never uses οὐρανός in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανός is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 Βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἤνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαίνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ’ αὐτόν.

16 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.

Mt 5:12 Ἐχορεῖ τις καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς υἱῶν πολὺς ἐν τοῖς οὐρανοῖς· σοί γὰρ ἐδίωξαν τοὺς προφήτας τούς πρὸ υἱῶν.

12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.

Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

16 your Father who is in heaven.

Mt 5:45 τοῦ πατρὸς υἱῶν τοῦ ἐν οὐρανοῖς

45 your Father who is in heaven.
Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
your Father in heaven.

Mt 6:9 ὃς γὰρ ὄντως ὑπὲρευξάμενος ὑμεῖς· Πάλαι ὑμῶν ὃ ἐν τοῖς οὐρανοῖς, ἀγαπήτητο τὸ δονόμα σου,
9“This, then, is how you should pray: " Our Father in heaven, hallowed be your name.

Mt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτα· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
Mt 7:11 ὁ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς δώσει ἄγαθά τοῖς αἰτοῦσιν αὐτόν.
11your Father in heaven

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

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἄλλα ἡλικίαις φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὃ δὲ υἱὸς τοῦ θερίσων οὐκ ἔχει ποιὸ τὴν κεφαλὴν κλίνη.
20And Jesus says to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head."

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

Mt 10:33 ὡς δὲ ἐν ἀρνητήσεις ὑμῶν ἰδιωτῶν ἄρνησομαι κἀγὼ αὐτὸν ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.
33And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Mt 11:23 καὶ σοῦ, Καφαρναούμ, μὴ ἔχει οὐρανὸς ὑψωθήση; ἦσας ἄνδρον καταβήσῃ, ὅτι εἰ ἐν Σοδόμωις ἐγενήθησαν αἱ δυνάμεις αἱ γεννηθέντια ἐν σοί, ἐμείνην ἀν μέχρι τῆς σήμερον.
23And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 διὰ τὸ τούτῳ εὐφραίνεσθε, οἱ οὐρανοί καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐάτ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατεβή τοῦ διάβολος πρὸς υἱόν θυμόν μέγαν, εἰδῶς ότι ὄλιγον καταρὼν ἔχει.
12Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time."

ENDNOTE #10 – Matt 27:9

Matthew 27:9

τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο 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 τιμᾶω:

Wycliffe the prijs of a man preisid, whom thei preiseden of the children of Israel;
Tyndale the price of him that was valued whom they bought of the children of Israel
KJV the price of him that was valued, whom they of the children of Israel did value;
ASV the price of him that was prized, whom certain of the children of Israel did price
Darby the price of him that was set a price on, whom of the sons of Israel had set a price on
YLT the price of him who hath been priced, whom they of the sons of Israel did price
WEB The price of him upon whom a price had been set, Whom some of the children of Israel priced,
Phillips the value of him who was priced, whom they of the children of Israel priced
NKJV the value of Him who was priced, whom they of the children of Israel prized
<table>
<thead>
<tr>
<th>Translation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>NRSV</td>
<td>the price of the one on whom a price had been set, on whom some of the people of Israel had set a price</td>
</tr>
<tr>
<td>CBW</td>
<td>the price of the one whose price had been fixed by some Israelites</td>
</tr>
<tr>
<td>RSV</td>
<td>the price of him on whom a price had been set by some of the sons of Israel,</td>
</tr>
<tr>
<td>NASB</td>
<td>the price of the one whose price had been set by the sons of Israel</td>
</tr>
<tr>
<td>ISV</td>
<td>the value of the man on whom a price had been set by the Israelites,</td>
</tr>
<tr>
<td>NET</td>
<td>the price of the one whose price had been set by the people of Israel</td>
</tr>
<tr>
<td>HCSB</td>
<td>the price of Him whose price was set by the sons of Israel</td>
</tr>
<tr>
<td>ESV</td>
<td>the price of the one whose price had been set by the sons of Israel,</td>
</tr>
<tr>
<td>Douay</td>
<td>the price of him that was prized, whom they prized of the children of Israel</td>
</tr>
<tr>
<td>Wey</td>
<td>the price of the prized one on whom Israelites had set a price</td>
</tr>
<tr>
<td>JB</td>
<td>the sum at which the Precious One was priced by the children of Israel</td>
</tr>
<tr>
<td>BBE</td>
<td>the price of him who was valued by the children of Israel;</td>
</tr>
<tr>
<td>NIV/TNIV</td>
<td>the price set on him by the people of Israel</td>
</tr>
<tr>
<td>JNT</td>
<td>which was the price the people of Israel had agreed to pay for him</td>
</tr>
<tr>
<td>NCV</td>
<td>That is how little the Israelites thought he was worth.</td>
</tr>
<tr>
<td>Mess</td>
<td>the price of the one priced by some sons of Israel</td>
</tr>
<tr>
<td>NLT</td>
<td>the price at which he was valued by the people of Israel</td>
</tr>
<tr>
<td>GW</td>
<td>the price the people of Israel had placed on him,</td>
</tr>
<tr>
<td>NAB</td>
<td>the value of a man with a price on his head, a price set by some of the Israelites</td>
</tr>
<tr>
<td>REB</td>
<td>the price set on a man's head (for that was his price among the Israelites)</td>
</tr>
<tr>
<td>CEV</td>
<td>the price of a person among the people of Israel</td>
</tr>
</tbody>
</table>

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>P3¹</td>
<td>III</td>
<td>1:1-9,12-14-20</td>
<td></td>
</tr>
<tr>
<td>P3²¹</td>
<td>P.Oxy.1227</td>
<td>IV/V</td>
<td>12:24-26,32-33</td>
</tr>
<tr>
<td>P3²⁵</td>
<td>IV</td>
<td>18:32-34; 19:1-3,5-7,9,10</td>
<td></td>
</tr>
<tr>
<td>P3³⁷</td>
<td>III/IV</td>
<td>26:19-52</td>
<td></td>
</tr>
<tr>
<td>P3⁴b</td>
<td>VI/VII</td>
<td>17:1-3,6-7</td>
<td></td>
</tr>
<tr>
<td>P3³³</td>
<td>III</td>
<td>26:29-40; Acts 9:33-43; 10:1</td>
<td></td>
</tr>
<tr>
<td>P3⁶²</td>
<td>IV</td>
<td>11:25-30</td>
<td></td>
</tr>
<tr>
<td>w/P6⁷</td>
<td>200</td>
<td>3:9,15; 5:20-22, 25-28; 26:7-8, 10, 14-15, 22-23, 31-33</td>
<td></td>
</tr>
<tr>
<td>P3⁷⁰</td>
<td>P.Oxy 2384</td>
<td>III</td>
<td>2:13-16, 22-31; 11:26-27; 12:4-5; 24:3-6, 12-15</td>
</tr>
<tr>
<td>P3⁷¹</td>
<td>P.Oxy.2385</td>
<td>IV</td>
<td>19:10-11, 17-18</td>
</tr>
<tr>
<td>P3⁷³</td>
<td>VII</td>
<td>25:43, 26:2-3</td>
<td></td>
</tr>
<tr>
<td>P3⁷⁷</td>
<td>II/III</td>
<td>23:30-39</td>
<td></td>
</tr>
<tr>
<td>P3³⁷³</td>
<td>VI</td>
<td>20:23-25, 30-31, 23:39; 24:1,6</td>
<td></td>
</tr>
<tr>
<td>P3³⁶⁶</td>
<td>VI</td>
<td>3:13-15</td>
<td></td>
</tr>
<tr>
<td>P3³⁰¹</td>
<td>P.Oxy. LXIV 4401</td>
<td>III</td>
<td>3:10-12, 16 - 4:3</td>
</tr>
<tr>
<td>P3³⁰²</td>
<td>P.Oxy. LXIV 4402</td>
<td>III/IV</td>
<td>4:11-12, 22-23</td>
</tr>
<tr>
<td>P3³⁰³</td>
<td>II/III</td>
<td>13:55-56; 14:3-5</td>
<td></td>
</tr>
<tr>
<td>P3³⁰⁴</td>
<td>&lt;250</td>
<td>21:34-37; 21:43,45</td>
<td></td>
</tr>
<tr>
<td>N*</td>
<td>01</td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>N² or Nc</td>
<td>1st corr.</td>
<td>IV-VI</td>
<td></td>
</tr>
<tr>
<td>N³</td>
<td>2nd corr.</td>
<td>VII</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>02</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>03</td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>B¹</td>
<td>IV</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B²</td>
<td>VI-VII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>04</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>C¹</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C²</td>
<td>VI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C³</td>
<td>IX</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>05</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>07</td>
<td>VI</td>
<td>all</td>
</tr>
<tr>
<td>L</td>
<td>019</td>
<td>VIII</td>
<td>lacks 4:22- 5:14; 28:17- end</td>
</tr>
<tr>
<td>N</td>
<td>022</td>
<td>VI</td>
<td>with lacunae</td>
</tr>
<tr>
<td>Code</td>
<td>Page(s)</td>
<td>Language(s)</td>
<td>Texts</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>-------------</td>
<td>-------</td>
</tr>
<tr>
<td>W</td>
<td>032</td>
<td>IV/V</td>
<td>all of Matthew</td>
</tr>
<tr>
<td>Z</td>
<td>035</td>
<td>VI</td>
<td>all</td>
</tr>
<tr>
<td>Σ</td>
<td>042</td>
<td>VI</td>
<td>6:3-end</td>
</tr>
<tr>
<td>Φ</td>
<td>043</td>
<td>VI</td>
<td>6:3-end</td>
</tr>
<tr>
<td>047</td>
<td></td>
<td>VIII</td>
<td></td>
</tr>
<tr>
<td>058</td>
<td></td>
<td>IV</td>
<td>18:18-29</td>
</tr>
<tr>
<td>064</td>
<td>w/090</td>
<td>VI</td>
<td>Matthew parts</td>
</tr>
<tr>
<td>067</td>
<td></td>
<td>VI</td>
<td>14:13-16,19-23; 24:37-25:1,32-45; 26:31-45</td>
</tr>
<tr>
<td>071</td>
<td></td>
<td>V/V</td>
<td>1:21-24; 1:25-2:2</td>
</tr>
<tr>
<td>073</td>
<td>w/074,084</td>
<td>VI</td>
<td>14:19-35; 15:2-8</td>
</tr>
<tr>
<td>078</td>
<td></td>
<td>VI</td>
<td>17:22-18:3,11-19; 19:5-14</td>
</tr>
<tr>
<td>085</td>
<td></td>
<td>VI</td>
<td>20:3-32; 22:3-16</td>
</tr>
<tr>
<td>087</td>
<td></td>
<td>VI</td>
<td>1:23-2:2; 19:3-8; 21:19-24</td>
</tr>
<tr>
<td>089</td>
<td>w/0293</td>
<td></td>
<td>See 0293</td>
</tr>
<tr>
<td>094</td>
<td></td>
<td>VI</td>
<td>24:9-21</td>
</tr>
<tr>
<td>0102</td>
<td>w/0138</td>
<td>VII</td>
<td>21:24-24:15</td>
</tr>
<tr>
<td>0104</td>
<td></td>
<td>VII</td>
<td>23:7-22</td>
</tr>
<tr>
<td>0107</td>
<td></td>
<td>VII</td>
<td>22:15-23:14</td>
</tr>
<tr>
<td>0116</td>
<td></td>
<td>VIII</td>
<td></td>
</tr>
<tr>
<td>0118</td>
<td></td>
<td>VIII</td>
<td></td>
</tr>
<tr>
<td>0148</td>
<td></td>
<td>VIII</td>
<td>28:5-19</td>
</tr>
<tr>
<td>0160</td>
<td></td>
<td>IV/V</td>
<td>26:25-26,34-36</td>
</tr>
<tr>
<td>0161</td>
<td></td>
<td>III/IV</td>
<td>22:7-46</td>
</tr>
<tr>
<td>0164</td>
<td></td>
<td>VI/VII</td>
<td>13:20-21</td>
</tr>
<tr>
<td>0170</td>
<td></td>
<td>V/V</td>
<td>6:5-6:8-10,13-15,17</td>
</tr>
<tr>
<td>0200</td>
<td></td>
<td>VII</td>
<td>11:20,21</td>
</tr>
<tr>
<td>0204</td>
<td></td>
<td>VII</td>
<td>24:39-42,44-48</td>
</tr>
<tr>
<td>0231</td>
<td>P. Ant. 11</td>
<td>IV</td>
<td>26:75-27:1-3, 4</td>
</tr>
<tr>
<td>0233</td>
<td></td>
<td>VIII</td>
<td>all</td>
</tr>
<tr>
<td>0234</td>
<td></td>
<td>VIII</td>
<td>28:11-15</td>
</tr>
<tr>
<td>0237</td>
<td></td>
<td>VI</td>
<td>15:12-15, 17-19</td>
</tr>
<tr>
<td>0242</td>
<td></td>
<td>IV</td>
<td>8:25-9:2; 13:32-38, 40-46</td>
</tr>
<tr>
<td>0250</td>
<td></td>
<td>VIII</td>
<td></td>
</tr>
<tr>
<td>0275</td>
<td></td>
<td>VII</td>
<td>5:25,26,29,30</td>
</tr>
<tr>
<td>0277</td>
<td></td>
<td>VII/VIII</td>
<td>14:22,28,29</td>
</tr>
<tr>
<td>0281</td>
<td></td>
<td>VII/VIII</td>
<td>many lacunae</td>
</tr>
<tr>
<td>0293</td>
<td>w/089,092a</td>
<td>VI</td>
<td>21:27-28,31-32; 26:2-12</td>
</tr>
<tr>
<td>0307</td>
<td></td>
<td>VII</td>
<td>11:21-12:4</td>
</tr>
<tr>
<td>LATIN</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>47k</td>
<td>1</td>
<td>IV/V</td>
<td>1:1-3,10; 4:1-14,17; 15:20-36</td>
</tr>
<tr>
<td>ite</td>
<td>2</td>
<td>V</td>
<td>lacking 1:1-12,49; 24:50-28:2</td>
</tr>
<tr>
<td>-----</td>
<td>----</td>
<td>----</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>ita</td>
<td>3</td>
<td>IV</td>
<td>lacking 25:2-12</td>
</tr>
<tr>
<td>itg¹</td>
<td>7</td>
<td>VIII/IX</td>
<td>all</td>
</tr>
<tr>
<td>itg²</td>
<td>8</td>
<td>V</td>
<td>lacking 1:1-11;16</td>
</tr>
<tr>
<td>itf³</td>
<td>9</td>
<td>VIII</td>
<td>Matthew</td>
</tr>
<tr>
<td>itf</td>
<td>10</td>
<td>VI</td>
<td>lacking 8:16-26</td>
</tr>
<tr>
<td>itf¹</td>
<td>11</td>
<td>VIII</td>
<td>lacking 1:1-2,15</td>
</tr>
<tr>
<td>itf²</td>
<td>12</td>
<td>V</td>
<td>3:15-14:33; 18:12-28:20</td>
</tr>
<tr>
<td>itr¹</td>
<td>14</td>
<td>VII</td>
<td></td>
</tr>
<tr>
<td>itgr</td>
<td>15</td>
<td>VIII</td>
<td></td>
</tr>
<tr>
<td>itm</td>
<td>18</td>
<td>VII</td>
<td></td>
</tr>
</tbody>
</table>

[http://bibletranslation.ws/palmer-translation/]