The Gospel

of

Matthew

part of

The Holy Bible

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

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The textual variant data in my footnote apparatus are gathered from the United Bible Societies’ Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed. Metzger; the NA27 GNT; Swanson’s Gospels apparatus; the online Münster Institute transcripts, and from Wieland Willker’s excellent online textual commentary on the Gospels.
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Chapter 1

The Genealogy of Jesus

Mt 1:1 Βίβλος γενέσεως Ἰσαοῦ Χριστοῦ οὐδεὶς οὐδεὶς Ἀβραάμ.

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

Mt 1:2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰουδαίαν καὶ τοὺς ἄδελφους αὐτοῦ,

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

Mt 1:3 Ἰουδαίας δὲ ἐγέννησεν τὸν Φάρας καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρας δὲ ἐγέννησεν τὸν Ἡσορώμ, Ἡσορώμ δὲ ἐγέννησεν τὸν Ἀράμ,

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

Mt 1:4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Νασσοῦ, Νασσοῦ δὲ ἐγέννησεν τὸν Σαλμων,

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

Mt 1:5 Σαλμων ἐγέννησεν τὸν Βδες ἐκ τῆς Ῥαχάβ, Βδες δὲ ἐγέννησεν τὸν Ἡωβηδ ἐκ τῆς Ἐρθῆ, Ἡωβηδ δὲ ἐγέννησεν τὸν Ἰεσααί,

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

Mt 1:6 Ἰεσααί δὲ ἐγέννησεν τὸν Δαυίδ τὸν βασιλέα. Δαυίδ δὲ ἐγέννησεν τὸν Σολομώνα ἐκ τῆς τοῦ Ὀύρίου,

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

Mt 1:7 Σολομών ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβία, Ἀβία δὲ ἐγέννησεν τὸν Αοά,

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

Mt 1:8 Αοά δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἱωράμ, Ἱωράμ δὲ ἐγέννησεν τὸν Οζίλαν,

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

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1 11 Greek, Ἰσαοῦς (ἰςοῦς), "Yaysoos," from the Hebrew יָשָׁע (yəšu‘a) "Yoshua," which was a later form of the Hebrew name of Joshua. יָשָׁע (yəshu‘a) "Yoshua." Y'hoshua in turn had developed by vowel dissimilation from the original Yahoshua, "Yah is salvation."

2 16:5 κάτω Σολομών συρὴν, συρὴν μεταφραστικά καὶ παραθέμενος κατά τούτο, "Although in transliteration schemes, the single straight apostrophe is used to represent the glottal stop.

3 17:6 the Hebrew name was substituted with some other consonant in other languages. In Hebrew, the name Asa begins and ends with the letter א (Aleph), which is a consonant, a glottal stop. Other languages, (including Greek) which do not have a letter for the glottal stop, substituted other consonants for it. The confusion of terminal glottal stops with other unvoiced consonants happens often in English as well, since English has no letter for the glottal stop. (Though in transliteration schemes, the single straight apostrophe is used to represent the glottal stop.) In very ancient Greek, the letter φ was pronounced like our letter p, it was not an "f."

In English today, words ending in p often sound like they end in a glottal stop. That is, we do not aspirate the p as we would if the p was in the middle of a word, but simply shut off the exhaled air by closing our lips.
Mt 1:9 Οζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἑζεκίαν.

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

Mt 1:10 Ἑζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἰμών, Ἰμών δὲ ἐγέννησεν τὸν Ἰωασίαν.

and Hezekiah begot Manasseh, and Manasseh begot Amón, and Amón begot Josiah,

Mt 1:11 Ἰωασίας δὲ ἐγέννησεν τὸν Ἰεχωνίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνος.

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

Mt 1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχωνίας ἐγέννησεν τὸν Σαλαθίηλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ.

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

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

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

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

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

Mt 1:15 Ἑλιοῦδ δὲ ἐγέννησεν τὸν Ἑλεάζαρ, Ἑλεάζαρ δὲ ἐγέννησεν τὸν Μαθάν, Μαθάν δὲ ἐγέννησεν τὸν Ἑλίκιβ, 

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

Mt 1:16 Ἑλίκιβ δὲ ἐγέννησεν τὸν Ἰωσήφ τοῦ ἄνδρα Μαρίας, Ἐξ ἡς ἐγεννηθή Ησιός ὁ λεγόμενος Χριστός.

and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, the one called the Christ.

Mt 1:17 Πάσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυὶς γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶς ἕως τῆς μετοικεσίας Βαβυλώνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Anointed One.\footnote{1:16a See the endnote at the end of this document comparing this genealogy to Luke’s genealogy.}
The Birth of Jesus

Mt 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθεὶσας τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθέν τοῦ αὐτοῦ ἐν περιστέρᾳ ἐν γαστρὶ ἔχουσα ἐκ πνευμάτος ἁγίου.

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

Mt 1:19 Ἰωσήφ δὲ ὁ ἁγνὴς αὐτῆς, δίκαιος ὄν καὶ μὴ θέλων αὐτὴν διειγμάτισε, ἐβουλήθη λάθρᾳ 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 ἐνθομιθέντος ἱδοὺ ἄγγελος κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ νῦν δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τῆς γυναικάς σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνευμάτος ἄτιτλος 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 τῇ γυναῖκι αὐτοῦ παραλαβεῖν καὶ καλέσει τοῦ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν 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 ὄλον γέγονεν ἵνα πληρωθῇ τὸ μητρὸς αὐτοῦ 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 ἢ παρθένος ἐν γαστρὶ ἐξεῖ καὶ τέτεις υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, δ ὅτι οὗτος μεθερμηνευόμενον Μεθόδος ἡμῶν ὁ θεός.

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

Mt 1:24 ἐγείρθεις δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὄνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβε τὴν γυναικά αὐτοῦ.

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

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

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

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9 B C (C W γενεσις) L (P 2 γενεσις) S Z Δ Θ Σ 579 \(\text{\textit{ε}}} 211\) arm Eusebius Ps-Athanasius NA27 [B]

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

11 The Greek name, Ἰησοῦς (Iēsous), came from the Hebrew name יeshua, "Y'hoshua," which in turn was a later form of Yəhoshua, which was a later form of the Hebrew name of Joshua, יeshua, "Y'yshua," which in turn was a later form of Yshoshua, which means, "Yah is salvation."

12 The Birth of Jesus
Chapter 2

The Visit of the Magi

Mt 2:1 Τότε ἦρεν ἡγγανιθέντος ἐν Βηθλεέμ τῆς Ἰουδαίας ἐν ἡμέραις Ἰχαρίου τοῦ βασιλέως Ἰδού μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα

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 ἦστεν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνήσαι 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 ἀκοῦσας δὲ ὁ βασιλεὺς Ἰχαρίων ἔταράτθη καὶ πᾶσα Ἰεροσόλυμα μετ’ αὐτοῦ,

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

Mt 2:4 καὶ συναχύσας πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ Χριστὸς γεννήται.

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

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

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

Mt 2:6 Καὶ συναχύσας πάντας τοὺς ἁγίους τῆς Ἰουδαίας ἐλαχιστὰ εἰ ἐν τοῖς ἡμεροῖς Ἰουδαία· ἐκ σοῦ γὰρ ἔξελευσαι ἡγημόνιον, ἵνα ποιμανῇ τὸν λαὸν μου τὸν Ἰσραήλ.

6“Then 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 Ἰχαρίων ὁ Λαδρὸς καλέσας τοὺς μάγους ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φανομένου ἀστερός,

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 ἐξετάζατε ἀκριβῶς περὶ τοῦ παιδίου· ἔπαν δὲ εὑρίστε ἀπαγγελέατε μοι, ὅπως καγὼ ἔλθων προσκυνήσαι αὐτῷ.

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

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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 birth time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke says in Luke 2:42 that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (https://onwisc.edu/profs/thorpe/astro/astro71/)) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.

15 26 Micah 5:2
Mt 2:9 oí δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἵδοι ὁ ἀστήρ ὁν εἶδον ἐν τῇ ἄνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἑστάθη 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 ἐχάρησαν 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 προσεκάμψαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνευκαν αὐτῷ δώρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

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

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

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

The Escape to Egypt

Mt 2:13 Ἀναχωρήσαντος δὲ αὐτῶν ἵδοι ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ ἱωσήφ δέλων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγει εἰς Ἁγίουπτον, καὶ ἵσθι ἐκεῖ ἕως ἂν εἴπω σοί μέλλει γὰρ Ἡρώδης ἢτείν 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 ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησαν εἰς Ἁγίουπτον,

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

Mt 2:15 καὶ ἐγερθεὶς τῆς τελευτῆς Ἡρώδου ἴσαν πληρωθῆ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Ἁγίουπτος ἐκάλεσα τὸν υἱόν μου.

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

Mt 2:16 Τότε Ἡρώδης ἴδων ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείληκαν πάντας τοὺς παιδάς τοὺς ἐν Βηθλεέμι καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετῶς καὶ κατωτέρω, κατὰ τὸν χρόνον νῦν ἤκριβοσον 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 ἐπηρῴθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,

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

Mt 2:18 Φωνή ἐν Ῥαμὰ ἡκούσθη, κλαυθὼς καὶ ὀδυρμός πολύς; Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤβελεν 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.”

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16 2:15 Hosea 11:1
17 2:16 Greek: παῖδας - paı̂das. 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 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ’ ὅναρ τῷ ἱωσήφ ἐν Ἁγίυστῳ

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

Mt 2:20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ, τεθήκασιν γὰρ οἱ ξητοῦντες τὴν ψυχὴν τοῦ παιδίου.

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

Mt 2:21 ὅ δὲ ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ.

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

Mt 2:22 ἀκούσας δὲ ὁ Ἀρχέλαος βασιλεύς τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἑφοβήθη ἐκεῖ ἀπελθεῖν· χριστίουσις δὲ κατ’ ὅναρ ἄνεχόρησεν 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 ἐλλῶν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὡς πληρωθῇ τὸ ῥήθην διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

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

Chapter 3

John the Baptist Prepares the Way

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

1In those days John the Baptist appears, preaching in the desert,

Mt 3:2 καὶ λέγων, Μετανοεῖτε, ἦγγικεν γὰρ ἡ βασιλεία τῶν ὑμῶν.

2saying, “Repent, for the kingdom of heaven has drawn near.”

Mt 3:3 οὗτος γὰρ ἐστιν ὁ θεῖος διὰ Ἰσαία τοῦ προφήτου λέγοντος, Φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, ἔτοιμασε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖ τὰς τρίβους αὐτοῦ.

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

Mt 3:4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἐνδύμα τοῦ ἀνθρώπου ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν φορίναν αὐτοῦ, ἢ δὲ τριφυλίαν ἢ πνεύματος ἢ ἄριστος ἀκρίδας καὶ μέλι ἀγρίου.

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

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

5At that time Jerusalem and all Judea and the whole region of the Jordan went out to him.

Mt 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ ἐξομολογοῦμένοι τὰς ἄμαρτίας αὐτῶν.

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

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

20 3:3 Isaiah 40:3

21 3:4 From the demonstrative use of αὐτὸς. "What kind of man was it that came to you and told you these things?" "He was a man dressed in hairs, with a leather belt around his waist." "It is Elijah." II Kings 1:7-9  A garment of hair was a mark of a prophet, Zechariah 13:4. "What kind of man did you go out to see?" Matthew 11:7-14
Mt 3:7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ ἔπειν αὐτοῖς, Γεννήματα ἔχειν, τίς ἔπεδειξεν ὡμίν φυγεῖν ἀπὸ τῆς μελλοῦσις ὁργῆς;

But 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 ποιῆσαι σὺν καρπὸν ἰξίον τῆς μετανοίας’

Then produce fruit characteristic of repentance.

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

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

Mt 3:10 ἄν, ἵνα τρίτη τῆς προσευχῆς τῶν δένδρων κεῖται· πάν ὁ ὃδε δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπηται καὶ τὰ πῦρ βάλλεται.

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

Mt 3:11 ἕγω μὲν ὑμῖν βαπτίζω ἐν ὑδάτι εἰς μετάνοιαν· ὁ δὲ ὅπισω μου ἐρχόμενος ἑσυχώτερός μοῦ ἐστιν, ὥστε ὑμῖν εἰμὶ ἰκανὸς τὸ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἅγιῳ καὶ πύρι·

11“I baptize you in water, 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:

Mt 3:12 οὗ τὸ πτὼν ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριστῇ τὴν ἀλώνια αὐτοῦ, καὶ συνάξει τὸν ὅτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχρονον κατακαύσει πυρὶ ἀσβέστῳ.

His 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 παραγινέται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτίζοντος ὑπ’ αὐτοῦ.

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

Mt 3:14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἐρχῃς 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 ἀρτί, οὕτως γὰρ πρέπον ἐστὶν ὑμῖν πληρώσαι πάσαν δικαιοσύνην, τότε ἀφίσαι 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 ἱδοὺ φωνὴ ἐκ τῶν ὄρανων λέγουσα, Οὕτως ἐστίν ὁ υἱός μου ὁ ἀγαπητός, ἐν ὑφ’ εὐδόκιμα.

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

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23 3:15 txt πρὸς αὐτὸν Ὀ εὐαγ. K Dcip P W RP NA28 | πρὸς αὐτῷ Ὀ B
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.

1Then 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.

2And hefasted fortydays and forty nights, and afterward he was hungry.

Mt 4:3 And hefasted forty days and forty nights, and afterward he was hungry.

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

Mt 4:4 But in answer said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds from the mouth of God.'"

4But inanswer said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds from the mouth of God.'"

Mt 4:5 Then the devil takes him into the holy city and had him stand on the gable of the temple,

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

Mt 4:6 and said to him, "If you are the Son of God, throw yourself down. For it is written: 'He will command his angels concerning you; and they will lift you up on their hands, so you will not strike your foot against a stone.'"

6and hesyaid 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 Jesus said to him, "It is also written: 'You shall not put Yahweh your God to a test.'"

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

Mt 4:8 Again, the devil led him to a very high mountain, and showed him all the kingdoms of the world and their splendor,

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

Mt 4:9 and the devil left him alone, and lo, angels had come and were attending him.

9And the devil left him alone, andlo, angels had come and were attending him.

Mt 4:10 For it is written: 'You shall worship Yahweh your God, and him only shall you serve.'

10For it is written: 'You shall worship Yahweh your God, and him only shall you serve.'

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

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

25 Deuteronomy 8:3

26 Psalm 91:11,12

27 Deuteronomy 6:16

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

29 Deuteronomy 6:13
Jesus Begins to Preach

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

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

Mt 4:13 καὶ καταλύτων τὴν Ναζαρὴν ἐλήθων κατώκησεν εἰς τὴν Γαλιλαίαν ἐν τῷ ὅριῳ Ζαβουλῶν καὶ Νεφθαλίῳ'

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

Mt 4:14 ἦν ἡ πληροφορία τοῦ δηθὲν διὰ Ἰωάννου τοῦ προφήτου λέγοντος,

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

Mt 4:15 Γῇ Ζαβουλὼν καὶ γῇ Νεφθαλίῳ, ὅδων θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνων,

35 ὁ Ἄνω τῆς Γαλιλαίας καὶ τῆς Γαλιλαίας τῆς Γαλατίας ἄναπτεμεν αὐτοῖς.

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

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

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

The Calling of Simon, Andrew, James, and John

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

38 And 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 ὅπισώ μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

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

Mt 4:20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἦκολούθησαν αὐτῶν.

40 And they followed him immediately, leaving the nets

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

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

Mt 4:22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἦκολούθησαν αὐτῶ.

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

Jesus Heals the Sick

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

43 And 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 ἐχοντας ποικίλας νόσους καὶ βασάνους συνεχομένους καὶ δαιμονιζόμενους καὶ σεληνιαζόμενους καὶ παραλυτικοὺς, καὶ ἔθεράπευσαν αὐτοὺς.

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

Mt 4:25 καὶ ἤκουσαν αὐτῷ ὄχλοι πολλοί ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσόλυμον 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 ὄρος· καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

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

Mt 5:2 Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐκδίδασκεν αὐτοὺς λέγον,

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

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

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

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

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

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

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

Mt 5:6 μακάριοι οἱ πεισοῦντες καὶ διψοῦντες τὴν δικαιοσύνην, ὅτι αὐτοί χορησθήσονται.

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

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

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

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

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

Mt 5:9 μακάριοι οἱ εἰρηνοποιοῦντες, ὃτι [αὐτοὶ] οὐκ ἔθεον κληρῆσονται.

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

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32 53 The meaning of the expression poor in spirit is difficult to determine with certainty. Bauer says the sense is probably those who are poor in their inner life, not having a Pharisaic confidence in their own spiritual adequacy. But I think the meaning is that we should, even if we are materially rich, live as though we were poor. As the apostle Paul says also in 1 Cor. 7:30-31: "those who buy, should live as though they did not possess, and those who use this world, as though they did not make full use of it."

33 59 The Greek word here is 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 twofold: 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 makáriosi oI dèdiwòmeínoi énekev dikaiosúnh, òti aútòs èstiv hè basileia tów òuðarów.

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

Mt 5:11 makáriosi èstè òtav nòneidiwovin ímos kai díwòsoin kai èipwson vàn pòlnrop kath' ímos [fèwedòmevoi] énekev èmòv:*

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

Mt 5:12 xaiète kai ãygalìàsethe, òti ò miðhòs ímos polès èn tòis òuðaróvı̂s: oûtwas yàr èdiwzæn tòus pròðhítaus tòus prò ímos.

12Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you."

Salt and Light

Mt 5:13 'Ymèsis èstè tò álalas tìs yhí: èán dè tò álalas mwànothí, èn tìni áliðhísetææ; eìs òðèn ísxhèt ìtì mi bëlhènæi èzw kai katapateiðhæ òpò tòw ðnfhówòw.

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

Mt 5:14 'Ymèsis èstè tò fíos tòs kósmou. òu dûnatai pòlís krufhènai èpànò ðrous keimên̄'

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

Mt 5:15 Èndè kaiòsou oùòsò kai òthhènæ òpò tòn mòðiò òfallì ìtì tìn lùxhíàns, kai làmpeì pàsòn òtòs èn òtì òkíhí.

15Neither do they light a lamp to put it under a basket, but rather on the stand, so it enlightens all those in the house.

Mt 5:16 òðèwos lòmpáftò tò fíos ímos èmpréòthèn tòw ðnfhówòw, òpòw ìðwòs ímos tò kalà ìrga kai ðdázòswò tòn patèrà òðmò tòn èn tòis òuðaróvı̂s.

16In the same way, let your light shine in the view of people, such that they will see your good works and give glory to your Father who is in heaven.

The Fulfillment of the Law

Mt 5:17 Mè nòmiðhæ te òti ðlòðh katalòsà òtòs nòmòn òtòs pròfhàta: òûk ðlòðh katalòsà òllà plhpòsà.

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

Mt 5:18 ðmìn yàr lèwò ímos, ìwòs èn parèlòh ò òuðarò kai ò yhí, ïwòta èn ò yìâ kàròía òûk ì parèlòh èpò tòv nòmò èwòs èn pànta ðnhàths.

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

34 511 tvéwedòmevoi K B C E K M U W Δ Θ Π Σ f 33 μ 314,145 lq vg syr-p,h,pal copa,meg,bo arm eth geo Or basil ApCon Greg-Nyss Did Epiph Chrys Cyr Hesych Theodoret; CromeJer Ruf Aug6/11 [NA28] (C) || om ìtì h,ce,d,;h,;k syr-h Or Tert Hil Luc Ambrosiaster Ambrose Chrom6 Aug6/11 Spec lac 348 A F G H L N P Q Y Φ
èipwson pàn pònevn ìtì kath' ímos fèwedòmevoi ènekev èmòu. Mè èipwson pàn pònevn _____ kath' ímos fèwedòmevoi ènekev èmòu SBL
èipwson kath' ímos pàn pònevn _____ ________ ènekev ἵππονικος; D

35 513 bìlhèn èzw 348 K B C NA28 || bìlhènæi èzw kai D W TR RP. There ends up not being any difference in English. The infinitive passive form of the verb following, katapateiðhæ, enables me to translate this the way I did.

36 518a The Greek says ìwòta (ìwòta), which is the spelling out of the name of the ninth letter of the Greek alphabet. It is placed under another vowel and in even smaller size, and the difference it makes is the part of speech of the word, or the "case." But now, an objection may arise: "But the Law was given in Hebrew, not Greek." The spoken names of the Greek letters "iota" and the Hebrew letter "yodh" sounded more similar than then they do now. They even look similar in written form. And both are the smallest letters of their respective alphabets. Now there was a very important Greek translation of the Hebrew Old Testament, called the Septuagint, which was widely used by Jesus' time, whereas the Hebrew language was in danger of dying as a spoken language.
Mt 5:19 ὃς ἔαν σὺν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἑλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἔλαχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ’ ἄν ποιήσῃ 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 γὰρ ὑμῖν ὅτι έὰν μὴ περισσεύῃ ὑμῶν ἡ δικαιοσύνη τοῦ πλέουσι τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃσθε 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 Ἑκούσατε ὅτι ἔρρεθι τοῖς ἥραχιοῖς, Οὐ φονεύσεις· ὃς δ’ ἄν φονεύῃ, ἔνοχος ἔσται τῇ κρίσει.

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

Mt 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὄργιζομενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ’ ἄν εἰπή τῷ ἀδελφῷ αὐτοῦ, 'Ῥακά, ἔνοχος έσται τῷ συνεδρίῳ' ὃς δ’ ἄν εἶπη, Μωρέ, ἔνοχος έσται εἰς τὴν γένναν τοῦ πυρὸς.

22"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. 42 But anyone who says, 'You fool!' will be in danger of the fire of Gehenna.

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

38 5:21a Exodus 20:13. This word φονεύω - phoneuwo 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 phoneuwo 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." 5:21b This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is justifiable or not. Not all homicide was punishable, and 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)

39 5:22a 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 justifiable or not. Not all homicide was punishable, and some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, "In your anger do not sin..." (Ephesians 4:26, Psalm 4:4)

40 5:22a ext ὃς τῷ ἀδελφῷ αὐτοῦ "with his brother" Π 49 Κ 6 Β 372 1292 1424 ἀρχια Πτ3 2174 δ' 7377 al. ita vg eth ms acc

to Apollinaris, Tertullianid Chromatius Jerome Augustine

41 Greek ms acc, to Augustine NA27 (B) τῷ ἀδελφῷ αὐτοῦ εἰκή

"with his brother without a cause." 56 D E K L M S U W & Θ Π 3 2023 10574 f 6 41 2 28 33 157 180 205 346 565 579 597 700 788 892 1006 1010 1071 1079 1195 1216 1230 1241 1242 1243 1342 1424 1425 1505 1546 1646 2148 ita eth b c d f f g h k l g

vg ms syr sax tp b pal cop sa meg bo arm eth ms

to Origen Eusebius Basil Apostolic Constitutions

to Apollinaris, Ps-Justin Chrysostom Cyril Theodoret; Cyprian Hilary Lucifer ms

to Jerome Augustine

42 Speculum TR HF RP lacuna Π 49 Π 6 A C F G H N P Y 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.
Mt 5:23 ἵνα οὖν προσφέρῃς τὸ δῶρόν σου ἐπί τὸ θυσιαστήριον κἀ̂κεὶ μνησθῇς ὅτι ὁ ἁδελφός σου ἔχει τι κατὰ σοῦ,

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

Mt 5:24 ἐὰς ἐκεῖ τὸ δῶρόν σου ἐμπροσθεν τοῦ θυσιαστήριου, καὶ ὑπαγε πρῶτον διαλαγῆ ὑπὸ ἁδελφόν σου, καὶ τότε ἐλθὼν πρόσφερῃ τὸ δῶρόν σου.

Leave 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 ἵσθι εὐνόοι τῷ ἀντιδίκῳ σου ταχὺ ἡως θου εἰ μετ’ αὐτοῦ ἐν τῇ ὅδω, μήποτέ σε παραδώ ὁ ἀντιδίκος τῷ κρίτῃ, καὶ ὁ κρίτης τῷ υπηρέτῃ, καὶ εἰς φυλακὴν βλήθησιν.

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

Mt 5:26 ἀμὴν λέγω σοι, οὐ μὴ ἐξελθῆσθε ἐκείθεν ἡως ἐν ἀπόδοσιν τὸν ἐσχάτον κοδράτην.

Truly 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 ἔρρεθη, Ὁ μοιχεύεις.

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

Mt 5:28 ἐγὼ δὲ λέγω ἵνα πάς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἥπῃ ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

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

Mt 5:29 εἰ δὲ ὁ ὄρθιος σου ὁ δεξιός σκανδάλιζει σε, ἔξελε αὐτόν καὶ βάλε ἀπὸ σοῦ: συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν σου καὶ μὴ ὅλον τὸ σώμα σου βληθῆ εἰς γέενναν.

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 δεξιά σοι χεῖρ σκανδάλιζη σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ: συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν σου καὶ μὴ ὅλον τὸ σώμα σου εἰς γέενναν ἀπέλθῃ.

And 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.

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41 5:22b An Aramaic term of contempt
42 5:22c The council of elders at the town gate was a common scene in the life of an ancient Israelite. By the time of Jesus, there were three sizes of council, or religious court, in Judea. A local religious court (Bet Din) was composed of three judges, at least one a Rabbi. This council would hear disputes and accusations and try cases like a court. For higher cases, however, such as involving offenses punishable by death, as in Deuteronomy 21:18-21 and 22:13-21, a court of twenty-three or more judges was required. Finally, the supreme Sanhedrin in Jerusalem was composed of seventy men, plus the High Priest who presided over it. The seventy was made up of three kinds of members: (1) high priests- the current high priest and former high priests; (2) the Elders: tribal and family representatives of the lay aristocracy; and (3) and the Scribes, the experts in the law from the Torah. The Sanhedrin’s authority in civil matters was subject to the Romans’ limits, but in Jewish religious matters, it had complete authority, including a body of polls and guards under its command, by which to enforce its rulings. The Sanhedrin was abolished with the destruction of Jerusalem in A.D. 70. The scribes later codified its accumulated conclusions, however, in the form of the written Mishnah.
43 5:29 Γέεννα From Gey-Hinnom, the name of a ravine south of Jerusalem, The Valley of the Son of Hinnom, which was the trash heap or landfill for the city. The garbage was perpetually on fire; the fire never went out. See II Chron. 28:3; II Kings 23:10; Jeremiah 7:31-32; Joshua 15:8, 18:16. According to Jewish popular belief, the Last Judgment was to take place there. Thus in the New Testament Gehenna means a place of perpetual fire, further described as a lake of burning sulfur, whose fire can never be put out, and in which a person never loses his being, but forever loses his well-being— that is, is forever separated from God and thus anything good. At the present time, anyone who dies while out of God’s favor goes to Hades (see chapter 21:27-33), which is a temporary storage hell. But later, at the end of Christ’s kingdom on earth, Hades and everyone in it will be thrown permanently into Gehenna (Revelation 20:5,10-15). This is called the Second Death. There is no remedy for the Second Death. Jesus mentions Gehenna eleven times (nine times in my harmony / Diatessaron). James uses the word once, in 5:6.
44 5:27 Exodus 20:13
45 5:28 That is, a woman not one’s own wife.
Mt 5:31 ἔρρεθι δὲ, ὡς ἐν ἀπολύσῃ 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 γυναῖκα αὐτοῦ παρεκτὸς λόγῳ πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἦν ἀποστασιμενὴν 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 ἠκούσατε ὅτι ἔρρεθι τοῖς ἄρχαίοις, ὅπως ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὀρκοὺς σου.

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

Mt 5:34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστίν 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 μήτε ἐν τῇ γῇ, ὅτι ὑποποίδον ἐστίν τῶν ποιῶν αὐτοῦ· μήτε εἰς ἱεροσόλυμα, ὅτι πόλις ἐστίν 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 μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι οὗ δόνασαι μῖᾶν τρίχα λευκήν ποιήσαι ἡ μέλαναν.

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

Mt 5:37 ἔστω δὲ ὃς λόγος ὑμῶν ναί ναί, οὗ οὐ· τὸ δὲ περισσοῦ 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; μοιχεία - moicheia, and Jesus did not use it here. We know by the disciples' reaction in 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 24:1-21, 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 1 Cor. 7:10,11); but only in Matthew, the last of the three gospels written (I now quote Bruce Metzger) "thus representing Jesus as siding with the view of Shammai. The addition of this 'excepting clause,' as it is called, reflects an attempt in the early church [of which Matthew was a part] to adjust the high ideal of Jesus' interpretation of the indissolubility of marriage to suit the exigencies of those whose hearts, like men's hearts in the days of Moses, were still hard! Such an adjustment of Jesus' teaching fell within the power to bind and loose given to the apostles (of which Matthew was one) - that is, power to adapt laws and make exceptions (Matt. 16:19 and 18:18; Diatess. 14:45, 22:36) Two reasons, among others, why the Matthean form of Jesus' saying on divorce must be regarded as a modification of this teaching are: (1) If it is original, then the report without the excepting clause in Mark and Luke represents an advance made by the early church upon the standards set by Jesus — and this is not likely to have happened; and (2) the excepting clause does not harmonize with the context in Matthew. If Jesus sided with the Shammites, why should the disciples be amazed at the strictness of his teaching and exclaim, "If this is the situation...it is not advisable to marry" [Matt. 19:10]? And in the context of Matt. 5:32 Jesus is replacing the standard recognized by the Jews of his day with the perfect standard of God [Matt. 5:17-48; Diatess. 9:10-20]; but if the exceptive clause is retained, his teaching is no higher than Shammaï's." From The New Testament, Its Background, Growth, and Content, Abingdon Press, p. 163, footnote.

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 ἔρρεθη, Ὑφαλμόν ἀντὶ ὑφαλμοῦ καὶ ὠδόντα ἀντὶ ὠδόντος.

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

Mt 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιτίθησιν τῷ πονηρῷ ἀλλ’ ὅστις σε ῥαπίζῃ εἰς τὴν δεξίαν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην;

39*But 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, ἄφες αὐτῷ καὶ τὸ ἱμάτιον;

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

Mt 5:41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπαγε μετ’ αὐτοῦ δύο.

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

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

42*Give 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 ἔρρεθη, 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 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπέρ τῶν ἐπιρρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς;

44*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 πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἁδικοὺς.

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

Mt 5:46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπώντας ὑμᾶς, τίνα μισόδω ἔχετε; οὔχι καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

46*For 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 περισσόν ποιεῖτε; οὔχι καὶ οἱ ἔθνικοι τὸ αὐτὸ ποιοῦσιν;

47*And 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 ώς ὁ πατὴρ ὑμῶν ὁ ὄφρανιος τέλειός ἐστιν.

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

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

Giving to the Needy

Mt 6:1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐξαρπασθὲν τῶν ἀνθρώπων πρὸς τὸ θεᾶθην 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 Ὁταν οὖν ποιήση ἐλεημοσύνην, μὴ σαλπίσῃς ἐξαρπασθὲν σοι, ὡσπερ οἱ ὑποκριταί ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὡς δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:3 σὺ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τὶ ποιεῖ ἡ δεξία 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 δώσως οὖν η ἐλεημοσύνην 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 ὑποκριταί· δότες ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίς τῶν πλατειῶν ἐστώτες προσεύχεσθαι, ὡς φανότωσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

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

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

Mt 6:7 Προσευχόμενοι δὲ μὴ βατταλογήσετε ὡσπερ οἱ ἔθνοι, δοκοῦν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰςκουσθήσονται.

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.

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54 Προσευχήσατε· δέ την δικαιοσύνην, δέ ποιεῖν ἀνθρώπων πρὸς τὸ θεᾶθην αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

55 ὅταν προσεύχησες. According to Fredrick Blass, it is a combination of a Semitic word, βατταλογίζω, for 'empty, inane, idle,' with λογεῖν appended. According to Delling, it is a remodeling of βατταρίζειν - 'stammer,' in connection with - λογεῖν. Also, it looks similar to the Latin batt(ulus) - μογγόλος, that is, speaking with difficulty or having an impediment in one's speech. And see also Corp. Gloss. Lat. II 32.17, garrulus - βατολόγησην. - fond of talking endlessly, prattling, given to proesy, rambling, or tedious loquacity. In the only use of κρυπτοειν in non-Christian literature, it had the idea of prattling foolishly. So I say that in the context here, it means speaking mindlessly with the goal of quantity of words in mind, rather than thoughtful or heartfelt speech. Therefore we should avoid possibly even short prayers, if the prayers are formulaic. And consider what this says about 'speaking in tongues' when you don't even know the meaning of what you are saying. “What therefore does this conclude? Will I pray with the spirit, and I will also pray with the mind.” 1 Cor. 14:15 “When you pray, let not your mind be unfruitful, but still pray with your spirit.” 1 Cor. 14:14. If your mind is idle when you are praying, it is παροικία prayer.
Mt 6:8 μη ουν ὁμοιωθητε αυτοις, οδην γαρ ο πατηρ υμων ων χρειαν ξητε προ του υμας αιτησαι αυτων.
6Do not be like them therefore. You see, your Father knows what you need before you ever ask him.
Mt 6:9 ουτως ουν προσευχησετε υμεις· Πατερ υμων ὁ ἐν τοις ουφανοις, ἀγαθοθετω το ὅνομα σου,
9This, then, is how you should pray: "Our Father in heaven, hallowed be your name.
Mt 6:10 ἐλθετω ἡ βασιλεια σου, γενηθητω τὸ θελημα σου, ως ἐν οὐφανι και ἐπι γης.
10Your kingdom come, you will be done on earth as it is in heaven.
Mt 6:11 Τον ἀρτον υμων τον ἐπιοουσιν δος ἡμιν σήμερον·
11Give us today our daily bread.
Mt 6:12 και ἄφες ήμιν τὰ ρειληματα υμων, ὡς και ήμεις ἀφήκαμεν τοις ὀφειλεταις ήμων·
12And forgive us our debts, as we also have forgiven56 our debtors.
Mt 6:13 και μη εισενεγκης ήμας εις πειρασμον, ἀλλα μουσαι ήμας ἀπο του πονηρου. ὅτι σου ἄστιν ἡ βασιλεια και ἡ δυναμι και ἡ δοξα εις τους αιωνας, ἀμην.
13And lead us not into temptation, but deliver us from evil. For yours is the kingdom, and the
power, and the glory, for ever. Amen."57
Mt 6:14 Ἐαν γαρ ἀφητε τοις ἀνθρωποις τα παραπτωματα αυτων, ἀφησει και υμιν ὁ πατηρ υμων ὁ ουρανοις·
14For if you forgive people their trespasses, your heavenly Father will also forgive you.
Mt 6:15 Ἐαν δε μη ἀφητε τοις ἀνθρωποις, ουδε ὁ πατηρ υμων ἀφήσει τα παραπτωματα υμων.
15But if you are not forgiving to people,58 neither will your Father forgive you your trespasses.

Fasting
Mt 6:16 ὅταν δε νηστευτε, μη γινεσθε ως οι υποκριται σκυρωποι, ἀφανιζουσιν γαρ τα προσωπα αυτων όπως φανωσιν τοις ἀνθρωποις νηστευοντες· ἀμην λεγω υμιν, ἀπεχουσιν τον μισθον αυτων.
16And when you fast, do not become of somebiter 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 σο δε νηστεων ἀλειψαι σου την κεφαλην και το προσωπον σου νυφαι,
17But when you fast, anoint your head and wash your face,

56 Mt 6:12 2 28 346 579 700 788 1071 1424 1582c M it kg syr h cop? mae TR HF RP
57 Mt 6:13b 2 28 33 118e 565 579 597 700 788 892 1006 1010 1071 1241 1292 1292 1505 1505c M it kg syr h pal cop (sa), bo ast arm eth geo slav Didache TR RP / omits K B D Z 0170 f 118 205 1582b E 47 E 2211 it au, ur, af, f sl, vl vg cop (mng, bo ast)
58 Mt 6:15a 2 28 33 118e 565 579 597 700 788 892 1006 1010 1071 1241 1292 1292 1424 1505c M it kg syr h pal cop (sa), bo ast arm eth geo slav Didache TR RP / omits K B D Z 0170 f 118 205 1582b E 47 E 2211 it au, ur, af, f sl, vl vg cop (mng, bo ast)

Diatessaron59 Origen Cyril59 Gregorius Nyssus Cyril; Tertullian Cyprian Ambrose Chromatius Jerome60 Augustine NA27 (L) / lac Y 6 A C F H N P Y 69. The UBS textual commentary says that the words "For yours is the
kingdom, and the power, and the glory for ever. Amen." were added probably for the sake of liturgy, adapted from 1 Chronicles 29:11-13. There are several other variants: some witnesses without "the kingdom and," some without
"the power and;" and the Old Latin K reads only "for yours is the power for ever and ever." Some Greek manuscripts expand "for ever" to "for ever and ever," and several late manuscripts, 157, 225, and 418, add a Trinitarian ascension, "for yours is the kingdom and the power of the Father and of the Son and of the Holy Spirit for ever. Amen." There is no previous instance in Scripture of the exact words "for thine is the kingdom, and the power, and the glory, for ever. Amen." Some claim these exact words are found in Hebrew in the Cabala and the Golden Dawn. And that therefore, they are part of some Wicca initiation rites. But Jesus may have modeled these words loosely after King David’s blessing of Yahweh, on the occasion of the dedication of the building of the
58 Mt 6:15a / omits K B D f 1 118 205 892a 1582b it au, ur, af, f sl, vl vg syr h pal cop (mng, bo ast) Diatess Euseb Chrom 81 Aug NA27 (C) / adds τα παραπτωματα αυτων B E G L M W Δ Θ Σ Φ 0233 f 2 28 33 157 180 565 579 597 700 892c 1006 1010 1071 1241 1243 1292 1342 1424 1505 M it kg syr h pal cop (mng, bo ast) arm eth geo slav Basil; Chrom TR HF RP / lac Y 6 A C F H N P Y 69.

September 1, 2023
Mt 6:18 ὅπως μὴ φανῇ τοῖς ἀνθρώποις νηστείᾳ ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατρὶ σου ὁ βλέπων ἐν τῷ κρυφαίῳ 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 θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σής καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσαι καὶ κλέπτουσαι.

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 θησαυροὺς ἐν σοφρανῷ, ὅπου οὐτε σής οὐτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὔδε 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 ἐστίν ὁ θησαυρὸς σου, ἐκεί ἐσται καὶ ἡ καρδία σου.

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

Mt 6:22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ φθαλμός. ἐάν οὖν ἡ ὁ φθαλμός σου ἄπλουσις, ὁλον τὸ σώμα σου φωτεινὸν 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 ἐάν δὲ ὁ φθαλμός σου πονηρὸς ἢ, ὁλον τὸ σώμα σου σκοτεινὸν ἔσται. εἰ ὅν τὸ φῶς τὸ ἐν σοι σκότος ἔστιν, τὸ σκότος 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 δυοῦ κυρίως δουλεύειν· ἢ γὰρ τὸν ἑαυτὸν μακραίθη καὶ τὸν ἐτέρον ἀγαπήσῃ, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἐτέρου καταφρονήσῃ· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.

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 τῇ φάγητε [ἡ τί πίπτε], μηδὲ τῷ σώματι ὑμῶν τῷ ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖον ἔστιν τῆς τροφῆς καὶ τὸ σώμα 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 ἄρμος, "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 ἑξαιρῶ, which means literally, single. But it is from a Semitic idiom, not to be translated literally. Compare Proverbs 11:25 in the Septuagint, where haplous means "generous."

61 Literally, "if your eye is evil." From the Hebrew, יָרָה ‘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 ὕψους ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθηκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανός τρέφει αὐτὰ· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

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

Mt 6:27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθείναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πέχυν ἕνα;

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

Mt 6:28 καὶ περί ἐνδύματος τί μεριμνάτε; καταμάθετε τὰ κρίνα τοῦ ἄγρου πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νῆθουσιν;

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

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

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

Mt 6:30 εἰ δὲ τὸν χόρτον τοῦ ἄγρου σήμερον ὅντα καὶ αὖριον εἰς κλίσαναν βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὁλιγόπιστοι;

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

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

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

Mt 6:32 πάντα γὰρ ταῦτα τὰ ἐθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐρανός ὅτι χρηζετε τούτων ἄπαντων.

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

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

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

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

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

Chapter 7

Correcting Others

Mt 7:1 Μὴ κρίνετε· ἵνα μὴ κριθήτε·

1 Do 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.

2 For 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 κάρρος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου, τὴν δὲ ἐν τῷ ὑμῶν ὀφθαλμῷ δοκόν ὦ κατανοεῖς;

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

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 ἢ πῶς ἔρεις τῷ ἄδελφῷ σου, 'Αφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὴς ἐν τῷ ὀφθαλμῷ σου?

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

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

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

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

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

Ask, Seek, Knock

Mt 7:7 Λιτεύετε, καὶ δοθήσεται ὑμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχτείται 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 κρούνοντι ἀνοικήσεται.

8 For 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 τις ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον – μὴ λίθον ἐπιδώσει αὐτῷ;

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

Mt 7:10 ἢ καὶ ἱθύν αἰτήσει – μὴ δίψῳ ἐπιδώσει αὐτῷ;

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

Mt 7:11 εἰ οὖν ὑμεῖς ποιησίν ὄντες οἴδατε δόματα ἁγία ἤ δεινόν πόσω μάλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἁγιά τοῖς αἰτοῦσιν αὐτῶν.

11 If 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 δόσε ἡμᾶς καὶ τὸ σωτηρίον ὑμῶν οὐδὲν ἀνθρώπους, ὡς καὶ ὑμεῖς ποιεῖτε αὐτοῖς· ὥστε καὶ ὑμᾶς ἐρωτεύεται τοῦ βασιλείου τοῦ θεοῦ.

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 ἀπάγωσα 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 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὄδος ἡ ἀπάγωσα εἰς τὴν ζωήν, καὶ ὁλίγοι εἰσίν οἱ εὐρίσκοντες 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, ἐσώθησαν δὲ εἰσὶν ὕλοι 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 ἐπιγνώσθησαν αὐτοῖς· μὴ τυλίγασαν ἀπὸ ἀκανθῶν σταφυλᾶς ἢ ἀπὸ τριβόλων σύκα;

16 By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles?
Mt 7:17 οὐτως παν δενδρον αγαθον καρπους καλους ποιει, το δε σαπρον δενδρου καρπους

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

Mt 7:18 ου δονται δενδρον αγαθον καρπους πονηρους ποιειν, ουδε δενδρον σαπρον καρπους καλους ποιειν.

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

Mt 7:19 παν δενδρον μη ποιουν καρπουν καλουν έκκοπτεται και εις πυρ βαλλεται.

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 Αρα γε απο των καρπων αυτων έπιγνωσεθε αυτους.

20Thus by their fruits you will find them out.

The Wise and Foolish Builders

Mt 7:21 Ου πας ο λεγων μοι, Κυριε κυριε, εισελυσεται εις την βασιλειαν των ουρανων, άλλος ο ποιων το θελημα του πατρος μου του εν τοις ουρανοις.

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

Mt 7:22 πολλοι ερωδινοι μοι εν έκεινη τη ημερα, Κυριε κυριε, ου τω σω ονοματε επροφητευσαμεν, και τω σω ονοματε δαιμονια εξεβαλομεν, και τω σω ονοματε δυναμεις πολλαις εποιησαμεν;

22"Many 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 και τοτε ομολογησω αυτοις ότι οδηγεστε έξων ρμας άποχωρειτε απ' εμοι οι εργαζομενοι την άνομιαν.

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

Mt 7:24 Πας ουν οτις άκουει μου τους λογους τοτους και ποιει αυτους ομοιωθησεται άνδρι φρονιμω, οτις έκωδομησεν αυτου την οικιαν επι την πέτραν.

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

Mt 7:25 και κατεβη ή βροχη και ήλαθον οι ποταιμοι και έπνευσαν οι άνεμοι και προσέπεσαν τη οικια έκεινη, και ουν επεσαν, τεθεμελιωτο γαρ επι την πέτραν.

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

Mt 7:26 και πας ο άκουων μου τους λογους τοτους και μη ποιουν αυτους ομοιωθησεται άνδρι μωροφ, οτις έκωδομησεν αυτου την οικιαν επι την άμον.

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

Mt 7:27 και κατεβη ή βροχη και ήλαθον οι ποταιμοι και έπνευσαν οι άνεμοι και προσέκοψαν τη οικια έκεινη, και έπεσαν, και ήν η πτωσις αυτης μεγαλη.

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

Mt 7:28 Και έγενετο οτε έτέλεσεν ο Ιησους τους λογους τοτους έξεπλησσοντο οι δρακοι επι τη διασχη αυτου.

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

Mt 7:29 ήν γαρ διασκονων αυτους ως εξουσιαν έξων και ουχ ζως οι γραμματεις αυτων.

29for he was teaching them as one who had authority, and not like their Torah scholars.
Chapter 8

A Man With Leprosy

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

Mt 8:2 καὶ ἰδοὺ λεπρός προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, εάν 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 ἠματο αὐτοῦ λέγων, θέλω, καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.
3And stretching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately his leprosy65 was cleansed.

Mt 8:4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἄρα μηδενε ἐπίς, ἀλλὰ ὑπαγε σεαυτόν δείξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ ἄρων ὁ προσέταξεν Μωϋσῆς, εἰς μάρτυριον 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 Καφαρναοῦν προσήλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν
5And when he had entered Capernaum, a centurion66 came to him entreating him,

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

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

Mt 8:8 καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἦνα μου ὑπὸ τὴν στέγην εἰσέλθης· ἀλλὰ ἐν τῷ ἱερείῳ, καὶ ἰαθήσεται ὁ παῖς μου.
8But the centurion answered and said, "Lord, I am not worthy that you enter under my roof. But just say a word, and my servant will be healed.

Mt 8:9 καὶ γὰρ ἐγὼ ἀνθρώπος εἰμὶ ὑπὸ ἐξουσίαν, ἔχων ύπ’ ἐμαυτόν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλω, Ἐρχον, καὶ ἔρχεται, καὶ τῷ δοῦλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.
9For I too am a man under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does."

Mt 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολούθουσιν, Ἀμὴν λέγω υμῖν, παρ’ οὐδενὶ τοσάττιν πίστιν ἐν τῷ Ἰσραήλ ἐφον.
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 υμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἠξουσίων καὶ ἀνακληθῆσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ 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 υπὸ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξωτερόν ἐκεῖ 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."

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65 8:3 The Greek word was used for various diseases of the skin— not necessarily leprosy.
66 8:5 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort—1,000 men, would have ten centurions, each commanding 100 of the men.
Mt 8:13 and he 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.

Mt 8:15 And he touched her hand, and the fever left her; and she got up and began to wait on him.

Mt 8:16 ‘Opsiás dè gevnoménis prosēghikan autō daimonioménous pollous' kai eixeblēn tā pneumāta lógou, kai pántas tōus kakōs éxontas éperássean.'

Mt 8:17 kai kataskei tēs cheirōs autēs, kai aféken autēn én piretōs' kai hērēthi kai diēkōnei autō.

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

Mt 8:17 ópous plērōθi tō bêthi diá Ἦσαίῳ τοῦ προφητοῦ λέγοντος, Ἀυτὸς τᾶς ἁπάντειας ἤμων ἠλάβην καὶ τὰς νόσους ἐβάστασεν.

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

The Cost of Following Jesus

Mt 8:18 ἐν δὲ ὁ Ἰησοῦς ὄχλον περί αὐτῶν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

Mt 8:19 kai prosēlōv eis γραμματεύς eipen autō, Didaskale, akolouthēs sou eipou ean áperχῃ.

Mt 8:20 kai λέγει αὐτῷ ὁ Ἰησοῦς, Αἰ ἀλλωπεκες φωλεύς ἠχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλήν κλίνῃ.

Mt 8:21 And Jesus says to him, “The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head.”

Mt 8:22 ο δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς.

Mt 8:23 But Jesus says to him, “You follow me, and leave the dead to bury their own dead.”

Jesus Calms the Storm

Mt 8:23 Kai emβánti aútō eis [tō] plóion ἠκολουθήσαν αὐτῶ oí maθηταί αὐτῶ.

Mt 8:24 And his disciples followed him as he embarked in the boat.

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

67 8:17 Isaiah 53:4
68 8:21 Another, different kind of man; that is, not another scribe, but another of a different kind.
Mt 8:25 καὶ προσελθόντες ἤγειραν 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, ὀλιγόπιστοι; τότε ἐγερθεὶς ἔπετίμησαν τοὺς ἀνέμοις καὶ τῇ βαλάσσῃ, καὶ ἐγένετο γαλάζη 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 ἀνθρώποι ἐξαθάμασαν λέγοντες, Ποταπός ἦστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ βάλασσα αὐτῷ ὑπακούσαν;

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 ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἑκείνης.

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 ἰδοὺ ἐκράζαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ; ἡλθες ὡδε πρὸ κατοικου ἐπαναίσαμεν 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 ἦν δὲ 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 παρεκάλουσιν αὐτὸν λέγοντες, Εἰ ἐκβάλλει τοὺς ἧμας, 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, Ἑγάρετε. οὗτοι δὲ ἐξελθόντες ἀπήλθον εἰς τοὺς χοίρους· καὶ ἱδοὺ ὄρμησαν πάσα ἡ ἀγέλη κατὰ τοῦ κρηναύου εἰς τὴν βάλασαν, καὶ ἀπέβαλον ἐν τοῖς ὄβεαν.

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 βάσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπῆχειλαν πάντα καὶ τὰ τῶν δαιμονιζόμενων.

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

Mt 8:34 καὶ ἱδοὺ πάσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἴδοντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὄριον ἀυτῶν.

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 ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἤλθεν εἰς τὴν ἁγίαν πόλιν.

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

Mt 9:2 καὶ ἱδοὺ προσέφερον αὐτῷ παραλυτικόν ἐπὶ κλίνης βεβλημένον. καὶ ἱδὼν ὃ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, θάρσει, τέκνον ἀφιέναι 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."
Mt 9:3 καὶ ἴδοι τινές τῶν γραμματέων ἐίπαν ἐν ἑαυτοῖς, Ὅτος βλασφημεῖ.

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

Mt 9:4 καὶ εἴδως ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἰνατί ἐνθυμεῖτο ὑπνῆση 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 ἔστιν εὐκοπῶτερον, εἰπεῖν, Ἀφίηται σοι αἱ ἀμαρτίαι, ἢ εἰπεῖν, Ἐγείρει καὶ περιπάτει;

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

Mt 9:6 ἦν δὲ εἰδώτες ὅτι ἐξοσύνη ἤχει ὁ τάφῳ τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίναι ἀμαρτίας – τότε λέγει τῷ παραλυτικῷ, Ἐγείρεις ἀρόν σου τῆς κλίμαν καὶ ὑπάγει 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 ἐγείρεις ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

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

Mt 9:8 ἠδόντες δὲ οἱ δήλοι ἑφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξοσύναν τοιάτην 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 ἀνθρώπων καθήμενον ἐπὶ τὸ τελώνιον, Μαθαίαν λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθε μοι. καὶ ἀναστὰς ἤκολουθήσεις 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 ἀνακειμένον ἐν τῇ οἰκίᾳ, καὶ ἴδοι πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ ἑλθόντες 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 behold a large crowd of revenue agents71 and sinners came and were eating with them.

Mt 9:11 καὶ ἠδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τι μετὰ τῶν τελῶνων καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ύμῶν;

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

70 9:4 txt καὶ εἴδος Β Ἐ Π Πα 157 205 565 597 700 1079 1195 1424 1546 syrb arm geo1 Chr ys WH NA25 SBL THGNT ἐείδως ὃς syr copua mes geo1 καὶ εἴδων Κ Δ D E* F G K L S U W X Δ Φ Ω 0233 Π 2 3 3 180 579 892 1006 1010 1071 1216 1230 1242 1243 1253 1292 1342 1365 1505 1646 2148 M Lect itaur, b, c, d, fl, f1, g1, k, l, q vg copb Chrom Aug TR RP NA28 (B) ἐείδων ὑ Σ 240 244 itah syrpalm Jcr 860 Ῥ Π 860 A H Y P Q 28 69. UBS commentary: ‘A majority of the Committee preferred the reading εἰδών to εἰδὼς because (a) the latter appears to be a correction of the former (“seeing another’s thoughts seems to be a less appropriate expression than “knowing” them), and (b) εἴδων, which corresponds to the statement in ver. 2, was more likely to be altered to εἰδώς through recollection of ἐπιγνώς in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa...’ Dirk Jongkind: ‘Both ἴδων and εἴδως 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 ἴδων, which seems a reasonable source of influence to effect the change from ἴδων to εἴδως. Both parallel passages in Mk and Lk read ἐπιγνώς, a verb of mental awareness, as εἴδως. I don’t think that similarity between εἴδως and ἐπιγνώς is strong enough to cause a change from ἴδων to εἴδως, but it is near enough to see that Mt simply tells the story with εἴδως instead of εἰδώς.” Note that the same variant repeats in Matthew 12:25. Note also that, though the TR reads ἴδων, the KJV reads “knowing.”

71 9:10 Greek teloain; 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, ὦ χριστί, ἔχουσιν οἱ ἱσχύντες ἱατροῦ ἄλλος 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 πορεύθητε τί ἐστίν, ἔλεος θέλω καὶ οὐ θυσίαν οὐ γὰρ ἦλθον καλέσαι δικαίους ἄλλου ἀμαρτωλοῦς 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 μαθηταί ἱωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαίοι νηστεύομεν πολλά, οἱ δὲ ματηταί σου οὐ νηστεύουσιν;
14Then the disciples of John came to him, saying, "Why is it we and the Pharisees are fasting, but your disciples are not fasting?"

Mt 9:15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφώνος πενθείν ἐφ᾽ ὧν οἱ μετ᾽ αὐτῶν ἐστίν οἱ νυμφίοις, ἐλεύσονται δὲ ἡμέρα ἄρετη ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.
15And Jesus said to them, "Are the members of the bridegroom’s party able to mourn while the bridegroom is with them? But days will come when the bridegroom is taken away from them; and then they will fast.

Mt 9:16 οὖν δεῖς δὲ ἐπιβάλλει ἐπιβλημα βάκους ἄγναφος ἐπὶ ἰματίῳ παλαιῷ αἰρεῖ γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἰματίου, καὶ χέριον σχῆμα 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 οἱ νέοι εἰς ἀσκοῦς παλαιοῖς εἰ δὲ μήγε, βήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχείται καὶ οἱ ἀσκοὶ ἀπολλύνται ἀλλὰ βάλλουσιν οἱ νέοι εἰς ἀσκοὺς καϊνοὺς, καὶ ἀμφότεροι συντηροῦνται.
17Neither do they put new wine into old wineskins. Otherwise, the wineskins will burst, the wine will spill out, and the wineskins will be ruined. Rather, they put new wine into new wineskins, and both are preserved.”

A Dead Damsel and a Sick Woman
Mt 9:18 Τάστα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἀρτὶ ἐτελευτήσει ἀλλὰ ἐλθὼν ἐπιθέει τὴν χειρὰ σου ἐπ᾽ αὐτὴν, καὶ ζησεται.
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 ἤκολονθησαν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
19And getting up Jesus followed him, including his disciples.

Mt 9:20 καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἐπὶ προσελθοῦσα ὅπισθεν ἥψατο τοῦ κρασπέδου 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 ἐκείνῃ, ἠκούς μόνον ᾿Αγαθωσι. ἦν μάχον ἀργιματοῦ τοῦ ἰματίου αὐτοῦ σωθήσομαι.
21For she was saying to herself, "If I only touch his cloak, I will be healed.”

Mt 9:22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσο, θύγατρε, ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὀρας ἐκείνης.
22And Jesus turning and seeing her said, "Take heart, daughter, your faith has healed you.”

The woman was healed from that time on

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72 9:13 Hosea 6:6
73 9:20 See Numbers 15:38, Deut. 22:12; Malachi 4:2. The “tassels” or “corners” were also Jesus’ “wings,” because the Hebrew word is the same. So, the prophecy of Malachi 4:2: “But to you that fear my name the sun of righteousness shall arise with healing in his wings; and ye shall go forth, and gambol as calves from the stall.”
Mt 9:23 And Jesus came into the ruler’s house, and when he saw the flute players and the crowd in commotion, he said, “Go your ways. For the maiden has not died but sleeps.” And they laughed at him with scorn.

Mt 9:25 And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised from the dead. And this news went out into all that region.

Jesus Heals the Blind and Mute
Mt 9:27 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 When he saw them, he said to them, “Do you believe that I am able to do this?” They say to him, “Yes, Lord.”

Mt 9:29 Then he touched their eyes, saying, “According to your faith let it be done for you.” And their eyes were opened. And Jesus warned them sternly, saying, “See that no one knows about this.”

Mt 9:30 But they went out and spread the news about him throughout that whole region.

Mt 9:31 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.

The Workers Are Few
Mt 9:35 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 ōtē lýe tiōz māqηtāz anōtō, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι:
37Then he says to his disciples, "The harvest is truly plentiful, but the workers are few.
Mt 9:38 deiēōte oun toû kuriou toû theōrismou òpōs ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
38Ask the Lord of the harvest, therefore, that he send out workers into his harvest."

Chapter 10
Jesus Sends Out the Twelve
Mt 10:1 Kai prōskaleosāmēnoz toûs δύódeka māqηtās αὐτοῦ ἐδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὑστερὰς ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πάσαν νόσον καὶ πᾶσαν μάλακίαν.
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 Tōn δὲ δύοδεκα ἀποστόλων τὰ ὀνόματα ἐστιν ταῦτα: πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφός αὐτοῦ,
2And these are the names of the twelve apostles: First, Simon, the one called Peter, and his brother Andrew; and James the son of Zebedee and John his brother;
Mt 10:3 Φιλίππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθαῖος ο ὑελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαίος,
3Philip and Bartholomew; Thomas and Matthew the revenue agent; James son74 of Halphæus and Thaddæus;
Mt 10:4 Σίμων ὁ Καναναῖος καὶ Ἰουδᾶς ὁ Ἰσκαρίωτης ὁ καὶ παραδοῦς αὐτῶν.
4Simon from Cana75 and Judas of Kerioth,76 the one who also betrayed him.
Mt 10:5 Τούτους τοῦ δύοδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγελίαν αὐτοῖς λέγων, Εἰς δόν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε:
5These Twelve Jesus sent out, giving orders to them, saying: 'Do not go down a Gentile road, and do not enter a town of Samaritans.
Mt 10:6 πορεύεσθε δὲ μάλλον πρὸς τὰ πρόβατα τὰ ἀπολυλότα σικοὺ Ἰσραήλ.
6But go rather to the lost sheep of the house of Israel.
Mt 10:7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν.
7And as you go, preach saying: 'The kingdom of heaven has drawn near.'
Mt 10:8 οὐκ οὐκ εἰσέρχετε, λεπροὺς ἐκαθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεάν ἔλαβετε, δωρεάν ὄπλετε.
8Heal the sick, raise the dead,77 cleanse the lepers, drive out the demons. Freely you have received; freely give.

74 10:3 Or brother
75 10:4a Ext kananavos B C (D) L N J f1 33 892 latfΣ BGL T G SGNA28 (Æ) β κανανιτης K Ε Γ Κ Μ Ο Ν Ψ Υ Γ Δ Θ Π Φ F 2 28 157 346 565 579 700 788 1071 1424 2211 TR RP íac Ψ46 A Ρ Q Γ 69. BDAG: “Καβανιτής, ο, ὁ man from Cana, Cananite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodoros received this name to distinguish him fr. the other Ath.; ἀπὸ κώμης τυνᾶς (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καβανιτός with this term.” Under Kává it says to them, “according to many, also of Simon, Mt 10:4 (s. Καβανιτός). – 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 Καβανιτής (G2851) is derived from καν-να-ν, “Jealous.” Canaan in Greek consistently starts with the letter Χ. Canaan (Genesis 13:12) Ἰαβανα; Canaanite: Xavavvaios (Genesis 10:18) Xavavvoi (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Xavavvaios. The KJV is incorrect rendering the word καβανιτής here as “Cananite.” The bottom line is that both of the Greek textual variants above mean “from Cana,” although the first listed variant, καβανιτής, is said by some scholars to be from the Aramaic for “zealot.”
76 10:4c This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words עִירִי "Ish Qeri, 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 'ιδὲ κτήσοντες χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

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

Mt 10:10 μὴ πίπαραν εἰς ὄδον μηδὲ δύο χιτώνας μηδὲ ύποδήματα μηδὲ ράβδουν ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

10 neither 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, ἔξετάσατε τις ἐν αὐτῇ ἄξιος ἑστίν· κἀκεῖ μείνατε ἕως ἂν ἔξελθητε.

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

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

12 But when entering the house, greet it.

Mt 10:13 καὶ ἐὰν μὲν ἡ ὥστε ἄξια, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἐὰν δὲ μὴ ἡ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς υἱὸν ἐπίστραφητι;

13 And 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 ὅς ἂν δὲν δέχηται υἱὸν μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, εἰσερχόμενοι ἐξ ἔτις τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκπέφησατε τὸν κοινορτὸν [ἐκ] τῶν ποδῶν ὑμῶν.

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

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

15 Truly 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 ἵδον ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ δόρες καὶ ἀκέραιοι ὡς αἱ περίτεραι.

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

Mt 10:17 προσέχετε δέ ἂν τῶν ἀνθρώπων· παραδώσουσιν γάρ υἱὸν ὑμῶν εἰς συνέδρα, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

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

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

18 And 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 πῶς ἢ τί λαλήσητε· δοθήσεται γάρ ὑμῖν ἐν ἐκείνῃ τῇ ὑπὸ τι λαλήσητε·

19 But 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 οὗ γὰρ ὑμεῖς ἔσται οἱ λαλοῦντες ἅλλα τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

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

77 10:8 τυχεῖτε, λεπτοὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· ὁ Γομ. 3.33 157 346 349 399 543 565 700* 892 8211 al letbc, klq vg (syri) coptsm, macb, geos arab; Euseb NA27 f. 1 \l leprouς ἑγερτε, δαιμονια ἐκβαλλετε; P W Δ 566 1573 2145 συρη τα τε λεπτους καθαριζετε, νεκρους εγερτε, δαιμονια ἐκβαλλετε; 16 348 372 1093 1579 1582 C TR \l δαιμονια ἐκβαλλετε, λεπτους καθαριζετε; 28 \l δαιμονια ἐκβαλλετε: 1424 F νεκρους εγερετε before ἀθενουντας ὑμεισι \l λεπτους καθαριζετε, δαιμονια ἐκβαλλετε; (omit νεκρους εγεερτε) N 3.33 E F K L M U X Y Y 2 118 124 579 700* 788 1071 1424: [abt. 150 minusculae tot.] ite syrps, pal coptsm arm ethsm geo,8, ar HB RP lac f. 45 A H 69 syrhc.
Mt 10:21 paradošew de ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατή τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτοὺς.

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 καὶ ἔσεσθε μισοῦμεν ὑπὸ πάντων διὰ τὸ οὐνόμα μου· ὁ δὲ υπομείνας εἰς τέλος οὐτος σωθήσεται.

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

Mt 10:23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν· ἀμήν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσῃτε τὰς πόλεις τοῦ Ἰσραήλ ἕως [ἀν] ἐλήθη ὁ ιümος τοῦ ἀνθρώπου.

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

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

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

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

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

Mt 10:26 Μὴ οὖν φοβηθῆτε αὐτοὺς· οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὁ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὁ οὐ γνωσθήσεται.

26°So 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 δὲ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτὶ· καὶ ὁ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δομάτων.

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

Mt 10:28 καὶ μὴ φοβεθοῦτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένους ἀποκτείνατε· φοβεθοῦτε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεεννῇ.

28°And 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 ἐτέραν K B W 33 265 333 423 492 527c 719 822 892 900 935 936 1020 1192 1227 1253 1289 1424 1532 1541 1602 2147 2372 ᾿Ι13 Origen177 Peter-Alexandria Athanasius Apostolic Constitutionsmas Chrysostom466 Socrates5 Cyril Theodore NA27 [C] ἀν γῆς ʼΕ ʼΗ ʼΙ ʼΩ ΛΣΣ Φ 28 157 180 372 579 597 700 1006 1010 1071 1243 1292 1342 1505 2737 Lect Clement Origenmas Basil Apostolic Constitutions Socrates5 TR HF RP ἄτερ ἑτέραν or ἄλλαν ἀν αὐτοῦ vg syrh cop ms ms....ab arm eth geoслав Ambrose Jerome Augustine
80 10:25 txt Βεελζεβοῦ (Πν Ἐ) C K M N U W Y Δ Θ Π Φ f1 f2 2 28 33 124 157 346 565 579 700 788 1071 1424 Ν Α it syrh cop ms....bo Cyprian TR HF RP NA27 [l] Βεελζεβοῦ D L Βεελζεβοῦ Κ B pc Βεελζεβοῦ it [Π] Β Κ JY J 1 lac Π45 A H P 69. The spelling Beelzeboul would represent the Hebrew בֶּלֶזְבּוּל - baʾal zāhāb as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בֶּלֶזְבּוּל - baʾal zāhāb would mean "lord of filth." Baʾal 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 Beelzebaba, 'enemy.' The conflation of Baʿalzephon and Beelzebaba, as 'Beelzebub,' came to be a name for Satan.
Mt 10:29 οὖν δύο στροφιά ἀσσαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.

29 Are 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.

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

Mt 10:31 μή οὖν φοβεῖτε· πολλῶν στρωθῶν διαφέρετε ὑμεῖς.

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

Mt 10:32 Πάς οὖν ὅστις ὠμολογήσει ἐν ἑμοὶ ἐμπροσθεν τῶν ἀνθρώπων, ὠμολογήσεως κἀγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς:

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

Mt 10:33 ὅστις δὲ ἂν ἀρνήσηται με ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσουμαι κἀγὼ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

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

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

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

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

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

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

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

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

Mt 10:38 καὶ ὃς σὺ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὁ πίσω μου, οὐκ ἔστιν μου ἄξιος.

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

Mt 10:39 ὁ εὐφόρον τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτῆς, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὐρήσεται αὐτῆς.

39 The 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 λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὅνομα δίκαιον μισθὸν δίκαιος λήμψεται.

41 He 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 doigt." 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 δὲς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὅνομα μαθητοῦ, ἀμὴ μέγιστον τοῦ μισθοῦν αὐτοῦ.

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

Chapter 11

Jesus and John the Baptist

Mt 11:1 Καὶ ἐγένετο ὅτε ἔτελεσαν ὁ Ἰησοῦς διατάσσον 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 Ὅ δέ Ἰωάννης ἄκουσας 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 εἶ 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 Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέλατε Ἰωάννην ἃ ἀκούετε καὶ βλέπετε:

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

Mt 11:5 τυφλοὶ ἀναβλέπουν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἄκουονται, καὶ νεκροὶ ζητοῦν καὶ πιστικοὶ εὐαγγελίζονται.

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

Mt 11:6 καὶ μακάριος ἐστιν ὁ ἐὰν μὴ σκανδαλίζῃ ἐν ἑμοί.

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

Mt 11:7 Τούτων δὲ πορευομένων ἦρξατο ὁ Ἰησοῦς λέγειν τοῖς ὀχλοῖς περί Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἐρήμον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλεύομένον;

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 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἀνθρώπων ἐν μαλακοῖς ἡμιφυσιομένων; ίδον οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς σύκοις τῶν βασιλέων εἰσίν.

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

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

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

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

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 ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἠς ἀρτί ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιαστικά ἁρπάζουσιν 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 προφήται καὶ ὁ νόμος ἔξω Ἰωάννου ἐπιρήματα·

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

Mt 11:14 καὶ εἰ θέλετε δέξασθαι, αὐτὸς ἔστιν Ηλίας ὁ μέλλων ἐρχεται.

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

Mt 11:15 ὃ ἔχων ὑδα τάκουέτω.

15Let the one who has ears, hear.

Mt 11:16 Τίνι δὲ ὁμοίωσα τὴν γενέαν ταύτην; ὡς ομοίως παιδίως καθημένων ἐν ταῖς ἀγοραῖς ἀ προσφωνοῦμεν τοῖς ἑτέροις

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 λέγοντες, Ἡλλίσαμεν ύμῖν καὶ οὐκ ἃρχασατε· ἔρχομαι καὶ οὐκ ἐκάρπιάτε.

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

Mt 11:18 ἠθεν γὰρ Ἰωάννης μήτε θησίων μήτε πίνων, καὶ λέγουσιν, Δαμιόνιον ἔχει·

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

Mt 11:19 ἠθεν νῦν τοῦ ἀνθρώπου θησίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος φάγος καὶ σούπος, τελωνίας φίλος καὶ ἀμάρτωλος. καὶ ἄκοπτη ὡ σφία ἀπὸ 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.

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

85 Mt 11:12 The Greek verb translated "aggressively advancing" is βιάζω, but also possibly the deponent βιάζομαι. The Greek substantive translated "the aggressive" is βιαστής, a derivative of the Greek verb just mentioned. The passage is difficult to translate because in the New Testament this Greek substantive is found only here, and the verb is found only here and in a similar passage in Luke 16:16. The verb could mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that a less pejorative use for the word did not exist, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the 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 valued 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 and showed 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 Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented:

20Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented:
Mt 11:21 Ovai soi, Xorazin; ovai soi, Bythsaiaida; oti ei en Tyrif kai Sidwini enegonito aia dunamies ai genomenai en umin, palai ai en sankew kai spodid metevnoisan.
21Woe 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 Plen legy umin, Tyrif kai Sidwini anekotepon estai en hemera krisiws h umin.
22Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

Mt 11:23 Kai o, Kapharanoym, me eis ouranou upwthiai; eis aiodo katavth. oti ei en Sodomygen genethesan aia dunamies aie genomenai en soi, eimein an emerhi tis simepon.
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 Plen legow umin oti g Sodomygen anekotepon estai en hemera krisiws h soi.
24Regardless, I tell you, it will be more bearable for Sodom on the day of judgment than for you.

Rest for the Weary
Mt 11:25 Ev ekinein tw kairi apokrieihe o 'Irenous eipen, 'Exemolougymai soi, patere, kurei tw ouranou kai tis gis, oti ekryfas tauto apd oorfon kai synetov kai apkealypsa auta nepios.

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 Vai, o pathe, oti oufis euudokiai evgeneto exmposbein sou.
26Yes, Father, for it was pleasing this way in your sight.

Mt 11:27 Pantea mou parodebha upo tou patro mou, kai oudeis epiignouske tovn uion ei mi o pathe, oude tovn patera tis epiignouskei e mi o uion kai o ean boyletai o uion apokalousai.
27All things have been hidden from 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 Depte proe me pantes ois kopiwnites kai peifhmpenoi, kawv anapauwv umax.
28Come to me, all you who are weary and burdened, and I will give you rest.

Mt 11:29 Arote tovn zuvnom mou evi' umax kai madete ap' emo, oti praxe eimai kai tapeinov tis kardeia, kai eurhsete anapaniau tais psichais umon.
29Take my yoke upon you from me, for I am gentle and humble in heart, and you will find rest for your souls.

86 11:19 txt apod twv ethnou authtis K B* W syr h copa ss bo slav sa Hier (Apollinaris); mss acc. to Jerome NA27 [B] apod pantonw ton ethnov 124 346 788 pc] apod twv teknon authtis B2 C DE F G K L N Δ Θ Π Σ Φ Ψ Λ 22 28 33 157 174 180 205 565 579 597 700 892 1009 1006 1010 1071 1079 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 Lect lct msur cd 26 g h l q vg syrr c h b p chcopa ss mae arm edh slav sa goth Origen Epiphanius Chrysostom; Hilary Ambrose Jerome Augustine TR HF RP apod pantonw ton teknon authtis 13 346 543 826 828 983 (Lk ab omnibus filii suis) apod twv teknon authtis pantonw 360 380 pc] apod ethnov kata oorfont epitelougmenon dikaiotai malloν η apod lown oorfont 1507 (acc. to Willker) lacuna φ15. A H P 69 copa ss. The readings with teknoon are probably a harmonization to the Luke 7:35 parallel. The ones that add pantonw 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 ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

30 For 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 ἐπείνασαν, καὶ ἔριπτον τὸ σάρκας καὶ ἐσθίειν.

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

Mt 12:2 οἱ δὲ Φαρισαῖοι ἵδοντες εἶπαν αὐτῷ, Ἡδον οἱ μαθηταὶ σου ποιοῦσιν δ ὦ κ ἔστιν ποιεῖν ἐν σαββάτῳ.

2 And 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 ὃ δὲ εἶπεν αὐτοῖς, Ὡκ ἄνεγνυτε τί ἐποίησεν Δαυὶ ὅτε ἐπείνασαν καὶ οὶ μετ’ αὐτοῦ;

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

Mt 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προσθέσεως ἔφαγον, δ οὕκ ἔζον ἡ αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς ἱερεύσιν μόνοις;

4 How 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 δι’ τοὺς σάββασιν οἱ ἱερεῖς ἐν τῷ ιερῷ τὸ σάββατον βεβλύουσιν καὶ ἀναίτιοι εἰσίν;

5 Or 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 μετζόν ἐστιν οὐκ.

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

Mt 12:7 εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἀλεπος θέλω καὶ οὐ θυσίαν, οὐκ ἃς καιτεδικάσασε τούς ἀναιτίους.

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

Mt 12:8 κύριος γὰρ ἐστιν τοῦ σαββάτου ὁ οὐκ ὁ ἀνθρώπου.91

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

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

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

Mt 12:10 καὶ ἴδοι ἄνθρωπος χείρα ἐχὼν ἕραν. καὶ ἐπηρώταν αὐτὸν λέγοντες, Εἴ ἔστιν τοῖς σάββασιν θεραπεύσαι; ἢν κατηγορήσωσιν αὐτοῦ.

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

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

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

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

90 12:7 Hosea 6:6
Mt 12:11: Then he said to them, “Is there anyone among you who, if he has one sheep, and it falls into a pit on the Sabbath, will not take hold of it and lift it up?"

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

Mt 12:13: Then 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: And the Pharisees went out and began to plot against him, as to how they might kill him.

Crowds Follow Jesus

Mt 12:15: ‘The king of the demons wanted to do me harm, and he knew where I was going, and many crowds followed him, and he healed them all,

16and ordered them not to make him manifest,”

Mt 12:17: But being aware of this, Jesus departed from there, and many crowds followed him, and he healed them all,

Mt 12:18: Although a bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads victory.

Jesus and Baalzibbul

Mt 12:22: Then 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: And all the multitudes were astonished and said, “Could this be the Son of David?”

Mt 12:24: When the Pharisees heard this, they said, “Only by Ba'al-zibbul,93 the ruler of the demons, is this fellow driving out the demons.”

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 eιδῶς δὲ τὰς ἐνθημερίσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθείσα καθ’ ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθείσα καθ’ ἑαυτῆς οὐ σταθήσεται. 

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

Mt 12:26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανὰν ἐκβάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· 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 εἴη ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαίμονια, οἱ οὐ δούν ἐν τίνι ἐκβάλλουσιν; διὰ τούτο αὐτοὶ κρίνεται ἐξονταί υἱοί.

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 δαίμονια, ἄρα ἐφήσας ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

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

Mt 12:29 ἡ πώς δούνατι τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἱσχυροῦ καὶ τὰ σκέυη αὐτοῦ ἀρπάσαι, ἔαν μὴ πρώτον δησῃ τὸν ἱσχυρόν; καὶ τὰτ τὴν οἰκίαν αὐτοῦ διαρπάσει.

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

Mt 12:30 ὅ μὴ ἄν εἰπη κατ’ ἐμοῦ ἐστιν, καὶ ὅ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

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

Mt 12:31 Διὰ τούτο λέγω υἱοῖς, πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἄνθρωποις, ἢ δὲ τὸν πνεύματος βλασφημία υἱὸς 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 ὅ ἐὰν εἴῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἄνθρωπου, ἀφεθήσεται αὐτῷ ὅς ὃς ἐν εἴη κατὰ τὸν πνεύματος τοῦ ἁγίου, υἱὸς ἀφεθήσεται αὐτῷ ὡς ἐν τούτῳ τῷ αἰώνι ὡς ἐν τῷ μέλλοντι.

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

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

33Either 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 12:24 txt βεελζεβοῦλ F31 C D (L) W Θ F 0281 f1 f13 33 Π it syr b (cop=bo) HF RP NA27 {*} B βεελζεβοῦλ Ν B βεελζεβοῦλ (there are only non-Greek witnesses to this TR reading) it=TR (f13) vg syr c-p TR. The spelling βεελζεβοῦλ would represent the Hebrew ב̄הוּל looming as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzebub - בֵּית לוֹן - βα' al zahûl would mean "lord of filth." "Ba'al," means Lord or Prince. Baal was a Canaanite god, the son of Dagón, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Baalzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Baalzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Baalzebub and Beeldeba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

94 12:30 txt σκορπίζει "is scattering" TR HF RP NA27 {*} σκορπίζει με "is scattering me" Π 33 1562 pc syr= Bo cop=bo ἐστιν, καὶ ὅ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

95 12:33 Compare Gospel of Thomas, saying 43: “His disciples said to him, 'Who are you, that you should say these things to us?' [Jesus said to them,] 'You do not realize who I am from what I say to you, but you have become like the Jews; for they (either) love the tree and hate its fruit or love the fruit and hate the tree.'” Jesus likened himself to a tree, and his sayings and his deeds were the fruit of that tree. Some people liked his deeds, but not him. Some liked him, but not his sayings. But if a tree's fruit is good, it is a good tree.
Mt 12:34 You spawn of vipers, how are you able to speak good things, since you are evil? For out of the abundance of the heart the mouth speaks.

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

Mt 12:36 And I tell you, every idle word which human beings will speak, they will have to give an explanation for it on the day of judgment.

Mt 12:37 Then it goes and brings with it seven other spirits more evil than itself, and they enter inside and live there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation.

38 "Men of Nineveh will rise at the judgment with this generation and condemn it, for they condemned the nations in her time, and lived there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation."

The Sign of Jonah
Mt 12:38 Tóte ἀπεκρίθησαν αὐτῷ τίνες τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

39 But he answered and said to them, "An evil and adulterous generation asks for a miraculous sign. And no sign will be given to it except the sign of the prophet Jonah.

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

41 Then Men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

42 The Queen of the South will be resurrected at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

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

44 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.

45 Then it goes and brings with it seven other spirits more evil than itself, and they enter inside and live there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation."
Jesus' Mother and Brothers

Mt 12:46 "Else if the household scatter the seed, how will it grow outside? And if it does grow, who will eat it?"

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 and 48. "Behold, your mother and your brothers have been standing outside, wanting to talk to you."

47And some said to him, "Behold, your mother and your brothers have been standing outside, wanting to talk to you."

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

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

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

Chapter 13

The Parable of the Sower

Mt 13:1 'In that same day Jesus went out of the house and sat down by the lake.

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

Mt 13:2 and 3. "And large crowds gathered around him, and he got into a boat to sit in it, and all the people stood on the shore."

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

Mt 13:3 And he spoke many things to them in parables, and said: 'Behold, the sower went out to sow."

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

Mt 13:4 and 5. "Let the one who has ears, hear."  The way or road for seed is the row."

And others fell beside the way, and the birds came and ate them up.

And 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.

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

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

Mt 13:9 who has ears, hear."
The Parable of the Sower Explained

Mt 13:10 Kai προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;
10And the disciples came to him and said to him, “Why do you speak to them in parables?”
Mt 13:11 ὅ δὲ ἀποκριθεὶς εἶπεν [ἀυτοῖς] ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.
11And he answered and said, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.
Mt 13:12 ὅτις γὰρ ἤχει, δοθῆσαι αὐτῷ καὶ περισσευθῆσαι ὅτις δὲ οὐκ ἤχει, καὶ ὃ ἤχει ἀφθάσεται ἀπ’ αὐτοῦ.
12For to the one who has, it will be given, and he will have an abundance. As for the one who does not have, even what he has will be taken away from him.
Mt 13:13 διὰ τούτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίσται:
13For this reason I speak to them in parables, that ‘Though looking they do not see, and though listening they neither hear nor understand.’
Mt 13:14 καὶ ἀναπληρῶται αὐτοῖς ἡ προφητεία Ἡσαύ̄ου ἡ λέγουσα, Ἀκοῆ ἀκοῦστε καὶ οὐ μὴ συνήστε, καὶ βλέποντες βλέψτε καὶ οὐ μὴ ἴστε.
14In them the prophecy of Isaiah is fulfilled, which says: ‘With an ear you will hear and never understand; and looking, you will see, and not at all perceive.
Mt 13:15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμψαν· μήποτε ἵδωσιν τοὺς ὀφθαλμοὺς καὶ τοῖς ὡσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἴδομαι αὐτοὺς.
15For this people’s heart has become impervious; they hardly hear with the ears, and they have shut up their eyes, lest they see with the eyes and hear with the ears and understand with the heart, and turn, and I would heal them.’
Mt 13:16 ὡμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὡτὰ ὡμῶν ὅτι ἀκούονται.
16“But blessed are your eyes because they see, and your ears, because they hear.
Mt 13:17 ἀμὴν γὰρ λέγω ὡμῖν ὅτι πολλοὶ προφητεύτηκαν καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν αὐτὸ καὶ οὐκ εἶδαν, καὶ ἀκούσαν αὐτὸ καὶ οὐκ ἤκουσαν.
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 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπέιραντος.
18“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 13:19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρός καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὕτως 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 ὁ δὲ ἐπὶ τὰ πετρῶδη σπαρεῖς, οὕτως ἐστιν ὁ τὸν λόγον ἀκούοντος καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτοῦ.
20And what was sown on the rocky spots, this is someone who hears the word and immediately with joy receives it.
Mt 13:21 οὐκ ἤχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης ἐκ τοῦ χρίσμου ἐν τῶν λόγων εὐθὺς σκανδάλιζεται.
21But having no root in himself, he is alive only a short time. For when tribulation comes, or persecution because of the word, he quickly falls away.

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13:15 Isaiah 6:9,10; This and other quotes of the Old Testament may differ from what your English Old Testament says, because your Old Testament was translated mainly from the Masoretic Text. When the gospels writers were recalling the words of Jesus, the differences between how they say Jesus quoted the O.T. and what our Old Testament says could be because they were quoting from the Septuagint, which is the Greek translation of the Hebrew Old Testament, done a couple hundred years before Christ.
Mt 13:22  ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὖτός ἐστιν ὁ τὸν λόγον ἄκοψς καὶ ἡ μέριμνα τοῦ αἰῶνος [τοῦτον] καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον, καὶ ἀκάρπος 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\(^98\) choke the word, and it becomes unfruitful.

Mt 13:23  ὁ δὲ ἐπὶ τὴν καλήν γῆν σπαρεῖς, οὖτός ἐστιν ὁ τὸν λόγον ἄκοψς καὶ συνιεῖς, ὡς ἡ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἐκατόν, ὃ δὲ ἐξηκοντα, ὃ 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 Ἀλλὰν παραβολὴν παρεῖδηκεν αὐτοῖς λέγων, Ἡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ 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 ἐν δὲ τῷ καθεύθειν τοὺς ἀνθρώπους ἦλθεν αὐτὸῦ ὁ ἔχθρος καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σπτοῦ καὶ ἀπῆλθεν.

25 But while the people were sleeping, his enemy came and sowed zizania\(^99\) in between the wheat, and went away.

Mt 13:26 ὃς δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τὸτε ἔφανε καὶ τὰ ζιζάνια.

26 And when the wheat grass had sprung up and formed seed,\(^100\) at that same time the zizania became apparent.

Mt 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ σικεδεσπότου ἔπον αὐτῶ, Κύριε, οὐχὶ καλὸν σπέρμα ἐπιείρας ἐν τῷ σῷ ἀγρῷ; 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 ὃς δὲ ἔρη αὐτοῖς, ἔχθρος ἀνθρώπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῶ, Θέλεις οὖν ἀπελθόντες 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 ὃς δὲ φησίν, Οὐ, μὴ ποτὲ συλλέξωντες τὰ ζιζάνια ἐκρίζωσθε ἅμα αὐτοῖς τὸν σῖτον.

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

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

\(^{99}\) 13:25 Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the fruit emerged. The King James Version rendered ζιζάνιον as the English word "tare," a word probably descended from the Arabic tarah, (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 ἄφετε συναυξάνεσθαι ἁμρότερα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερίσταις. Συνλέξατε πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαύσασα αὐτὰ, τὸν δὲ σιτὸν συναγάγετε εἰς τὴν ἄποθήκην μου.

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

The Parables of the Mustard Seed and the Yeast

Mt 13:31 Ἀλλὰν παραβολὴν παρέδωκε αὐτοῖς λέγων, Ὄμοια ἐστίν ἡ βασιλεία τῶν οὐρανῶν κόκως σινάπεως, ὅπως ἐν αὐτῷ ἐντάξει.

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 ὃς ἐτέρων μὲν ἐστὶν πάντων τῶν σπερμάτων, ἃτιν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὡσ τὲ θελείν τὰ πτεινά τοῦ σινάπου καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

32which is indeed 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 Ἀλλὰν παραβολὴν ἔδωκεν αὐτοῖς· Ὄμοιο ἐστίν ἡ βασιλεία τῶν οὐρανῶν ᾗ ζύμη, ἂν λαβόντας γυνὴν ἐνκρυφύων εἰς ἀλέουσα σάτα τρία ἑώς ὅτι ἐξεμύῳδῃ ἄλοι.

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 ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς.

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

Mt 13:35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολὴς [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 ἀφεῖς τοὺς ὄχλους ἠλθέν εἰς τὴν οἰκίαν, καὶ προσήλθον αὐτῶι ὁ μαθηταὶ αὐτοῦ λέγοντες, Διασώσασον ἡμῖν τὴν παραβολὴν 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 ὅ δὲ ἀποκρίθησεν εἶπεν· ὁ σπείρας τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

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

Mt 13:38 ὃς δὲ ἀγρός ἔστιν τὸ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοι εἰσίν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια 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 ὃς δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστίν ὁ διάβολος· ὃ δὲ θερισμὸς συντελεῖ αἰώνιος ἐστίν, οἰ δὲ θερισταὶ ἀγγέλοι εἰσίν.

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

Mt 13:40 ὥσπερ οὖν συνελέγεται τὰ ζιζάνια καὶ πορί καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος.

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

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 τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

41The Son of Man will send out his angels, and they will collect out of his kingdom all the things that lead to sin and those who practice lawlessness;

Mt 13:42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμός τῶν ὀδόντων.
42and they will throw them into the furnace of fire. There will be weeping there, and gnashing of teeth.

Mt 13:43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ως ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὑπάρχῃ ἀκουέτω.
43At that time, the righteous will shine forth like the sun in the kingdom of their Father. Let the one who has ears, hear.

The Parables of the Hidden Treasure and the Pearl

Mt 13:44 ὁμοία ἦστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρὸς κεκρυμμένων ἐν τῷ ἁρῷ, ὅτι ἐφῄζεσαν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὃσα ἔχει καὶ ἀγοράζει τὸν ἁρῷ ἑκείνον.
44"The kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it again. Then out of his joy he goes and sells what things he has, and buys that field.

Mt 13:45 Πάλιν ὁμοία ἦστιν ἡ βασιλεία τῶν οὐρανῶν ἄνθρωπος ἐμπόρος ἐκτύπητε καλοῦς μαργαρίτας·
45"Again, the kingdom of heaven is like a merchant who was looking for fine pearls.

Mt 13:46 εὐρόν ὁ δὲ ἕνα πολύτιμον μαργαρίτην ἀπέλαβεν πάντα ὃσα εἶχεν καὶ ἠγόρασεν αὐτόν.
46And when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

The Parable of the Net

Mt 13:47 Πάλιν ὁμοία ἦστιν ἡ βασιλεία τῶν οὐρανῶν σαγηνή βληθείσῃ εἰς τὴν ἁλασσαία καὶ ἐκ παντὸς γένους συναγαγοῦσῃ·
47"Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish,

Mt 13:48 ἐν ὃτε ἐπληρώθη ἀναβιβάζοντες ἐπὶ τὸν αἰγαλόν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.
48which when full, the fishers pulled up onto the shore, and sitting down, they collected the good kinds into baskets, but threw away the bad.

Mt 13:49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἔξελεύσονται οἱ ἄγγελοι καὶ ἀφοριούσιν τοὺς πονηροὺς 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 κλαυθμὸς καὶ ὁ βρυγμός τῶν ὀδόντων.
50and they will throw them into the furnace of fire. There will be weeping there, and gnashing of teeth."

Mt 13:51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναὶ, κύριε.
51"Jesus said to them, "Have you understood all these things?" They are saying to him, "Yes, Lord."

Mt 13:52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τούτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίας ἦστιν ἄνθρωπος ὁ καθίσταται ὑπὸ τὴς κάμινος αὐτοῦ κατὰ καταλαία.
52And 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."
Chapter 14

John the Baptist Beheaded

Mt 14:1 En ekeinoi tiv kairop hikousen Herodis hos tetrarachihs tin akoin Insoi.

1At that time, Herod the tetrarch heard the report about Jesus,
Mt 14:2 kai eipen tois paion autou, Ovtoi estin Ioannhs h baptisths autous hgeirse apo ton nevrou, kai dia toitoi ai dunameis energeusin en autou.
2and 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 O yap Herodhs kratistas ton Ioannhs edisein [auton] kai en phulak apetheto dia Herodiada ton xwraikas Philips tou adelphou autou.
3Now Herod had arrested John, and bound him, and put him away in prison, because of Herodias, his brother Philip’s wife.
Mt 14:4 Edhgen yap o Ioannhs autou, Ouk ekeistin ooi echein autyn.
4For John had been saying to him, "It is not lawful for you to have her."
Mt 14:5 kai thelous auton apoktinein ephobh ton oikhon, oti ws prophetin auton eioh.
5And though wanting to kill him, he feared the crowd, because they regarded him as a prophet.
Mt 14:6 genosioi de genomenois ton Herodoi arxhasto o thygateri tis Herodiadas en tiv melos kai eresen ton Herodhs.
6And when Herod’s birthday celebration took place, the daughter of Herodias danced among them, and she pleased Herod;

A Prophet Without Honor

Mt 13:53 Kai egento ote eteleseis o Insoi tas parabolas tautes, meterev ekeihen.

53And it came about that when Jesus had finished these parables, he moved on from there.
Mt 13:54 kai eljvou eni tin patrida autou edidaseven autous en ti synagogei autwn, osste ekplhosebhai autous kai legein, Pobhein toutrw h sofia auti kai ai dunameis;
54And coming into his home town, he taught them in their synagogue, such that they were astounded, and said, "Where did this man get this wisdom and these miraculous powers?
Mt 13:55 oux outoi estin o tou tektonos uios; oux h mhter autou legetai Mariamai kai oi adelphoi autou Iakwos kai Iosef kai Simeon kai Iouda;
55Isn’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 kai ai adelphi autou ouxi paisai proes hmas eisin; proede ounh toutr auta pantai;
56And aren’t all his sisters here with us? Where then did this man get all these things?”
Mt 13:57 kai eskandaliqnto en autou, o de Insoi eipen autoy, Ouk estin prophihtes atimos ei m en ti patridi kai en ti oikia autou.
57And they were offended by him. And Jesus said to them, “A prophet is not without honor except in his home town, and among his relatives.”
Mt 13:58 kai ouk epoinesen ekei dunameis pollassa dia tin hipistin auton.
58And he did not do many miracles there, because of their unbelief.
Mt 14:7 ὅθεν μεθ’ ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἔαν αἰτήσηται.
7For which reason he promised with an oath to give her whatever she might ask for.

Mt 14:8 ἦ δὲ προβιβασθείσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὥστε ἐπὶ πίνακι τὴν κεφαλήν Ἱωάννου 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 τούτων ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,
9Though greatly distressed, the king because of his words of oath105 and those reining with him, commanded that it be given,

Mt 14:10 καὶ ἐπέμψες ἀπεκεφάλισας τὸν Ἰωάννην ἐν τῷ φυλακῆν.
10and sent orders and beheaded John in the prison.

Mt 14:11 καὶ ἤνεχθη ἡ κεφαλή αὐτοῦ ἐπὶ πίνακι καὶ ἔδοθε τῷ κορασίῳ, καὶ ἤγεγεκαν τῇ μητρίᾳ αὐτῆς.
11And his head was brought on a platter and given to the girl, and she carried it to her mother.

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

Jesus Feeds the Five Thousand
Mt 14:13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἑκατέρον τὸπον κατ’ ἱδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἤκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.
13And hearing this, Jesus went away from there, in a boat, to a remote place by himself. And the crowds heard, and followed him on foot from the towns.

Mt 14:14 καὶ ἐξελθὼν εἰδὲν πολὺν ὄχλον, καὶ ἔπλαγχνισθεὶς ἐπὶ αὐτῶν καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
14And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.

Mt 14:15 ὡς δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρεμūς ἐστιν ὁ τόπος καὶ ἤ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κόμας ἀγοράσωσιν ἑαυτῶν ἑκάστῳ βρῶμα.
15Now as evening came on, the disciples came to him, saying, “The place is remote, and the hour is already late. Therefore, dismiss the crowds, so they can go away into the villages and buy food for themselves.”

Mt 14:16 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὀμές φαγεῖν.
16But Jesus said to them, “They do not need to go away. You give them something to eat.”

Mt 14:17 οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὦδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.
17But they are saying to him, “We have nothing here except five loaves and two fish.”

Mt 14:18 δὲ εἶπεν, Φερεῖτε μοι ὥστε αὐτοὺς.
18And he said, “Bring them here to me.”

Mt 14:19 καὶ κελεύσας τοὺς ὄχλους ἀνακληθήναι ἐπὶ τοῦ χώρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν ὀραμάνον εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
19And having directed the crowds to recline on the grass, he takes the five loaves and the two fish, and looking up to heaven, he blessed God. And after he broke the loaves, he gave them to the disciples, and the disciples to the crowds.

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105 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 Каи εὐθέως ἦνάγκασεν τοὺς μαθητὰς ἐμβηναί εἰς τὸ πλοῖον καὶ προάγειν αὐτόν εἰς τὸ πέραν, ἐως τὸ ἀπολύσῃ τοὺς ἄχλους.

22 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 ἄχλους ἀνέβη εἰς τὸ ὅρος κατ᾽ ἓδιαν προσεύξασθαι. ὑπίας δὲ γενομένης μόνος ἦν ἐκεῖ.

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

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

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

Mt 14:25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.

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

Mt 14:26 οἱ δὲ μαθηταὶ ἱδόντες αὐτόν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

26 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.

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

Mt 14:28 ἀποκριθεὶς δὲ αὐτῶ δὲ ἀπέτρε, Κύριε, εἰ οὐ εἰς, κέλευσον μὲ ἐλθεῖν πρὸς σέ ἐπὶ τὰ θάνατα.

28 And Peter answered him and said, "Lord, if it's you, order me to come to you on the water." Mt 14:29 δὲ ἐπέπνευσεν, Ἐλθεῖ, καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπατήσας ἐπὶ τὰ θάνατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

29 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 ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σώσον με.

30 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, ὀλιγόπιστε, εἰς τί ἔδοτασας;

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

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106 κόφινος (kophinos) 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 kophinos, but in the account of the feeding of the 4,000 all two of the gospels that contain the event used the Greek word spouz. A kophinos was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.

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

108 Between 3 a.m. and 6 a.m.
Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.
32 And when they climbed into the boat, the wind died down.
Mt 14:33 οἱ δὲ ἐν τῷ πλοῖῳ προσεκόπησαν αὐτῶ λέγοντες, Ἀληθῶς θεὸς νῦς εἶ.
33 And those in the boat worshipped him, saying, "You truly are the Son of God."
Mt 14:34 Καὶ διασπεράσαντες ἤθελον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.
34 And once they had crossed over, they came ashore at Gennesaret.
Mt 14:35 καὶ ἐπιγνώντες αὐτὸν οἱ άνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον 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 ἤψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἠμέναν 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 Ἱεροσολύμων Φαρισαίοι καὶ γραμματεῖς λέγοντες,
1 Then some Pharisees and Torah scholars from Jerusalem come to Jesus, saying,
Mt 15:2 Διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.
2 "Why do your disciples break the tradition of the elders?" For they do not wash their hands when they eat."
Mt 15:3 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ύμεῖς 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 ὡς θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογών πατέρα ἢ μητέρα γανάτω τελευτάτω.
4 For God said, 'Honor father and mother' and 'The one who curses father or mother must be put to death.'
Mt 15:5 υἱὲς δὲ λέγετε, 'Ος ἄν εἶπη τὸ πατρί ἢ τῇ μητρί, Δώρον δὲ έάν εξ ἐμοῦ ὄφεληθής,
5 "But you say, whoever says to father or mother: 'Whatever you might be owed from me is a gift vouch'ed to God,'
Mt 15:6 οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ· καὶ ἢκυρώσατε 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 ὑποκριταὶ, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων,
7 "You hypocrites! Isaiah has prophesied rightly about you, in saying,

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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 those “fence” laws could be debated. A few generations later, other teachers of the law arose, called the Tanaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tanaim’s laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the “fence” laws conflicted with the Torah, the “fence” laws were considered to have priority. These laws were called the Mishna, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses.
Mt 15:8 Ἐγγίζει μοι ὃς ὁ λαὸς οὖσις τῷ στόματι αὐτῶν, καὶ δει χείλεσίν με τιμᾷ; ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.

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

Mt 15:9 μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

9° They worship me in vain, teaching as Torah the decrees of human beings.¹¹¹

Mt 15:10 Καὶ προσκλασάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε:

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

Mt 15:11 ὃς τὸ εἰσήρχομεν οἰς τὸ στόμα κοινότον ἄνθρωπον, ἀλλὰ τὸ ἐκπρεπομένον ἐκ τοῦ στόματος τοῦ κοινοῦ τὸν ἄνθρωπον.

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

Mt 15:12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, ὘ἶδα ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐκκοιμιζόμενοι;

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

Mt 15:13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πάσα φιτετα ἢν οὐκ ἐρύτευσαν ὁ πατήρ μου ὁ ὀὐράνιος ἐκρίζωθησεται.

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

Mt 15:14 ἄφετε αὐτούς· τυφλοί εἰσίν ὀδηγοὶ τυφλῶν· τυφλοί δὲ τυφλῶν ἐὰν ὄδηγη, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

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

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

15° And in response Peter said to him, “Explain the parable to us.”

Mt 15:16 ὁ δὲ εἶπεν, Ἀκμην καὶ ὑμεῖς ἀσύνετοι ἐστε;

16° And he said, “Are you also this unintelligent? Mt 15:17 οὐ νοεῖτε ὅτι πάντων ἐκπρεπομένων εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρίων ἐκφάλλεται; 17° Do you not understand that everything entering the mouth goes into the stomach, and then is ejected into the sewer? Mt 15:18 τὰ δὲ ἐκπρεπομένα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεινα κοινοὶ τὸν ἄνθρωπον.

18° But 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 διαλογισμοί πονηροί, φόνοι, μοιχεία, πορνεία, κλοπαὶ, ψευδομαρτυρία, βλασφημία.

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

¹¹⁰ Mt 15:9 is lacuna in Greek manuscripts and translations. The longer reading, which is used here, is: ὃς τὸ εἰσήρχομεν ὑμῖν οἰς τὸ στόμα κοινότον ἄνθρωπον, ἀλλὰ τὸ ἐκπρεπομένον ἐκ τοῦ στόματος τοῦ κοινοῦ τὸν ἄνθρωπον.

¹¹¹ Mt 15:10 is a variant reading. The text in some manuscripts and translations reads: Καὶ προσκλασάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε;
Mt 15:20 ταῦτα ἔστω τὰ κοινοῦντα τὸν ἁνθρώπων, τὸ δὲ ἀνίπτως χεριῶν φαγεῖν οὐ κοινὸι τὸν ἁνθρώπων.

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

The Faith of the Canaanite Dog

Mt 15:21 Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδώνος.

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

Mt 15:22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείσων ἐξελθοῦσα ἔκραξεν λέγουσα, Ἐλέησον με, κύριε, υἱὸς Δαυίδ· ἢ θυγάτηρ μου κακῶς δαιμονίζεται.

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

Mt 15:23 ὥ δὲ οὐκ ἀπεκρίθη αὐτή λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουσαν αὐτὸν λέγοντες, Ἀπόλουσον αὐτήν, ὅτι κραζεῖ ὀπίσωθεν ἡμῶν.

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

Mt 15:24 ὥ δὲ ἀποκρίθησις εἶπεν, Οὐκ ἂπεστάλην εἰ μή εἰς τὰ πρόβατα τὰ ἄπολωλότα οὐκ Ισραήλ.

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

Mt 15:25 ὥ δὲ ἐλάθοσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοηθήσε μοι.

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

Mt 15:26 ὥ δὲ ἀποκρίθησις εἶπεν, Οὐκ ἔστω καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυνάριοις.

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

Mt 15:27 ὥ δὲ εἶπεν, Νάι, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

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

Mt 15:28 τότε ἀποκρίθησις ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γ νύναι, μεγάλῃ σου ἡ πίστις· γεννηθέντω σοι ὡς θέλεις καὶ ἴδθι ἡ θυγάτηρ αὐτής ἀπὸ τῆς ώρας ἐκείνης.

28Then in answer Jesus said to her, "Oh, woman, great is your faith! Let it be for you as you desire." And her daughter was healed from that very hour.

112 Mt 15:27 The Greek in this verse is quite unusual. There is either an unusual use of the word vai - naí, 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 incorrectly. Most or all choose to render γάρ irregularly. They render it as an adversative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where γάρ is an adversative. But if we are not going to render γάρ as an adversative, then there are only two or three other solutions: to render 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, ότι, 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 adversative, which is lexically valid. Another possible rendering again makes vai the adversative, and γάρ meaning "certainly," which is lexically valid, as follows: "True, Lord, yet the dogs certainly eat of the crumbs falling from their master's table." Now, we have some clues in this context that the Canaanite woman said something very unusual, in Jesus' view. Jesus' response to the woman's statement expresses much emotion and surprise. Jesus' response begins with the interjection Ω. 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 Kai metafontas eketein o Theros hes theen parata tin thalassan tis Galileias, kai anabas eis to drs ekathito ekei.

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

Mt 15:30 kai prospheldon autou oraloi polloi exontes mev eautonon xolou, tymfou, kullous, kwpous, kai eteirous pollois, kai eripfan autous parata tois podas autou, kai eperapeusen autous.

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

Mt 15:31 oiste ton oralou theumasa bleptonantas kwpous lauloanta, kulloous ygieis, kai xolou periptoontantas kai tymfou bleptonantas kai edoxasan ton theon Israel.

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

Mt 15:32 O de Theros proskaladesemenois touis mathetas autou eipen, Splaggvnizomai ep to ton oralon, oti hde hmerai treis prosimenosin moi kai soi exousin the fagwson kai apoldosai autous nisteis ou thevo, mipote eklyndson en tis odo.

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

Mt 15:33 kai leugouan autew oi mathetais, Pothen hymen en erimi artois sosountoi oiste xortasa oralon tosothos;

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

Mt 15:34 kai legei autouso o Theros, Posisos artois exetei; ois de eipan, 'Epata, kai oliga ishodia.

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

Mt 15:35 kai paraggeilas to oralou anapesein ep to tin gen

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

Mt 15:36 elabven touis epata artonai kai touis ischous kai eухariastei sou eklassen kai edidos touis mathetais, ois de mathetai tois oraloi.

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

Mt 15:37 kai efagav pantes kai eухortasthsan, kai to periossevoun ton klasmawton hran, epata spuriadis pliries.

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

Mt 15:38 ois de eshotontes hran tetrakisehilois andres xoris ynaiakon kai paidion.

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

Mt 15:39 Kai apolousai touis oralous envei eis to plousion, kai hilein eis ta theia Magadan.

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

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113 15:30 "Stricken hand," that is, those impaired of upper limb. The Greek word is kullos - kullos, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kullos here is found with another word meaning "lame" having already been used, so you would think that kullos is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kullos 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 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαίοι πειράζοντες ἔπρωτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξεῖ αὐτοῖς.

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

Mt 16:2 ὁ δὲ ἀποκρίθης εἶπεν αὐτοῖς, Ὁ γὰρ οὐκ εἶδες ἐγώ καί ἔδειξα καὶ ταῖς τοῖς οὐρανοῖς παρασκευήν. [ 위하여, יִשָּׂרָאֵל]

2But he in answer said to them, [When evening comes, you say, ‘Fair weather, the sky is red.’]

Mt 16:3 καὶ πρῶτι, Σήμερον χείμων, πυρράζει γὰρ στυγνάζων ὃς οὐράνιος. [ [: יֵשָׂרָאֵל]

3And in the morning, ‘Today, stormy weather, for the sky is red and threatening.’

⁵⁴And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54, which is found only in literature by Byzantine writers. (The Septuagint has ρυφιδο - purrázó) 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.

Mt 16:4 Ἐγείρας πονηρὰ καὶ μοιχαλίς σημείον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθόταί εἰς μή το σημεῖον ἵωνα. καὶ καταλιπόντων αὐτούς ἀπῆλθεν.

4A 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 ἔλθοντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

5And when the disciples were going to the other side, they forgot to take bread loaves.

Mt 16:6 ᾿Ο δὲ ᾿Ησιῶν εἶπεν αὐτοῖς Ὠράτε καὶ προσέχετε ἀπὸ τῆς ἐνεργίας τῶν Φαρισαίων καὶ Ἱσραήλ.

6And Jesus said to them, “Watch out. Be on your guard against the yeast of the Pharisees and Sadducees.”

Mt 16:7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ᾿Αρτοὺς οὐκ ἔλαβομεν.

7And they were deliberating among themselves, saying, “We didn’t bring bread loaves.”

Mt 16:8 γνώσε· δὲ ᾿Ο Ὠράται εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὅλογοτόσιο, ὅτι ᾿Αρτους 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 νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ᾿Αρτους τῶν πεντακισχίλιων καὶ πόσους καρπίνους ἔλαβετε;

9Do you still not understand nor remember the five loaves for the five thousand, and how many basketsfuls you picked up?

Mt 16:10 οὐδὲ τοὺς ἐπτά ᾿Αρτους τῶν τετρακισχίλιων καὶ πόσας σπερίδας ἔλαβετε;

10Nor the seven loaves, and how many basketsfuls you picked up?

114 162-3 txt include without ᾿Υποχριταί, C D (W) Δ 33 [NA27] (C) || include all bracketed E F G H K L (M) (N) Ο U Θ Π Σ Φ (δι τὸ) Σ 2* 118 180 205 346 565 597 700 892 1006 1009 1010 (1071 οἰνοποιηταί) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582c 1646 2148 2174 Lect itaaurbcdefhi µGR ενε g14 vg syrph copabot etb geo slav Euseb Chrysost; Jevencus Hilary Jer Aug TR HF RP || insert w. variation after v. nine 579 || omit all bracketed K B X Y Γ 047acc. to Gregory 3* 2* 157 788 1216 syr c copabot arm; Or Hiermas msacc. to Jer || lacuna Φ 45 A F P 28 69. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρράζω - purrázó, is found only in literature by Byzantine writers. (The Septuagint has πυρράζω - purrázó) 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 ὃτι οὐ περὶ ἀρτῶν ἐπον ύμίν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

11How do you not understand that it was not about bread that I was speaking to you? But be on your guard against the yeast of the Pharisees and Sadducees.”

Mt 16:12 τότε συνήθκαν ὅτι οὐκ ἐπεκάθεψαν ἀπό τῆς ζύμης [τῶν ἀρτῶν] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

12Then they understood, that he had not meant they should be on their guard against yeast, but against the teaching of the Pharisees and Sadducees.

Peter’s Confession of Messiah

Mt 16:13 Ἐλθὼν δὲ ο Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἤρωτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἄνθρωπος;

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 οὶ 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, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

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

Mt 16:16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

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

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

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

Mt 16:18 κἀγα δὲ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πῦλαι ἐξου οὐ κατισχύσουσιν αὐτῆς.

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

Mt 16:19 δῶσοι σοὶ τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὁ ἐὰν δήσῃ ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσῃ 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.”

Mt 16:20 τότε διεστέλλατο τοῖς μαθηταῖς ἵνα μὴ δένει εἴπωσιν ὃτι αὐτὸς ἔστιν ὁ Χριστὸς.

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

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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 "say" 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 ἀρτῶν or τοῦ ἄρτου to be unnecessary for the sense and therefore omitted the words as superfluous. The UBS4 edition includes τῶν ἀρτῶν and rates it [C] in certainty, UBS3 gave it a [D], and the NA26 edition includes the words τῶν ἀρτῶν.

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

118 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 Or, "Whatever you forbid on earth as good as forbidden by heaven, and whatever you permit on earth 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 'Απὸ τότε ἢρατο ὁ Ἰησοῦς δεικνύει τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

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

Mt 16:22 καὶ προσλαβόμενος αὐτόν ὁ Πέτρος ἢρατο ἐπιτιμᾶν αὐτῷ λέγων, ' ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

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

Mt 16:23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὄπαγε ὅπισώ μου, Σατανά· σκάνδαλον εἶ ἐμοῦ, ὅτι ὑμεῖς φρονεῖτε 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, Ἐὰν τίς θέλει ὅπισώ μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀρχίσῃ τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτο 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 εὰν θέλῃ τὴν ψυχήν αὐτοῦ σώσαι ἀπολέσει αὐτήν· ὡς δὲ ἀν ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἑνεκεν ἐμοῦ εὑρήσει αὐτήν.

25For whoever tries to keep his life will lose it. But whoever loses his life for my sake, will find it.

Mt 16:26 τί γὰρ ὠφεληθῆσαι ἄνθρωπος εὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ή τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

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

Mt 16:27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ 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 εἰσὶν τινες τῶν ὁδών ἐστῶτος ὀφθαλμοί ὑμῶν ὃς μὴ γεύσωνται βαπτιστῶν ζωῆς ἐν ἰδίῳ τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

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

Chapter 17

The Transfiguration

Mt 17:1 Καὶ μεθ’ ἡμέρας ἔξῃ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰοάννην τὸν ἀδελφόν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος υψηλόν 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 μετεμφνέσθη ἐμφανίσθηκαν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἡλίος, τὰ δὲ ἰμάτια αὐτοῦ ἐγένετο λευκά ώς 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 ἀυτοῦ Μωυσῆς καὶ Ἡλίας συναντάμενοι μετ’ αὐτοῦ.

3And behold, Moses and Elijah appeared to them, conversing with Him.
Mt 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλῶν ἢτιν ἡμᾶς ὥδε εἶναι εἰ θέλεις, πονηροῦ ὥδε τρεῖς σκηνάς, οὐὶ μιᾶν καὶ Μωσεῖ μιᾶν καὶ Ἡλία μίαν.

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

Mt 17:5 ἔτι αὐτὸς λαλοῦντος ἵδοι νεφελή φωτεινὴ ἐπεσκίασεν αὐτοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφελῆς λέγουσα, Ὠτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾗ εὐδόκησα· ἀκούετε αὐτοῦ.

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

Mt 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόν.  

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

Mt 17:7 καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀφίμαντος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.

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

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

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

Mt 17:9 Καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους ἑνετειλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Ἔδειν εἶπεν τὸ ὀραμα ἦσον οὗ ὁ υἱὸς τοῦ ἁνθρώπου ἐκ νεκρῶν ἐγερθῇ.

And 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 ἔλθεν πρῶτον;

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

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

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

Mt 17:12 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἦδη ἠλθεν, καὶ ὑμᾶς ἐπέγνωσαν αὐτὸν ἄλλα ἐποίησαν ἐν αὐτῷ διότι ἠθέλησαν οὕτως καὶ ὁ υἱὸς τοῦ ἁνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

But 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 Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

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

The Healing of a Boy Who Had an Evil Spirit

Mt 17:14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονατιστῶν αὐτὸν

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

Mt 17:15 καὶ λέγων, Κύριε, ἐλέησόν μοι τὸν υἱόν, ὅτι σεληνίαται καὶ κακῶς πάσχειν πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

Mt 17:16 and 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 17:17 καὶ προσῆλθεν αὐτῷ τοῖς μαθηταῖς σοι, καὶ οὐκ ἠδυνάτησαν αὐτὸν θεραπεύσαι.

And then Jesus understood that he had spoken to them about John the Baptist.
Mt 17:19 Tōte proselethōntes οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαιν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠνυνήσιμον ἐκβαλεῖν αὐτό;

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

Mt 17:20 ὃ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλιγοποιητάν ύμων ἀμὴν γάρ λέγω ύμῖν, έὰν ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐρείτε τῷ ὄρει τούτῳ, Μετάβα ἐνδέχεται καὶ μεταβιβασται καὶ οὐδὲν ἀδύνατηται 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 [Τύωτο δὲ τό 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 Γαλαλαΐᾳ εἶπεν αὐτοῖς ὃ Ἰησοῦς, Μέλλει ὁ ὕις τοῦ ἀνθρώπου παραδίδοσθαι 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, Mt 17:23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπηθήσεται σφόδρα.

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

The Two Drachma Tax

Mt 17:24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθησαν οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, ὃ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

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

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120 17:21 17:24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθησαν οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, ὃ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

121 17:24 A drachma was worth about a day’s wage. The two drachma collection, 6 grams of silver, was the so-called temple tax in Exodus 30:11-16. But this payment was not intended to be a tax at all. Quoting Exodus 30:12, "When you take a census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to Yahweh, so that no plague may come upon him for being numbered." The money was primarily an offering as atonement for the evil act of a man being numbered. Then it was merely incidental that as long as the temple personnel had this money anyway, "You shall take the atonement money from the Israelites and shall designate it 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, 1 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. 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 ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Ἔσω; οἱ βασιλείς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἡ κήνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλων;

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

Mt 17:26 εἰπόντος δὲ, Ἀπὸ τῶν ἄλλων, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα 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 ἐν δὲ μὴ σκανδάλισθημεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθύν ἄρων, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνων λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

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

Chapter 18

Who Is the Greatest?

Mt 18:1 Ἐν ἑκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηται τῷ Ἰησοῦ λέγοντες, Τίς ἄρα 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 προσκελεσάμενος παιδίον ἔστησαν αὐτὸ ἐν μέσῳ αὐτῶν

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

Mt 18:3 καὶ εἶπεν, Ἄμην λέγω υἱῶν, ἕαν μὴ στραφήτε καὶ γένησε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε 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 the kingdom of heaven.

Mt 18:4 δότις οὖν ταπεινώσει ἐαυτὸν ὡς τὸ παιδίον τούτο, οὕτως ἐστίν 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 δές ἐὰν δέχηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὑνόματί μου, ἐμὲ δέχηται.

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 ἄλλοτρον, 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 ὃς δ’ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνίκος περὶ τὸν τράχηλον αὐτοῦ καὶ καταπονησθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

6As for that person through whom one of these little ones who believe in me might ever be scandalized, it would be better for that person that a mill stone be hung around his neck and be sunk in the bottom of the sea.

Mt 18:7 οὐάι τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τά σκάνδαλα, πλὴν οὐάι τῷ ἀνθρώπῳ δι’ οὗ τὸ σκάνδαλον ἐρεχθεῖ.

7Woe to the world, because of those scandalizings. Certainly, the scandalizings are bound to come. Nevertheless, woe to the person through whom the scandalizing comes.

Mt 18:8 Ἐὰν δὲ ὁ χείρ σου ἢ ὁ πούς σου σκανδαλίζει τοι, ἔκκοψον αὐτόν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστιν εἰσελθεῖν εἰς τὴν ζωήν κυλλὸν· ἢ χωλόν, ἢ δύο χειρές ἢ δύο πόδες ἔχοντα βληθῆναι εἰς τὸ πῦρ το ἄιων.

8And if your hand or your foot scandals you, cut it off, and throw it away from you. It is better for you to enter into life maimed and crippled, than to be thrown into everlasting fire, having both hands or both feet.

Mt 18:9 καὶ εἶ ὁ φθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτόν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστιν μόνοφθαλμὸν εἰς τὴν ζωήν εἰσελθεῖν, ἢ δύο φθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γένναν τοῦ πυρός.

9And if your eye scandalizes you, tear it out, and throw it away from you. It is better for you to enter into life one-eyed, than be thrown into fiery Gehenna with two eyes.

Mt 18:10 ὃρατε μὴ καταφρονήσητε ἕνος τῶν μικρῶν τούτων· λέγω γάρ ὑμῖν ὅτι οἱ ἅγγελοι αὐτῶν ἐν ὑπάρχεις διὰ παντὸς βλέπωσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν ὑπάρχεις.

10See that you not despise or overlook even one of these little ones; for I tell you, in heaven their angels through it all are seeing the face of my Father who is in heaven.

Mt 18:11 [Ἡλθέν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σώσαι τὸ ἀπολωλός.]" [11For the Son of Man came to seek and to save what was lost.] 127

Mt 18:12 Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινι ἀνθρώπῳ ἐκατόν πρόβατα καὶ πλανηθῇ ἐν εὗ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ δρῆ καὶ πορευθεῖς ἰζητεῖ τὸ πλανοῦμενον;

12What do you think? Suppose a man has a hundred sheep, and one of them is lost. Will he not leave the ninety-nine on the mountain, and go look for the one that is wandering?

Mt 18:13 καὶ ἐὰν γένηται εὑρεῖν αὐτόν, ἢ ὑμῖν λέγω ὑμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μπεπλανήμενοις.

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

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127 18:11 txt omitt N B L T 73 c.p.h l.c 211 (not 346) 11 9 33 146 556 788 837 892* 899* 929* 1294 1502 1582* 2317 2680 4643 5749 829* 1009 1010 1195 1216 1243 1342 1505 (250 minusules) Lectr*[λ] αδικοὶ (Lc,aur,(a),c,d,f,h,l,mg,a,pq,r,s) vgsy c.p,h copρθ αρμ geo chryssotomos; Hilary Chromatius TR HF RP Ἡλθεν γαρ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητήσαι καὶ σώσαι τὸ ἀπολωλός. G Lcοri has ἤζησεν ἄρα καὶ σώσεται καὶ σώσατο τὸ ἀπολωλός. The UBS Editorial Committee says that there can be little doubt that the words ἦλθεν γαρ ὁ Υἱὸς τοῦ θεοῦ (ζητήσαι) καὶ σώσατο τὸ ἀπολωλός are spurious here, being absent in the earliest witnesses representing several textual types (Alexandrian, pre-Caesarean, Egyptian, Antiochian), and manifestly borrowed by copyists from Lk 19:10 (or Matthew 9:13). The reason for the interpolation was apparently to provide a connection between ver. 10 and verses 12-14. On the other hand there appears no reason why it might have gotten deleted or removed if original.
Mt 18:14 οὖν ὁ ὅ ἐστιν θελμα ἐξουθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἤνα ἀπόληται ἐν τόν μικρὸν τούτων.

14That is how undesirable it is, in the eyes of your Father in heaven, that even one of these little ones be lost.128

A Brother Who Sins

Mt 18:15 Ἐὰν δὲ ἀμαρτήσῃ [εἰς σέ] ὁ ἅδελφός σου, ὑπαγε ἑλεγξόν αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνον. ἕαν σου ἀκούσῃ, ἐκέρδησας τὸν ἅδελφόν 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 ἕτεν ἑ δύο, ἵνα ἐπι στόματος δύο μαρτύρων ἦ τριῶν σταθῇ πᾶν ῥήμα: 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, εἴπε τῇ ἐκκλησίᾳ: Ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἐστώ σοι ὄψερ ὁ ἐθνικός καὶ ὁ τελώνης. 17And if he refuses to listen to them, tell it to the assembly. And if he refuses to listen to the assembly, he should be considered by you as no different than a gentile or a revenue agent.

Mt 18:18 Ἄμην λέγω ὑμῖν, ὃσα ἕαν δησητέ ἐπὶ τῆς γῆς ἐσται δεδεμένα ἐν οὐρανῷ καὶ ὃσα ἕαν λύσητε ἐπί τῆς γῆς ἐσται 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 ἕαν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὐ ἕαν αἰτιζόμεναι, γενήσεται αὐτῶς 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 your Father who is in heaven.

Mt 18:20 οὐ γὰρ εἰσίν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν. 20For where two or three are gathered together in my name, there am I in the midst of them.

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128 18:14 Or, "...that even one of these little ones be ruined."
129 18:15 txt [D] ἀμαρτήσῃ εἰς σε O D E F G H K L N Θ Σ Φ 078 2 3 27 125 346 565 597 700 788 892 1006 1010 1079 1216 1230 1241 1242* 1243 1253 1292 1365 2174 Lectio [AD ΚΑΒ Κ Β Ε Φ] Arm geo slav Bas Crys Chrsom Didymus Cyril Augustinus WH 1505 1582* 2148 Letc Bas (1424) Didymus Chrsostom Thodorot [ἀμαρτάνει] Κ 0281 1 22 700 700 1209 1326 1342 1342* 1424 1505 1505* 2148 Letc Bas Didymus Cyril (1373) Origen Bas (1373) lacuna A C P G. There might have been a dictation error, that when reading ἀμαρτήσῃ εἰς τὸ ὄνομα, the listener thought that there had been a repetition by accident (because the last two syllables sound similar in later Greek to the first two syllables), or that the reader changed his pronunciation or stumbled over the pronunciation, and so the scribe listening wrote only the first set of sounds. On the other hand the phrase "against you" might have been added, according to the UBS textual commentary, to harmonize this verse with the "against me" of v. 21 shortly hereafter where Peter asks, "How many times shall my brother sin against me and I forgive him?" The reading without "against you" is the earliest, but this could have been changed very early on, according to the UBS commentary. In the UBS 4th Edition Greek New Testament, the words "against you" are in single square brackets, and this result is given a C rating of certainty. Regarding single square brackets, the explanation is "that the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain." 130 18:18 Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 16:19. It should be noted that here in 18:18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles, whereas in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only.
The Parable of the Unmerciful Servant

Mt 18:21 Tóte proselthón ó Ïερος éipev autò, Kúrie, posáktís amartíthsei eis éme é ó ádelefó mou kai phísho authí; ἐως építakís;  
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 lègei autò d' Ἰησοῦς, ὃς ἔλεγο σοι ἐως ἐπίτακις ἀλλὰ ἐως ἐβδομηκοντάκις ἑπτά.  
22Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times."  
Mt 18:23 διὰ τοῦτο ὢμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπω βασιλεῖ δὲ ἥθελησαν συνάραι λόγον μετά τῶν δοῦλων αὐτοῦ.  
23Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants.

Mt 18:24 ἀρξαμένου δὲ αὐτοῦ συνάρειν προσηνέχῃ αὐτῷ ἐς ὀφειλέτης μυρίων ταλάντων.  
24So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talents.

Mt 18:25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοθῆται ἐκέλευσεν αὐτόν ὁ κύριος πρατῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα δοὺς ἐχεῖ, καὶ ἀποδοθῆναι.  
25But since he did not have the means to repay, the master ordered him to be sold as a slave, and also his wife and children and everything he had, and then to be paid back.

Mt 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.  
26Then the servant therefore fell down, and was entreating him, saying, 'Be patient with me, and I will pay you back everything.'

Mt 18:27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δοῦλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.  
27And moved with compassion, the master of that servant released him, and forgave his debt.

Mt 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκείνου εὗρεν ἑνὰ τῶν συνδούλων αὐτοῦ ὡς ὀφειλέων αὐτῷ ἡκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπνιγεν λέγων, Ἀπόδοσο ἐντὸς ὁ δικαίως.  
28But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, 'Pay me back everything you owe.'

Mt 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτόν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.  
29But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

Mt 18:30 ἀρξαμένου δὲ ὁ δοῦλος ἠθέλη, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν ἐως ἀποδῷ τὸ ὀφειλόμενον.  
30Then summoning him, his master is saying to him, You wicked servant! All that debt of yours I forgave you, because you begged me.

Mt 18:31 ἤδηντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσφήσαν τῷ κυρίῳ Εαυτῶ πάντα τὰ γενόμενα.  
31When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 τότε προσκαλεσάμενος αὐτόν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλήν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσάς με.  
32Then summoning him, his master is saying to him, You wicked servant! All that debt of yours I forgave you, because you begged me.

Mt 18:33 οὐκ ἔδει καὶ σὺ ἔλεησαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;  
33Aren't you then also obligated to forgive your fellow servant, as I have forgiven you?''

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131Mt 18:22 cf. Genesis 4:24: "If Cain is avenged seven times, then Lamech seventy-seven times." It is equally beyond human nature to forgive the same person 77 times in one day, as it is to forgive the same person 490 times in one day. But Gentiles do not need to know this reference in order to understand that Matthew means to indicate a number that is large beyond human nature. In a story taken from older accounts, Plutarch, Mor. 245d uses the number 7,777 for the same purpose (cf. Polyaenus 8, 33).
Mt 18:34 καὶ ὅργισθεις ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἦς οὗ ἀποδώ πᾶν τὸ ὀρειλέμενον.

34“And in anger, his master handed him over to the jailers, until such time he could pay back everything he owed.

Mt 18:35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐρανίος ποίησε ὑμῖν ἑάν μὴ ἀφήση ἐκαστὸς τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

35“This is how my Father in heaven will act toward you also, unless you each forgive your brother from your heart.”

Chapter 19

Jesus Tested on Divorce

Mt 19:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἱσσοῦς τοὺς λόγους τοῦτους, μετήρησεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

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

Mt 19:2 καὶ ἠκολούθησαν αὐτῷ ὁχλοὶ πολλοί, καὶ ἐθεράπευσαν αὐτοὺς ἔκει.

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

Mt 19:3 καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτόν καὶ λέγοντες, Ἐι ἔξεστιν ἀνθρώπω ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰτίαν;

3And 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 ὁ δὲ ἀποκρίθησεν εἶπεν, ὡς ἀνέγνωτε ὅτι ὁ κτίσας ἄτρηχής ἄραν καὶ ἥθη ἐποίησεν αὐτοὺς;

4But in answer he said, “Have you never read, that from the beginning the creator made them male and female,

Mt 19:5 καὶ εἶπεν, Ἐνεκα τούτου καταλείπει τὸν ἡμέρα καὶ τὴν μητέρα καὶ κολληθῆσαι τῇ γυναικὶ αὐτοῦ, καὶ ἐσονται οἱ δύο εἰς σάρκα μίαν.

5and said, ‘For this reason a man shall leave father and mother, and be joined to his woman, and the two shall become one flesh’?

Mt 19:6 ὡστε οὐκέτι εἶλον δύο ἀλλὰ σάρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἀνθρώπωσι μὴ χωριζέτω.

6As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate.”

Mt 19:7 λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετειλάτο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι [αὐτήν];

7They 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 ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἄτρηχης δὲ οὐ γέγονεν ὑμῖν.

8He says to them, “Moses, in view of the hardness of your hearts, permitted you to release your wives, though it is not originally designed this way.

132 193 "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.

133 197a This word ἀνοικοῦν - apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in 1 Corinthians 7:4, "The wife has no authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

134 197b txt ἀπολύσαι N D L Z Θ it.vg syr† syrarm eth em geo Origen; Jerome Augustine έ. ἀπολύσαι αὐτήν B C N W 078 087 it.f.f. syr† cop† mae noem† (p.lat).
Mt 19:9 λέγω δὲ όμως ὅτι δὲν ἀπολύσῃ τὴν γυναίκα αὐτοῦ μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται.

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

Mt 19:10 λέγουσιν αὐτῷ οἱ μαθηταί, Ἐὰν οὕτως εἶστιν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι.

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

Mt 19:11 ὁ δὲ εἶπεν αὐτοῖς, Ὡς πάντες χαρῶσαι τὸν λόγον, ἀλλ᾽ οἷς δεῖσται.

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

Mt 19:12 εἰςιν γὰρ εὕνοοις οἵτινες ἐκ κοιλίας μητρὸς ἐγεννηθήσαν ὀὕτως, καὶ εἰσὶν εὐνοοχοὶ οἵτινες εὐνοοχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοοχοὶ οἵτινες εὐνοοχίσθησαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὅδηγενς λόγον πορνείας

12For there are some who are eunuchs, who were born that way from their mother’s womb. And there are some who are eunuchs who were made to be eunuchs by human beings. And there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it.”

The Little Children and Jesus

Mt 19:13 Τότε προσηνέχθησαν αὐτῶ ἡ παιδία, ἵνα τὰς χείρας ἐπιθῇ αὐτοῖς καὶ προσεύχηται· οἱ δὲ μαθηταὶ ἐπέτιμησαν αὐτοῖς.

13At that time, little children were brought to him, so that he might lay his hands on them and pray for them. But the disciples scolded them.

Mt 19:14 ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε τὰ παιδία καὶ μὴ κωλύετε αὐτά ἔλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστίν ἡ βασιλεία τῶν οὐρανῶν.

14But Jesus said, "Let the little children come to me, and do not hinder them. For of such is the kingdom of heaven.”

Mt 19:15 καὶ ἐπὶ τὰς χείρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

15And when he had laid hands on them, he moved on from there.
The Rich Young Ruler

Mt 19:16 Kai idou eis proselthen autow eipen, Didaskalei agathé, ti agathon poimw iwa skw zohn aiwnon;

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

Mt 19:17 O de eipen autw, Ti me legeis agathon; Oudeis agathos, ei me eis, o theos. Ei de theles eis tin zohn eiselthein, thirseun tacs entolias.

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 Legei autw, Poias; O de Iseous eipen, To Oo phonoseis, Oo moixhoseis, Oo klesfeis, Oo theodoromartureiseis,

18 He says to him, “Which ones?” And Jesus said to him, “Do not murder, do not commit adultery, do not steal, do not lie, and do not give false testimony,”

Mt 19:19 Timia ton patera kai tin mitera, kai Agaphesin ton plhion sou os eauton.

19 Honor your father and your mother, and, love your neighbor as yourself.”

Mt 19:20 Legei autw, O neanikos, Panta tauta efylazei: Ti eti usterow;

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

Mt 19:21 Erhe autw O Iseous, Ei thelesis telieos einai, upsane palhson ou ta uparchonta kai dos toiis pتوos, kai Eixeis thesauron en ouranois, kai deuro akolouthei moi.

21 Jesus 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 anpibhen lypoymenos, h gar exon ktnima polla.

22 But when the young man heard this statement, he went away regretting, for he was owner of much property.
Mt 19:23 *And 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 *Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.

Mt 19:25 *Again, I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Mt 19:26 *And when they heard this, the disciples were greatly astonished, saying, "Who then can be saved?"

Mt 19:27 *And Jesus looked at them, and said to them, "With human beings, this is impossible; but with God, all things are possible."

Mt 19:28 *And 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 *And 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 *But many who are first will be last, and many who are last will be first."
Mt 20:3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἁγορᾷ ἀργοῦς.

3 And when he went away, about the third hour,141 he saw others, standing in the market place idle.
Mt 20:4 καὶ ἐκείνοις ἔπειν, Ὑπάγετε καὶ ύμεις εἰς τὸν ἁμπελώνα, καὶ δὲ ἔδω ἥ δίκαιον δῶσω ύμίν.

4 To 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 ἑκτην καὶ ἐνάτην ὥραν ἐποίησεν ὕσαντως.

5 So they left. And again, he went away about the sixth hour and also the ninth hour, and did the same thing.
Mt 20:6 περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας, καὶ λέγει αὐτοῖς, Τί ὡδὲ ἑστήκατε ὅλην τὴν ἡμέραν ἁργοί;

6 And about the eleventh hour he went away and found others standing, and he says to them, “Why are you standing here the whole day idle?”
Mt 20:7 λέγουσαν αὐτῷ, Ὄτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ύμεις εἰς τὸν ἁμπελώνα, καὶ δὲ ἔδω ἥ δίκαιον λήψεσθε.

7 They 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 ἁμπελώνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἑργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἁρξάμενος ἀπὸ τῶν ἐσχάτων ἐως τῶν πρῶτων.

8 And 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 ἀνᾶ δηνάριον.

9 And those who had arrived at about the eleventh hour, each received a denarius.
Mt 20:10 καὶ ἔλθοντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήψονται· καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί.

10 And 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 οἰκοδομέωνον.

11 So they got together and were complaining to the landowner,
Mt 20:12 λέγοντες, Ὡσοὶ οἱ ἐσχάτοι μῖαν ὥραν ἐποίησαν, καὶ ἰδοὺς ἡμῖν αὐτοῖς ἐποίησας τοῖς βαστάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσονα.

12 saying, “These last ones worked one hour, and you have treated them the same as us who have borne the burden of the whole day, and the scorching heat.”
Mt 20:13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν ἔπει, Ἐτάιρε, οὐκ ἀδικώς σε ὅχι δηνάριον συνεφώνησας μοι;

13 And 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 ἔρων τὸ ὅσον καὶ ὑπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

14 Take 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 οἱ δὲ ἔξεστιν μοι δὲ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ γὰρ ὁρθαλμός σου πονηρός ἐστιν ὃ ἐγὼ ἁγαθός εἰμι;

15 Is 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 ἐσσονται οἱ ἐσχάτοι πρῶτοι καὶ οἱ πρῶτοι ἐσχάτοι.

16 Thus, the last will be first, and the first will be last.143

141 20:3 That is, about 9 a.m. Then again at 3 p.m. and 5 p.m. The Jewish clock began at sunrise and sunset; thus the third hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.
142 20:15 ὁρθαλμός 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.
Jesus Again Predicts His Death

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς ἱεροσόλυμα παρελαβεῖν τοὺς δώδεκα [μαθητάς] κατ’ ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς,
17 And as he was going up to Jerusalem, Jesus took the Twelve aside in private, and said to them on the way,
Mt 20:18 ἵδιον ἀναβαίνομεν εἰς ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἄνθρωπος παραδοθήσεται τοῖς ἀρχιερεῖσιν καὶ γραμματεύσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,
18 Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death.
Mt 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἐθνείσιν εἰς τὸ ἐμπαιζεῖ καὶ μαστιγώσαι καὶ σταυρώσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
19 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

Mt 20:20 Τότε προσῆλθεν αὐτῶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσα τι ἀπ’ αὐτοῦ.
20 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.
Mt 20:21 δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσίν οὗτοι δύο υἱοί μου εἰς ἕκ δεξιῶν σου καὶ εἰς ἕκ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.
21 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.”
Mt 20:22 ἀποκρίθησις δὲ ο Ἰησοῦς εἶπεν, Ὁσκ οἶδας τι αἰτεῖσθε· δύνασθε πεῖν τὸ ποτήριον ὁ ἐγώ μέλλω πίνειν, λέγουσιν αὐτῷ, Δυνάμεθα.
22 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.”
Mt 20:23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πέσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ εἰς εὐωνύμων οὐκ ἔστιν ἐμόν τούτο δοῦναι, ἀλλ’ οὐς ἔχωσιν αὐτῷ, Δυνάμεθα.
23 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.”
Mt 20:24 Καὶ ἀκούσαντες οἱ δὲ θανάτησαν περὶ τῶν δύο αδελφῶν.
24 And when the other ten heard, they were upset about the two brothers.
Mt 20:25 δὲ ο Ιησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακρινοῦσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.
25 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.
Mt 20:26 οὐχ οὕτως ἐσται ἐν ὑμῖν· ἀλλ’ ὃς ἔνθα θέλη ἐν ὑμῖν μέγας γενέσθαι ἐσται ὑμῶν διάκονος,
26 It shall not be so among you. Instead, whoever wants to be great among you shall be your servant,
Mt 20:27 καὶ ὃς ἔνθα θέλη ἐν ὑμῖν εἶναι πρῶτος ἐσται ὑμῶν δοῦλος·
27 and whoever wants to be first among you must be your slave.

143 2016 Most witnesses add πολλοὶ γάρ εἰσιν κλητοί, ἀλίγοι δὲ ἐκλεκτοί (For many are called, but few are chosen). It is more likely that these words were incorporated by copyists from 22:14, where they terminate another parable, than that so many witnesses deleted these words (B L Z 085 892* 1243* 1342 (1424) cop). Most (10). The reading without these words is given an A rating of certainty by the editorial committee of the United Bible Societies’ Greek New Testament, 4th Edition, which means that it is certain.
144 2022 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 20:28: 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
Mt 20:29: And as they were leaving Jericho, very large crowds were following them.

The Triumphal Entry
Mt 21:1: And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples, telling 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."

Chapter 21

The Triumphal Entry
Mt 21:1: And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples, telling 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 21:2: And Jesus stopped, and called out to them and said, "What do you want me to do for you?"

Mt 21:3: They are saying to him, "Lord, that our eyes be opened."

Mt 21:4: Now this happened so that what was spoken through the prophet would be fulfilled, which says:

Mt 21:5: 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.'

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140 21:5a It appears to me that Matthew (or a later editor of Matthew) mistook this exegegetic "and" in the Greek of the Septuagint Zechariah 9:9 as meaning both a donkey and its colt. An exegegetic "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
Mt 21:6: Some disciples went, and did just as they were instructed by Jesus.

Mt 21:7: The disciples brought the donkey and the colt, and placed their cloaks on them, and sat on them.

Mt 21:8: And the large crowd of people spread their garments on the road, and some were cutting branches off the trees and spreading them on the road.

Mt 21:9: And the crowd proceeding ahead of him, and those following after, were shouting out as follows: “Hosha na!14 to the Son of David!” "Blessed is he who comes in the name of the Lord!"148 "Hosha na in the highest!"

Mt 21:10: And Jesus went into the temple, and he overturned, and the seats of the ones selling doves.

Mt 21:11: And he says to them, "It is written: ‘My house shall be called a house of prayer’;151 but you are making it ‘a den of thieves.’"152

Mt 21:12: 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,150 he overturned, and the seats of the ones selling doves.

Mt 21:13: And he says to them, "My house shall be called a house of prayer; but you are making it ‘a den of thieves.’"

Mt 21:14: And the blind and the lame came to him in the temple, and he healed them.

Jesus Clears the Temple

Mt 21:12: And Jesus went into the temple, and he overturned, and the seats of the ones who were selling or buying in the temple. And the tables of the moneychangers, he overturned, and the seats of the ones selling doves.

Mt 21:13: And he says to them, "It is written: ‘My house shall be called a house of prayer’; but you are making it ‘a den of thieves.’"

Mt 21:14: And the blind and the lame came to him in the temple, and he healed them.

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146 21:5b Zechariah 9:9
147 21:9a ὄσοννα - Aramaic כּוֹ לַבֹּא - hōša’ nā, similar to the Hebrew כּוֹ לַבֹּא - hōši‘āh nā, an expression reminiscent of the כּוֹ לַבֹּא in Psalm 118:25 meaning “Help” or “Save, I pray,” an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ο Κύριε, σῶσον δό - O Kurie, sōson dō, “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 a Ναζαρεθ Κ B NA28 || Ναζαρετ
150 21:12 The Greek word here, κολλυβιστις - kollubistēs, is traditionally translated "moneychangers," but bankers are what they were. They are called moneychangers here because the main purpose of their "tables" when in the temple area was to break up larger currency into smaller change, and also perhaps to exchange foreign currency, if there was such a thing in the Roman empire. But the fact is, what the "tables" were is little in-temple, mini-branches of banks. We know they were tables of bankers offering other banking services such as savings accounts paying interest, because of Luke 19:23, where the "tables" were places to put money on deposit to earn interest.
151 21:13a Isaiah 56:7
152 21:13b Jeremiah 7:11
Mt 21:15 Ιδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἢ ἐποίησεν καὶ τοὺς παιδὰς τοὺς κραδόντας ἐν τῷ ιερῷ καὶ λέγοντας, Ὑσαννα τῷ υἱῷ Δαυίδ, ἤγανάκτησαν
15But when the chief priests and the Torah scholars saw the wonders that he performed, and the children crying out in the temple and saying, “Hosha na to the Son of David,” they were indignant,
Mt 21:16 καὶ εἶπαν αὐτῷ, Ἀκούσεις τί οὕτω λέγουσιν; ὃ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναὶ ὦ δόξα σου ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσαμεν αὐτοῖς;
16and they said to him, “Do you hear what they are saying?!” And Jesus says to them, “Yes. Have you never read, ‘Out of the mouths of children and those still nursing you have arranged for yourself praise’155?”
Mt 21:17 Καὶ καταλιπὼν αὐτοὺς ἥξιλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠπλιόθη ἐκεῖ.
17And he left them, and went outside the city, to Bethany, and found lodging there.

The Withered Fig Tree
Mt 21:18 Ἠρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.
18And early in the morning, as he was on his way back to the city, he was hungry.
Mt 21:19 καὶ ἠδόν τινως μίαν ἐπὶ τῆς δόξῳ ἤλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὑρὼν ἐν αὐτῇ ἢ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἢ συκῆ;
19And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, “May there never be fruit from you again.” And immediately the fig tree withered.
Mt 21:20 καὶ Ιδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πώς παραχρῆμα ἐξηράνθη ἢ συκῆ;
20And when the disciples saw this they marvelled, saying, “How did the fig tree immediately wither?”
Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν, εάν ἔχητε πιστὶν καὶ μὴ διακρίσητε, οὐ μόνον τῷ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὅρις τούτω εἰπήτε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται:
21And in answer Jesus said to them, “Truly I say to you, if you have faith, and do not second guess, not only will you do something like the fig tree, but also should you say to this mountain, ‘Be lifted up and thrown into the sea,’ it would happen.
Mt 21:22 καὶ πάντα δῶα ἐν αὐτήσετε ἐν τῇ προσευχῇ πιστεύσενες λήψεσθε.
22In 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 ιερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποιᾷ ἐξουσίᾳ ταύτα ποιεῖς; καὶ τις σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
23And after he had come into the temple, as he was teaching, the high priests and the elders of the people approached, saying, “By what authority are you doing these things? And who gave you the authority for these things?”
Mt 21:24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἔνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ υμῖν ἐρώ ἐν ποιᾷ ἐξουσίᾳ ταύτα ποιῶ.
24And in answer Jesus said to them, “I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things.
Mt 21:25 τὸ βάπτισμα τὸ ἵωννυν πόδην ἦν; ἔξα ὦναρον ἢ ἔξ ἄνθρωπον; οἱ δὲ διελογίζοντο ἐν ἐαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, ἔξα ὦναρον, ἔρει ἦμιν, Διὰ τὶ σὺν οὐκ ἐπιστεύσατε αὐτῷ;
25The baptism of John, where was it from, from heaven, or from human beings?” So they discussed it among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Then why didn’t you believe in him?’

155 21:16 Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.
Mt 21:26 ἔαν δὲ εἶπομεν, ἢξ αὐθώπων, φοβοῦμεθα τὸν ὄχλον, πάντες γὰρ ως προφήτην ἔχουσιν τὸν ἱωάννην.

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

Mt 21:27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ σίδαμεν. Ἐρη αὐτοῖς καὶ αὐτός, Οἶδε ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιῶ.

27And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I telling you by what authority I am doing these things."

The Parable of the Two Sons

Mt 21:28 Τι δὲ ὑμὶν δοκεῖ; ἀνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

28So what do you think? A man had two sons. And he went to the first son and said, 'Son, go work in the vineyard today.'

Mt 21:29 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὡστερον δὲ μεταμεληθεὶς ἀπήλθεν.

29And he in answer said, 'I will not,' but with a subsequent change of heart, he went.

Mt 21:30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὑσαύτως, ὦ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ, κύριε, καὶ οὐκ ἀπήλθεν.

30And he went to the other son and said the same thing. And he in answer said, 'I will, sir,' and did not go.

Mt 21:31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, ὁ πρώτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

31Who of the two performed the will of the father?" They are saying, "The first one." Jesus says to them, "Truly I say to you: the revenue agents and prostitutes are going into the kingdom of God before you."

Mt 21:32 ἦλθεν γὰρ ἱωάννης πρὸς ὑμᾶς ἐν ὑδώ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῶν ὁ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῶν ὡμές δὲ ἰδόντες οὖνδὲ μεταμελήθησεν ὡστερον τοῦ πιστεύσαι αὐτῶ.

32For John came to you with the way of righteousness, and you did not believe in him. The revenue agents and prostitutes, however, did believe in him. And you when you saw that, neither did you subsequently have a change of heart and believe in him."

The Parable of the Tenants

Mt 21:33 ἄλλην παραβολὴν ἀκούσατε. ἀνθρωπος ἦν οἰκοδεσπότης ὃς ἐφύτευσεν ἀμπελῶνα καὶ φραγμον αὐτῶ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληγόν καὶ ὕκοδόμησεν πύργον, καὶ ἐξέδωκα αὐτὸν γεωργοις, καὶ ἀπέδημησεν.

33Listen to another parable. There was a landowner who planted a vineyard, and he put a hedge around it, and dug a winepress in it, and built a watchtower, and leased it out to tenant farmers, and journeyed away.

Mt 21:34 ὅτε δὲ ἦγγισεν ὁ καἰρὸς τῶν καρπῶν ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβείν τοὺς καρποὺς αὐτοῦ.

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

Mt 21:35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὁμὲν ἔδειραν, ὃ δὲ ἀπέκτειναν, ὃ δὲ ἔλιθοβάλησαν.

35And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned.

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154 21:31 This phrase προάγουσιν ὑμᾶς – προάγουσιν humās, "are going ahead of you," is a "comparative expressing exclusion," according to BDF 8245a(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."
Mt 21:36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτων, καὶ ἐποίησαν αὐτοῖς ὠσάτως.
36 Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 ὥσπερ δὲ ἀπέστειλεν πρὸς αὐτούς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱὸν μου.
37 So finally he sent his own son to them, thinking, 'They will respect my son.'

Mt 21:38 οἱ δὲ γεωργοὶ ἴδοντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτος ἔστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.
38 But the farmers when they saw the son said to each other, 'This is the heir. Hey, let's kill him, and his inheritance will be ours.'

Mt 21:39 καὶ λαβώντες αὐτὸν ἐξέβαλον ἐξο θ' ἄμπελωνος καὶ ἀπέκτειναν.
39 And they took him and cast him outside the vineyard and killed him.

Mt 21:40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἄμπελωνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;
40 When therefore the owner of the vineyard comes, what will he do to those farmers?"
Chapter 22

The Parable of the Wedding Banquet

Mt 22:1 Kai ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων,
1 And once again Jesus in response to them spoke by means of a parable, saying,
Mt 22:2 Ὑμοίωθη ἢ βασιλεία τῶν οὐρανῶν ἀνθρώπω βασιλεῖ, ὅτις ἐποίησεν γάμους τῷ νῦν 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 ἠθέλον ἔλθεῖν.
3 And he sent his servants to summon those who were invited to the wedding, and they did not want to come.
Mt 22:4 πάλιν ἀπέστειλεν ἀλλούς δούλους λέγων, Ἑπάτε τοῖς κεκλημένοις, ἵδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταύροι μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα δέωτε εἰς τοὺς γάμους.
4 But they disregarded this and went off, one to his own field, another on his trade route,
Mt 22:5 ἵνα νεκρα ἄλλοι ἐκεῖνοι, ὡς μὴ εἰς τὸν ἱδίον ἀγρόν, ὡς ἤπει τὴν ἐμπορίαν αὐτοῦ·
5 and others of them captured his servants, and insulted and killed them.
Mt 22:6 ὃ ἐν βασιλείᾳ ὄφριεσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσαν τοὺς φονεῖς ἐκείνους καὶ τὴν πάλιν αὐτῶν ἐνέπτησαν.
6 And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.
Mt 22:7 τότε λέγει τοῖς δούλοις αὐτοῦ, Ὡ μὲν γάμος ἔστιν ἕστιν, οἵ δὲ κεκλημένοι οὐκ ἠκούσαν ἄξιοι.
7 And he says to his servants, Seeing as how my wedding feast is ready, and the ones invited were not worthy,
Mt 22:8 πορεύεσθε οὖν ἐπὶ τὰς διέξοδους τῶν θυσίων, καὶ ὅσους εἶναι εὑρίσκοντες καλέσατε εἰς τοὺς γάμους.
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 διέξοδους τῶν θυσίων, καὶ ὅσους εἶναι εὑρίσκοντες καλέσατε εἰς τοὺς γάμους.
9 go out therefore on the roads, and whoever you find, invite them to the wedding feast."
Mt 22:10 καὶ ἔξελθοντες οἱ δούλοι ἐκεῖνοι εἰς τὰς θυσίας συνήγαγαν πάντας οὓς εὗρον, πονηροὺς τε καὶ ἁγιασθεὶς καὶ ἐπλήσθη ὁ γάμος ἀνακειμένου.
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 θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἀνθρώπον οὐκ ἐνδεδυμένον ἐνδύμας 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, Ἐταύροι, πῶς εἰσῆλθες οὗτος μὴ ἐξηκόνθης γάμου; ὃ δὲ ἔφημὼθη.
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 ἐπέστειλεν τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χειρὰς ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμός 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 γὰρ εἰσὶν κλητοὶ ὅλοι γὰρ δὲ ἐκλεκτοί.
14 For many are invited, but few are chosen."
Paying the Tribute Tax to Caesar

Mt 22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὡς ἀυτὸν παγιδεύσωσιν ἐν λόγῳ.

15Then the Pharisees left, and plotted how 158 they might entrap him in a saying.

Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἰησοῦν λέγοντες, "Διδάσκαλε, οδηγεῖτε ὑμᾶς πός ἔστω ἡ ἀληθεία ἐν τῇ διδασκαλίᾳ." καὶ οὐ μελετῇ οἱ περὶ οὗ διέφερον, οὐ γὰρ βλέπετε εἰς πρόσωπον ἀνθρώπων.

16And they send disciples of theirs to him, along with Herodians, saying as follows, "Teacher, we know that you are honest, and that you teach the way of God ἐν ἀληθείᾳ 159 and it makes no difference to you about anyone, for you pay no attention to the personage of people. 160

Mt 22:17 εἶπεν ὡς ἦν τὸ σοὶ δοκεῖ· ἐξεστίν δοὺς κάνης Καίσαρί ἢ θεῷ;

17Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?"

Mt 22:18 γνοὺς δὲ ὁ Ἰησοῦς τὴν ποιηθήν τῶν ἀυτῶν εἶπεν, Τί εἰπεράξετε, ὑποκρίται;

18But aware of their evil, Jesus said, "Why are you testing me, you hypocrites?"

Mt 22:19 ἐπιδείξατο μετὰ τὸ νόμισμα τοῦ κήπου. οἱ δὲ προσηνέγκαν αὐτῷ δινάριον.

19Show me the coinage used for the tribute." And they brought him a denarius.

Mt 22:20 καὶ λέγει αὐτοῖς, "Τίνος ἢ εἰκόνις αὐτὴ καὶ ἢ ἑπιγραφή;"

20And he says to them, "Whose image is this, and whose inscription?"

Mt 22:21 λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, "Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ."

21They say to him, "Caesar's." Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."

Mt 22:22 καὶ ἀκούσαντες ἔθαμβασαν, καὶ ἀφέντες αὐτὸν ἀπήλθον.

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

Marriage at the Resurrection

Mt 22:23 ἔν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαίοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώθησαν αὐτὸν.

23During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.

Mt 22:24 λέγοντες, Διδάσκαλε, Μωυσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύει ὁ ἄδελφος αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

24As follows: 'Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man's wife, and raise up descendants for his brother.'

Mt 22:25 ἦσαν δὲ παρ' ἦμιν ἐπτά ἀδελφοί· καὶ ὁ πρῶτος γῆς ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναίκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

25Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife.

Mt 22:26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἔως τῶν ἑπτά.

26And it was the same with the second, and the third, up till and including all the seven.

Mt 22:27 ὅστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

27And last of all, the woman died.

Mt 22:28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτά ἔσται γυνή; πάντες γὰρ ἔχον αὐτὴν.

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

158 22:15 The Greek phrase συμβούλιον ἔλαβον ὡς is a Latinism from consilium capere, and it says literally, "took counsel how to."


160 22:16b In other words, "It makes no difference to you who you are dealing with, as far as their status in society."
Mt 22:29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν ὅνωμαν τοῦ θεοῦ.

29 And in answer Jesus said to them, "You are mistaken, from not knowing either the scriptures or the power of God.

Mt 22:30 ἐν γὰρ τῇ ἁναστάσει οὕτε γαμοῦσιν οὕτε γαμίζονται, ἀλλὰ ὡς ἐγγελοὶ ἐν τῷ οὐρανῷ εἶσιν.

30 For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

Mt 22:31 περὶ δὲ τῆς ἁναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωσε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ ἀληθοῦς,

31 Now about the resurrection of the dead, have you never read the declaration to you from God, where he says, Mt 22:32 ἐγὼ εἰμὶ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακὼβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων.

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob.'161 He is not the God of the dead, but of the living."

Mt 22:33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ δίδαξῃ αὐτοῦ.

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

The Weightiest Commandment

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὃτι ἔφιμωσαν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτὸ.

34 And when the Pharisees heard that he had silenced the Sadducees, they gathered together upon that same place.

Mt 22:35 καὶ ἐπηρώτησαν εἰς εἰς αὐτῶν νομικὸς πειράζων αὐτῶν,

35 and one of them, a lawyer,162 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 ὁ δὲ ἐφῆ αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὀλίγῃ τῇ καρδίᾳ σου καὶ ἐν ὀλίγῃ τῇ ψυχῇ σου καὶ ἐν ὀλίγῃ τῇ διανοίᾳ σου.

37 And he told him, "You shall love Yahweh your God with all your heart and with all your soul and with all your strength."

Mt 22:38 αὕτη ἐστιν ἡ μεγάλη καὶ πρώτῃ ἐντολή.

38 This is the greatest and primary commandment.

Mt 22:39 δεύτερα δὲ ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

39 And the second one is like it: 'You shall love your neighbor as yourself.'

Mt 22:40 ἐν ταύτας ταῖς δύο ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

40 On these two commandments hang all the law and the prophets."

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161 22:32 Exodus 3:6
162 22:35 t<sup>α</sup>υ νομικός K B D E F K L S W Δ Θ Π Σ Φ 0102 0161 0197 f<sup>13</sup> (but 124 without αὐτῶν preceding, and 828 νομικός ε<sup>ξ</sup> αὐτῶν) 28 33 157 180 346 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 ψ<sup>υ</sup>s<sup>α</sup>ρ, χ, c, Δ, f<sup>3</sup>, r<sup>3</sup>, g<sup>3</sup>, h, b, j, r<sup>1</sup>, τ<sup>4</sup> vg, sycr, p, h<sup>1</sup>, w, p, w<sup>1</sup>, pal, copt, sa, meg, bo eth geo<sup>sl</sup> slav Chrystostom<sup>l</sup>; Tertullian Hilary Jerome Augustine TR HF RP WH [NA27] (C) τ<sup>ε</sup> νομικός t<sup>ις</sup> (like Luke 10:25) E* F G H 0233 372 Lect<sup>α</sup> (= beginning of lection) ψ<sup>ο</sup>mit (like Mark 12:28) f<sup>1</sup> 118 205 it<sup>ς</sup> sy<sup>α</sup> r<sup>α</sup> arm geo<sup>sl</sup> Origens<sup>l</sup>, 1st γ<sup>λ</sup>ακ<sup>υ</sup>να Ψ<sup>ς</sup> A C N P 1582. It would be hard to explain why second and third set of witnesses would differ, other than that they were assimilating to the other gospels. In addition, Matthew nowhere else uses the word νομικός. Thus, the editorial committee of the United Bible Societies' Greek New Testament gives the reading with νομικός only a "C" rating of certainty.
163 22:37 Deuteronomy 6:4, 5
164 22:39 Leviticus 19:18
Whose Son is the Messiah?
Mt 22:41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρωτήσεν αὐτοὺς ὁ Ἰησοῦς
41And as long as the Pharisees were collected together, Jesus questioned them,
Mt 22:42 λέγων, Τί ὤμιν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἔστιν; λέγουσιν αὐτῷ, Τοῦ Δαυίδ.
42saying: “What do you all think about the Christ— whose son is he?” They are saying, "David’s.
Mt 22:43 λέγει αὐτοῖς, Πῶς οὖν Δαυίδ ἐν πνεύματι καλεῖ αὐτὸν 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 ἃν θω τοὺς ἐχθροῦς σου ὑποκάτω τῶν ποδῶν σου;
44"How is it then that David, by the Spirit, calls him Lord, saying, "The LORD said to my Lord," from the Hebrew לְיהוָה יְהוָה לְאָדָם, which when translated literally is "they sat upon the seat of Moses." In this verse, both the Tetragrammaton יְהוָה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: | , to make them be in separate phrases, and thus the Masoretic text reads: יְהוָה יְהוָה לְאָדָם
45"So, since David calls him Lord, how is he his son?"
Mt 22:46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἔτολμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτήσαι αὐτὸν σύκετι.
46And no one was able to answer this argument, nor did anyone from that day on dare ask him anything else.

Chapter 23
Jesus Denounces the Rabbis
Mt 23:1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὁχλοῖς καὶ τοῖς μαθηταῖς αὐτοῦ
1Then Jesus spoke to the crowd and to his disciples,
Mt 23:2 λέγων, Ἐπὶ τῆς Μυσσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
2saying, "The Torah scholars and Pharisees took the seat of Moses;
Mt 23:3 πάντα οὖν δόσα ἐπίσων ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. λέγουσιν γάρ καὶ οὐ ποιοῦσιν.
3therefore whatever they say to you, you should do and keep, but not according to their works should you do. For they say and don’t do.
Mt 23:4 δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέουσιν ἐπί τοὺς ὦμους τῶν ἁνθρώπων, αὐτοὶ δὲ τῷ δικτύῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.
4But they bind heavy loads and place them on the backs of the people, but they themselves would not budge them with a finger of theirs.

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165 22:44a Ἐπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהוָה יְהוָה לְאָדָם - na'um Yəhōvah la'ḏôni of Psalm 110:1. In this verse, both the Tetragrammaton יְהוָה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: | , to make them be in separate phrases, and thus the Masoretic text reads: יְהוָה יְהוָה לְאָדָם

166 22:44b The Greek says ἐκάθισαν ἐπὶ καθέδρας τῆς Μυσσέως, 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.

167 23:2 The Greek says ἐκάθισαν ἐπὶ καθέδρας τῆς Μυσσέως, 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 23:5 πάντα δὲ τά ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα,
6But 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 φιλούσιν δὲ τὴν πρωτοκλοσίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
7and they love the places of honor in the banquets, and the prominent seats in the synagogues
Mt 23:7 καὶ τοὺς ἀστασιμούς ἐν ταῖς ἁγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.
8and the greetings in the marketplaces and to be called Rabbi by the people.
Mt 23:8 ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἦστε.
9But you, you should not be called Rabbi, because there is only one teacher for you, and you are all brothers.
Mt 23:9 καὶ πατέρα μὴ καλέσητε ὑμῖν ἐπί τῆς γῆς, εἰς γὰρ ἐστιν ὑμῶν ὁ πατήρ ὁ οὐράνιος.
10And call no one on earth your father, because there is only one father for you, the heavenly one.
Mt 23:10 μὴ δὲ κληθῆτε καθηγηταὶ, ὅτι καθηγητὴς ὑμῶν ἦστιν εἰς ὁ Χριστός.
11Neither should you be called Teacher, because your teacher is the Messiah.
Mt 23:11 δὲ δὲ μείζων ὑμῶν ἦσται ὑμῶν διάκονος.
12But the greatest among you shall be your servant.
Mt 23:12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.
13And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.
Mt 23:13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθέν τῶν ἀνθρώπων ὑμείς γὰρ ἐστίν εἰς ἵππον ὑπὸ τῶν ἀνθρώπων διακόνους ἢ ἐν παντάκοις.
14Woe to you, Torah scholars and Pharisees, you hypocrites! For you close the kingdom of heaven in people's faces; you do not enter, and neither do you allow those who are entering to enter.¹⁷⁰
Mt 23:14 Some manuscripts have before verse 13, this text: Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μιαρὰ προσευχόμενοι. Διὰ τοῦτο λήψασθε περισσότερον κρίμα. (Woe to you, Torah scholars and Pharisees, you hypocrites! For you eat up the houses of widows, and for a front, make lengthy prayers. Because of this, you will receive a greater condemnation.) Others have the above text, then what we now know of as verse 13. The shorter Greek textual reading is given an A rating of certainty by the United Bible Societies' editorial committee. And this is what they say in the textual commentary: "That ver. 14 is an interpolation derived from the parallel in Mk 12:40 or Lk 20:47 is clear (a) from its absence in the earliest and best authorities of the Alexandrian, the Western, and the Caesarean types of text, and (b) from the fact that the witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13." ¹⁷¹
Mt 23:15 τοὺς δὲ λασσαν ὑμῶν, ὡς οἱ οἰκεῖοι τοῦ ἁλασσοῦν καὶ τὴν ξηραν ποιήσατε ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν ὑπὸ τὴν γέννησιν διπλότερον ὑμῶν.
16Woe to you, Torah scholars and Pharisees! 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, ὃδηγοι τυφλοί οἱ λέγωντες, ὡς ἂν ὀμόσῃ ἐν τῷ ναῷ, ὡσήν ἐστίν; ὡς δὲ ἐν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὄφειλεν.
17Woe to you, you blind guides, that say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.'
Mt 23:17 μωροί καὶ τυφλοί, τίς γὰρ μείζων ἦστιν, ὁ χρυσὸς ὢν ναὸς ὁ ἀγιός τῶν χρυσῶν; ¹⁷²
18O you blind fools! For which is greater— the gold, or the temple that makes the gold something holy?
Mt 23:18 kai, ὃς ἐν ὁμοσι έν τῷ θυσιαστηρίῳ, οὕτως ἔστιν· ὃς δὲ ἐν ὁμοσι ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

18Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.'

Mt 23:19 τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δώρον;

19O you blind men! For which is greater— the gift, or the altar that makes the gift something holy?

Mt 23:20 ὁ οὖν ὁμόσα ἐν τῷ θυσιαστηρίῳ ὁμοσίει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ;

20It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it,

Mt 23:21 καὶ ὁ ὁμόσα ἐν τῷ ναῷ ὁμοσίει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν;

21and when you swear by the temple, you are swearing by it AND by the One residing in it.¹⁷¹

Mt 23:22 καὶ ὁ ὁμόσα ἐν τῷ οὐρανῷ ὁμοσίει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

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

Mt 23:23 οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταὶ, ὅτι ἀποδεκατούτε τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφίκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν ταύτα [δὲ] ἔδει ποιήσαι κάκεινα μὴ ἀφιέναι.

23Woe to you, Torah scholars and Pharisees, you hypocrites! For you tithe the mint and dill and cumin, and have passed over more important matters of the law– justice, mercy and faith. But these latter you ought to practice, without leaving the former undone.

Mt 23:24 δόνηγοι τυφλοί, οἱ δισελίζοντες τὸν κόμωπτα τὴν δὲ κάμηλον καταπίνοντες.

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

Mt 23:25 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταὶ, ὅτι καθαρίζετε τὸ ἐξώθην τοῦ ποτηρίου καὶ τῆς παραψείδος, ἔσωθεν δὲ γέμωσαν εἰς ἄρπαγής καὶ ἀκρασίας.

25Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grabbiness²¹² and intemperance.¹⁷³

Mt 23:26 Φαρισαίε τυφλε, καθαρίζον πρῶτον τὸ ἐντός τοῦ ποτηρίου, ἢν γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

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

¹⁷¹ Mt 23:21 txt κατοικοῦντι (linear participle) "by the One residing in it," K Β Θ Φ f¹ 1424 cop=abo TR NA28 || κατοικήσαι (punctiliar participle) "by him who had dwelt in it," C D E K L W Z Σ Γ Δ 0102 565 579 700 892 1241 ¶ 844 RP. The New King James Version is the only major English translation that footnotes this issue. In the main text it reads "by Him who dwells in it," and then indicates in a footnote that they did not follow the majority text here. In the NKJV Greek – English Interlinear New Testament, Copyright 1994 by Thomas Nelson, Inc., the Word Studies textual notes say here: "The aorist participle of the Majority Text may suggest He no longer made the temple His special home." There is one reference book that says the verb in the TR reading is plural. There are in fact a couple examples of the same form being plural, in the Doric dialect, a contracted form of the present indicative. But since the article here is singular, the whole phrase is singular.

¹⁷² 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 another word in this sentence, intemperance.

¹⁷³ Mt 23:25b txt ἀκρασίας K B D L Θ Φ 0102 f¹ 33 205 565 892 1010 1241 1424 1242 1244 ῾α,δ,ε, ῾θ,η,ι ἀρμ geo slav Origen²⁸ Basil TR NA28 || ἀδικίας C E F G H K Σ Γ 28 157 579 597 700 1006 1071 1292 1342 1505 syrP Chrystostom RP || ἀδικίας ἁθλιας Β (syrP) || ἀκρασίας; Ο Σ δια δια δια δια δια syrP pal Clement Jerome || τονορφιας 180 Quodvultdeus. The Greek word here, ἀκρασία, 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 ἁθλιας here—"unrighteousness"—instead of ἀκρασία.) But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate result of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. It is not solely a Bible-belt fundamentalist concept, that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great Greek philosophers. See the end note on this verse and the word ἀκρασία, with excerpts of the classic philosophers, showing how they used the word.
Mt 23:27 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παροιμιάζετε τάφοις κεκονιαμένοις, ὅτινες ἔξωθεν μὲν φαίνονται ὃρατοί ἔσωθεν δὲ γέμοισαν ὅστεών νεκρῶν καὶ πάσης ἀκαθαρσίας.

27Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

Mt 23:28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἔστε μετοι ὑποκρίσεως καὶ ἀνόμιας.

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

Mt 23:29 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεία τῶν δικαίων,

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

Mt 23:30 καὶ λέγετε, Εἴ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεθα αὐτῶν κοινωνοὶ ἐν τῷ ἀίματι τῶν προφητῶν.

30and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

Mt 23:31 ὅστε μαρτυρεῖτε ἑαυτοῖς ὅτι οὐκ ἔστε τῶν φονευσάντων τοὺς προφητάς.

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

Mt 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

32You fill indeed the measure of your forefathers.

Mt 23:33 δρέφες γεννήματα ἐχθρῶν, πῶς φύγετε ἀπὸ τῆς κρίσεως τῆς γεέννης;

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

Mt 23:34 διὰ τοῦτο ἵδοι ἑγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοῖς 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 ἡ ἐρευνά ἡμᾶς πάν ἄμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἰματος Ἀβέλ τοῦ δικαίου ἐς τοῦ αἰματος Ζαχαρίου ιουν Ἡρακλίου, ἵνα ἐρωτεύσητε μεταξυ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

35so that on you will come all of the blood of the righteous ever spilled upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.

Mt 23:36 ὑμῖν ὑγίει τῶν πάντων ἐπί τὴν γενεὰν ταύτην.

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

Mt 23:37 Ἱεροσαλήμ Ἱεροσαλήμ, ἢ ἀποκτείνουσα τοὺς προφητας καὶ λιβοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποιάς ἡθέλησα ἐπισυναγαγέω τὰ τέκνα σου, ὅταν ἀρχις ἐπισυναγεῖ τὰ νοσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἤθελησατε.

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.

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174 23:32 This is traditionally translated as an imperative: "Fill up then, the measure of your forefathers." But the imperative inflection of verbs was usually identical to the indicative. Therefore, it is possible that this could be an indicative, and be rendered, "You fill indeed the measure of your forefathers." This rendering would be in accord with Luke's parallel in Luke 11:48, which states that their forefathers did the killing, and they did the building. That is a filling or completion of the measure of their forefathers. This could be something like our expression, "You fill your father's shoes." My main reason for rendering this as an indicative is the διὰ 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—Jezebel).
Mt 23:38 ἵδον ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Now behold, your house will be left to you desolate.\(^{175}\)

Mt 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἰδήτε ἄπ’ ἄρτι έως ἃν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν οὐνόματι κυρίου.

For 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 ἔξελθον ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδέξαντο αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ;

1And Jesus was proceeding on his way, and left the temple, and his disciples approached to show him the construction of the temple.

Mt 24:2 ὅ δέ ἀποκρίθησεν εἶπεν αὐτοῖς, ὦ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὃδε λίθος ἐπὶ λίθον ὡς οὔ καταλυθήσεται.

2But in answer he said to them, "Do you see all these things?\(^{177}\) Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

Mt 24:3 Καθήμενον δὲ αὐτῷ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ’ ἴδιαν λέγοντες, Ἐπε ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σής παρουσίας καὶ συντελείας τοῦ αἰῶνος.

3Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

Mt 24:4 καὶ ἀποκρίθησεν ὁ Ἰησοῦς εἶπεν αὐτοῖς, βλέπετε μή τις ὑμᾶς πλανήσῃ;

4And in answer Jesus said to them, "See that no one misleads you."

Mt 24:5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὄνοματί μου λέγοντες, Ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

5For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

Mt 24:6 μελλῆσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖθε· δεῖ γὰρ γενέσθαι, ἀλλ’ οὕτω ἐστὶν τὸ τέλος.

6And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen, but the end is still not yet.

Mt 24:7 ἐγερθῆσεται γὰρ ἐθνός ἐπὶ ἐθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λυμοὶ καὶ σεισμοὶ κατὰ τόπους.

7For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places.

Mt 24:8 πάντα δὲ ταῦτα ἀρχὴ ὁδίνων.

8But all these are just the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσοσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνων 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.

\(^{175}\) Mt 23:38 It was once thought that texts of Matthew included the word ἔρημος – ἔρημός to harmonize with Luke 13:35, but now a new analysis of Papyrus 77 (late 2nd century) for Matthew 23:38 has been made, which shows the absence of the word "desolate."

\(^{176}\) Mt 23:39 Psalm 118:26

\(^{177}\) Mt 24:2 This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both οὐ and μὴ are still used in questions as in classical." BDF §440 further explains, "Οὐ is employed to suggest an affirmative answer, μὴ (μὴτ) a negative reply; in the latter, μὴ with the indicative is an external indication that it is a question, since independent μὴ can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word οὐ suggests a "yes" answer to Jesus’ question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.
Mt 24:10 and tóte skándalizóthēsontai polloi kai allhlous parádoússouin kai misóusouin allhlous:

10And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 kai polloi pséudoprophýtai égerbhlóthēsontai kai plánihnousouin pollhous:

11And many false prophets shall arise, and lead many astray.

Mt 24:12 kai diá to plēthvndhv tīn anómian fýghsetai ai āgáptai tōn polllwv.

12And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ὃ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

13But the person who remains to the end, that one will be saved.

Mt 24:14 kai khrυchásthetai touto to évagnélion tīs basileías ef hē tē oikoumēnē eis mætrúrion pásin tōs ethvnein, kai tōte ἥξει τὸ télōs.

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 Ὄταν οὖν ἢδη τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιῆλ τοῦ προφήτου ἔστο ἐν τόπῳ ἀγίῳ, ὃ ἀναγνώσκον νυνίωσ,

15When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)

Mt 24:16 tóte o ἐν τῇ Ιουδαίᾳ πευτέωσον eis tā ὀργή,

16when those in Judea should flee to the mountains,

Mt 24:17 ὃ ἐπὶ τοῦ δύωματος μὴ καταβάτω ἄραι τά ἐκ τῆς οἰκίας αὐτοῦ,

17the one on the rooftop should not come down to take things from his house,

Mt 24:18 καὶ δὲ τῷ ἀγρῷ μὴ ἐπιστρεφάτω ὅπϊς ἄραι τὸ ἴμματον αὐτοῦ.

18and the person in the field should not turn back to take his coat.

Mt 24:19 οὐκαί δὲ ταῖς ἐν γαστερὶ ἐχοῦσαι καὶ ταῖς θηλαζοῦσαι ἐν ἐκεῖναις ταῖς ἡμέραις.

19And alas for those who are pregnant, and the ones giving milk during those days!

Mt 24:20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω,

20And pray that your flight not happen during winter or on a sabbath.

Mt 24:21 ἔσται γὰρ τότε θλίψις μεγάλη οία οὗ γέγονεν ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν οὕτως ὑμῖν 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.

Mt 24:22 καὶ εἰ μὴ ἐκολοζωῆσαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἐν ἐσώθῃ πᾶσα σάρξ; διὰ δὲ τοὺς ἐκλεκτοὺς κολοζωῆσαν 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.

Mt 24:23 τότε ἐὰν τίς ὑμῖν εἶπῃ, Ἰδοὺ ὁ δόξος τοῦ Χριστοῦ, ἢ, Ὡδε, μὴ πιστεύσητε·

23At that time, if anyone says to you, 'Behold, here is the Messiah,' or 'There is the Messiah,' do not believe it.

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178Mt 24:13 or perhaps, "rescued."
179Mt 24:15 Daniel 9:27; 11:31; 12:11
180Mt 24:21 Daniel 12:1; Joel 2:2
181Mt 24:22 This word in the Greek for "made short" is kolobóω - kolobós. 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.
Mt 24:24 ἔγερθησαντο γὰρ ψευδόχριστοι καὶ ψευδοπροφητεύουσι, καὶ δώσουσιν σημεία μεγάλα καὶ τέρατα ὥστε πλανήσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς.

24 For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.

Mt 24:25 ἴδου προείρηκα ὑμῖν.

25 See, I have told you ahead of time.

Mt 24:26 ἐάν οὖν εἴποντες ὑμῖν, ἴδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξελθήτε· ἴδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύοντε·

26 If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it.

Mt 24:27 ὁπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἑως δυσμῶν, οὕτως ἦταν ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

27 For just as lightning comes out of the east and shines as far as the west, so shall the appearing of the Son of Man be.

Mt 24:28 ὅπου έὰν ἴτο τῶ πτῶμα, ἐκεί συναχθήσονται οἱ ἄγετοι.

28 Wherever the carcass is, there the vultures will be gathered.

Mt 24:29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἑκείνων, ὁ ἡλίος σκοτισθήσεται, καὶ ἡ σελήνη ὡς δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

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 φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλai τῆς γῆς καὶ δύνονται τὸν υἱόν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετά 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 σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἀκρῶν οὐρανῶν ἐως ἄκρων 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 sky to the other.

182 Mt 24:27 Or, so shall be the coming of the Son of Man. Both 'appearing' and 'coming' are true and appropriate, and included in the meaning of the Greek word παρουσία - parousia here. When someone comes to you, they also "show." Coming is also an appearing, in English.

183 Mt 24:28a Greek: ὁ ἀετός – ho aetos, 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 aetos is ἰέραξ – hiērāx, 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 aetos is eating carrion). Yet generally speaking, where ho aetos is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

184 Mt 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 Mt 24:29 Isaiah 13:10; 34:4; Joel 2:31

186 Mt 24:30a See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλᾶς..."And the land [of Israel] will mourn tribe by tribe..." Hebrew:

http://www.mechon-mamre.org/c/c/2312.htm

187 Mt 24:30b Daniel 7:13;

Mt 24:32 'And so the fig tree bears its fruit. When the fig leaves are tender, you know that summer is near.

32 Now learn this parable from the fig tree: 

Mt 24:33 ‘Truly I tell you: this age will have no end, until all these things have taken place.

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 ‘Amén, Amen! When you see the leaves, you know that summer is near.

Mt 24:35 ‘When you see all these things, you know that the Son of Man is coming at an hour you do not know, but will be the coming of the Son of Man.

Mt 24:36 ‘And when you see the ‘slow-burning lamp’ burning, you know that summer is near.

36 But as for the day and hour, no one knows it except the Father alone; not even the angels of heaven, not even the Son. 

Mt 24:37 ‘For just as in the days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark,

Mt 24:38 ‘and they did not know it right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man.

Mt 24:39 ‘At that time, two men will be in the field; one will be taken and the other left.

Mt 24:40 ‘Two women will be grinding at the mill; one will be taken and the other left.

Mt 24:41 ‘Be watchful therefore, because you do not know at what hour your Lord is coming.

Mt 24:42 ‘Or else he who enters the house and sits down to eat with you will say to you, “Friend, have you anything else you want?” and you will say to him, “No.”

Mt 24:43 ‘Or else he who enters the door and says to those inside, “Friend, have you anything else you want?” and you will say to him, “No.”

Mt 24:44 ‘If this house had known what hour the thief was coming, it would have been prepared and not allowed his house to be broken into.

Mt 24:45 ‘This is the reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.

\[\text{ Luke in 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misinterpret this verse, from the error of limiting its meaning to only the fig tree. There is no significance to which tree Jesus picked for his parable, only the idea of the fresh green leaves in general being a sign of the times.} \]

\[\text{Thanks be to God, Jesus is clear and specific throughout this chapter concerning time periods. We will know the season, he says, but not the day or the hour. These words therefore must be taken at their ordinary face value: a season is about three months, a day is 24 hours, and an hour is 60 minutes. That is, when the season comes upon us, which we will recognize by all the signs given in this chapter, then at that time we will know that the his coming will be at most a few couple months after all these signs have taken place. We will never know the day or hour however.} \]
Mt 24:45 Τίς ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος ἃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

45Who then is the faithful and sensible servant, whom the master places[190] over his domestic servants, to be giving out rations in due time?

Mt 24:46 μακράς ὁ δοῦλος ἐκεῖνος ἃν ἔλθων ὁ κύριος αὐτοῦ εὑρήσει αὐτῶς ποιοῦντα;  
46Happy is that servant whom his lord will find so doing when he comes.

Mt 24:47 ἀμήν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτῶν καταστήσει αὐτῶν.
47Truly I tell you, he will place him over all his possessions.

Mt 24:48 ἕναν δὲ ἐπὶ τὸ κακόν δοῦλον ἐκεῖνον ἃν 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 ἀρξήσεται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθήσῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων,
49and his fellow servants he begins to slap around, but eats and drinks with the drunkards,

Mt 24:50 ἥξει τὸ κύριος τοῦ δοῦλου ἐκείνου ἐν ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν ὡρᾳ ἢ οὐ γινώσκει,
50the lord of that servant will come at an hour he is not expecting, and at a time he does not know,

Mt 24:51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεί ἔσται ὁ κλαυθμός καὶ ὁ βρυγμὸς τῶν ὁδόντων.
51and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins
Mt 25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένους, αἰτίνες λαβοῦσας τὰς λαμπάδας ἑαυτῶν ἐξηλθόν 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."

Mt 25:2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.
2Now five of them were foolish, and five of them were wise.

Mt 25:3 αἱ γάρ μωραὶ λαβοῦσας τὰς λαμπάδας αὐτῶν ὅπερ ἔλαβον μὲν ἑαυτῶν ἑλαίον·
3For the foolish ones when they brought their torches, had not brought some oil along with them.  

Mt 25:4 αἱ δὲ φρόνιμοι ἔλαβον ἑλαίον ἐν τοῖς ἄγγελοῖς μετὰ τῶν λαμπάδων ἑαυτῶν.
4The wise, however, brought along with their torches, some oil in a container.

Mt 25:5 χρονίζοντος δὲ τοῦ νυμφίου ἐνυπάταξαν πᾶσαι καὶ ἐκάθευθον.
5Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.

190 24:45 Gnomic aorist

191 25:1 The meeting "up with," or joining up with, is from the Greek word ὑπάντησις - hupanteesis (See also how I translated this word in John 12:13. This word, by New Testament times, was used somewhat interchangeably with ἄναπτυγμα (apanteesis) as well, as in verse 6 later in this chapter, and in the passages about meeting the Lord in the air, in 1 Thessalonians). Here it is referring to the Palestinian wedding custom that the bridesmaids join up with the bridegroom party after he has gone to the bride's father's house and gotten his bride. The official ceremony had already started with the groom and his companions' procession to the bride's father's house. And now, the bridesmaids go out and join the procession to the groom's house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them, along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom's house. And the groom takes a long time to come.

192 25:3 The plural genitive form of ἑαυτῶν - heautōn, as found here, ἑαυτῶν - heautōn, is the same form for all genders. Therefore, "along with them" could be referring either to the virgins, or to the torches. But we see, from verse 4, that it is referring to the torches.
Mt 25:6 μέσης δὲ νυκτὸς κραυγή γέγονεν, ἵδοι ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

6And in the middle of the night, there came a loud cry, 'Look, the bridegroom! Come out to join him.'

Mt 25:7 τότε ἐγέρθησαν πάσαι αἱ παρθένοι ἐκείναι καὶ ἐκόψησαν τὰς λαμπάδας ἑαυτῶν.

7Then at that time, all those virgins woke up, and trimmed their torches.\(^{193}\)

Mt 25:8 αἱ δὲ μωραὶ ταῖς φρονίμιοις εἴπαν, Δότε ἡμῖν ἕκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυται.

8And the foolish ones said to the wise, 'Give us some of your oil, because our torches are going out.'

Mt 25:9 ἀπεκρίθησαν δὲ αἱ φρονίμιοι λέγουσαί, Μήποτε οὐκ ἄρκεση ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυτᾶς.

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 ἀγοράσας ἤλθεν ὁ νυμφίος, καὶ οἱ ἔτοιμοι εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκκλείσε ἡ θύρα.

10And while they were gone away to buy some, the bridegroom came, and the ones who were ready went in with him to the wedding, and then the door was locked.

Mt 25:11 ὅστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαί, Κύριε κύριε, ἀνοίξον ἡμῖν.

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

Mt 25:12 δὲ ἀπεκρίθησιν ἐπίεν, ἥμην λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς;

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

Mt 25:13 Γῆγηρετέ σοιν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ἡράν.

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

The Parable of the Talents

Mt 25:14 Ἡμετερ γὰρ ἄνθρωπος ἀποδήμων ἐκάλεσεν τοὺς ἱδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

14"For it is like a man going away on a journey. He summoned his own servants, and handed his possessions over to them.

Mt 25:15 καὶ ὃ μὲν ἐξελεύνεσαν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ έν, ἐκάστῳ κατὰ τὴν ἱδίαν δύναμιν, καὶ ἀπέδημησαν. εὐθέως,

15And to one he gave five talents,\(^{194}\) and to another two talents, and to another, one talent, each according to his own ability, and then he went abroad. Immediately,

Mt 25:16 πορευθήσετε ὅ τα πέντε τάλαντα λαμβάνετε ἡγεσάσατο ἐν αὐτοῖς καὶ ἐκέρδησαν ἄλλα πέντε'\(^{16}\)

16the one who received the five talents went out and worked with them and gained\(^{195}\) five more.

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\(^{193}\) The torches consisted of a rag sitting in a small cavity of oil, and for proper ongoing operation, the rag had to be trimmed occasionally, just as oil or kerosene lamps and refrigerators must have their wicks trimmed. Here, the Greek word translated "trim," is κοσμέω - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.

\(^{194}\) 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.

\(^{195}\) You can view the manuscript online at this link: [http://images.csntm.org/Manuscripts/NA27/NA27-00005a.jpg](http://images.csntm.org/Manuscripts/NA27/NA27-00005a.jpg). Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image. [www.csntm.org](http://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 f° for ἐκέρδησαν, while Swanson lists those as supporting ἐποίησεν.
Mt 25:17 ὠφελεῖτος ὁ τά δύο ἐκέρδησεν ἄλλα δύο.

17Similarly, the one with the two, gained another two.

Mt 25:18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ἤρωξεν γῆν καὶ ἐκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

18But the one who had received the one talent went out and dug a hole in the ground, and he hid his master’s silver.

Mt 25:19 μετὰ δὲ πολὺν χρόνον ἤρξηται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρετο λόγον μετ’ αὐτῶν.

19And after a long time, the lord of those servants returns, and he is settling accounts with them.

Mt 25:20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντα μοι παρέδωκας· ἰδε ἄλλα πέντε τάλαντα ἐκέρδησαν.

20And when the one who had received the five talents came forward, he presented another five talents to him, 196 saying, 'Lord, you entrusted me five talents. Look, I have gained another five talents.'

Mt 25:21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθεὶ καὶ πιστεῖ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω εἰσέλθεις εἰς τὴν χαρὰν τοῦ κυρίου σου.

21His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:22 προσελθὼν δὲ καὶ ὁ τά δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντα μοι παρέδωκας· ἰδε ἄλλα δύο τάλαντα ἐκέρδησαν.

22And when the one who had received the two talents came forward, he said, 'Lord, you entrusted to me two talents. Look, I have gained another two talents.'

Mt 25:23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθεὶ καὶ πιστεῖ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω εἰσέλθεις 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 εἰληφὼς εἶπεν, Κύριε, ἔγνως σε ὅτι σκληρός εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπιας·

24But then when the one who had received the one talent came forward, he said, 'Lord, I knew you, that you are a hard man, who reaps where he has not sown, and gathers what he has not winnowed.'

Mt 25:25 καὶ φοβήθεις ἀπελθὼν ἐκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ ἰδε ἔχεις τὸ σόν.

25And because I was afraid, I went out and hid your talent in the ground. See here, you still have what is yours.'

Mt 25:26 ἀποκρίθης δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἣδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπιας; ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπιας;

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 ὅντι βαλέαν τὰ ἀργύρια μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμεν ἄν τὸ ἐμὸν σὺν τόκῳ.

27Then you should have deposited my silver with the bankers, 200 and when I returned I would recover what is mine with interest.

196 25:20a There are not exactly words corresponding to “to him” in the Greek, but the verb used here, προσφέρω - prosphēro, means “bring to engift, pay or present to somebody.” In this case, it is to the master.

195 25:20b The Greek word I translated "entrusted" here, is παραδίδωμι - paradidōmi, the same word as in 25:14, where I translated it "handed over."

198 25:24a The verb λαμβάνω - lambáno (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 25:28 ἀρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἐχοντι τὰ δέκα τάλαντα·

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

Mt 25:29 τῷ γὰρ ἐχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἐχοντος καὶ ὁ ἕχει ἀφῆσεται ἀπ’ αὐτοῦ.

29For to everyone who has, more will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him.

Mt 25:30 καὶ τὸν ἄχρεον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδώντων.

30And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth."

The Sheep and the Goats

Mt 25:31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ·

31"And when the Son of Man returns in his glory, and all the angels with him, then he will sit on his glorious throne,

Mt 25:32 καὶ συναχθήσονται ἐμπροσθεν αὐτοῦ πάντα τὰ έθνη, καὶ ἀφορίσει αὐτοὺς ἀπ’ ἀλλήλους, ὃσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

32and all the nations will be brought together before him, and he will separate them one from the other, just as a shepherd separates the sheep from the goats,

Mt 25:33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

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

Mt 25:34 τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, λέοντες, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομησάτε τὴν ἡτοιμασθήνυ ὕμιν βασιλείαν ἀπὸ καταβολῆς κόσμου·

34Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world.

Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατε μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατε με, ἐξόνος ἡμῶν καὶ συνηγάγετέ με,

35For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink.

Mt 25:36 ἔλαβαν καὶ περιεβάλετε με, ἔριφαν μοι καὶ ἐποτίσατε με, ἐν φυλακῇ ἡμῶν καὶ ἠλθατε πρὸς με.

36Naked, and you put clothes on me. Sick, and you came to look over me. I was in prison, and you invited me in.

Mt 25:37 τότε ἀποκριθήσονται αὐτῶ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

37Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink?

Mt 25:38 πότε δὲ σε εἶδομεν εξον καὶ συνηγάγομεν, ἢ γυμνῶν καὶ περιβάλομεν;

38And when did we see you a traveler and invite you in, or naked and put clothes on you?

Mt 25:39 πότε δὲ σε εἶδομεν ἀσθένοντα ἢ ἐν φυλακῇ καὶ ἠλθομεν πρὸς σε; 39And when did we see you sick or in prison and come to visit you?

Mt 25:40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, ἀμήν λέγω ὑμῖν, ἐφ’ ὅσον ἐποτίσατε ἐν τούτων τῶν ἄνδρων, ἠμοι ἐποτίσατε.

40"And in answer, the king will say, 'Truly I say to you, as many times as201 you have done those things to the least of these of my brethren, you have done them to me.'

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201 25:40 The Greek formula here, ἐφ’ ὅσον ἐποιήσατε is rather hard to render. The most common lexical glosses of the words are as follows: epi = (upon); hosos = (as much or as often); and epoieaste = (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

41Then, he will say also to the ones on his left, 'Depart from me, accursed ones, into the everlasting fire prepared for the devil and his angels.

Mt 26:2 ἀπῆλθεν δὲ ὁ Πορφύριος ἐν μιᾷ καὶ οὐκ ἐδώκατε μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

2For 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 ἦμιν καὶ οὐ συνηγάγετε με, γυμνὸς καὶ οὐ περιβάλετε με, ἀσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέφασε με.

43I was traveling through, and you did not invite me in. Naked, and you did not put clothes on me. Sick, or in prison, and you did not come and look over me.'

Mt 25:44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἴδομεν πεινώντα· διψῶντα· ἢ ξένον· ἢ γυμνόν· ἢ ἀσθενήν· ἢ ἐν φυλακῇ· καὶ οὐκ ἐπηκοίνωσαν σοί;

44Then those also will answer, saying, 'Lord, when did we see you hungry or thirsty or traveling through or naked or sick or in prison and not minister to you?'

Mt 25:45 τότε ἀποκριθήσεται αὐτοὶ λέγοντες, Ἀμὴν λέγω ὑμῖν, ἐρ' ὀσον οὐκ ἐποτίσατε ἐνι τοιούτων τῶν ἔλαχιστων, οὐδὲ ἔμοι ἐποτίσατε.

45Then he will answer them saying, 'Truly I say to you, as many times as you did not do those things to one of the least of these, you did not do them to me.'

Mt 25:46 καὶ ἀπελεύσονται οὕτως εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ἔκκολον αἰώνιον.

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

Chapter 26

The Plot Against Jesus

Mt 26:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,

1And it came about that when Jesus had finished all these discourses, he said to his disciples,

Mt 26:2 Οἴδατε δὴ μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ο ϊδὸς τοῦ ἀνθρώπου παραδίδοτα 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 συνείχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

3Then the chief priests gathered together, along with the elders of the people, in the courtyard of the high priest, whose name was Caiaphas;

Mt 26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν·

4and they came to the decision that they would capture Jesus by trickery and kill him.

Mt 26:5 ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ δορύφος γενηται 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 Ἰησοῦς γενομένῳ ἐν Βηθανίᾳ ἐν οἴκῳ Σίμωνος τοῦ λεπροῦ,

6Now once when Jesus was in Bethany, in the house of Simon the leper,

Mt 26:7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

7a woman came to him holding an alabaster bottle of very expensive myrrh, and she poured it on his head as he was reclining.

you have done it to them..." could imply a causative agency- because you have done it to them, you have done it to me.
Mt 26:8 ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, Εἰς τί ἢ ἀπώλεια αὕτη;

8And when the disciples saw this they were indignant, saying, "This is such waste, for what?

Mt 26:9 ἐδύνατο γὰρ τοῦτο πραθήναι πολλοῦ καὶ δοθήναι πτωχοῖς.

9Because this could have been sold for a lot of money, to be given to the poor."

Mt 26:10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόποις παρέχετε τῇ γυναίκι; ἔργον γὰρ καλὸν ἠγάπασα εἰς εἰμὲ;

10But aware of this, Jesus said to them, "Why are you causing trouble for this woman? For she has performed a good work in me.

Mt 26:11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε’

11For the poor you always have with you, but me you do not always have.

Mt 26:12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπί τοῦ σῶματός μου πρὸς τὸ ἐνταφίασαι με ἐποίησεν.

12For she did the pouring of this myrrh on my body to prepare me for burial.

Mt 26:13 ἁμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ ἐυαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ἐποίησεν αὕτη εἰς μνήμουςν αὐτῆς.

13Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her."

Mt 26:14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰουδᾶς Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

14At that time one of the twelve went to the high priests, the one called Judas of Kerioth,

Mt 26:15 εἶπεν, Τί θελεῖτε μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τρίακοντα ἀργυρία.

15And he said, “What will you give me to betray him to you?” And they placed out for him thirty pieces of silver.202

Mt 26:16 καὶ ἀπὸ τότε ἔζητε εὐκαρίαν ἕνα αὐτὸν παραδώ.

16And 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;

17And on the first day of Unleavened Bread, the disciples came to Jesus, saying, “Where do you want us getting the Passover meal ready for you to eat?”

Mt 26:18 ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δείκνυ&alpha; καὶ εἴπατε αὐτῷ, Ὅ διδάσκαλος λέγει, ὁ καιρὸς μου ἐγγὺς ἔστην πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

18And he said, “Go into the city to a certain person and say to him, ‘The Teacher says, ‘My time is near. I am going to Passover with you, along with my disciples.’’”

Mt 26:19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξαν αὐτοῖς ὁ Ἰησοῦς, καὶ ἤτοιμασαν τὸ πάσχα.

19And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Ὁφίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

20And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἐσθίοντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἔξ ὑμῶν παραδώσει με.

21And while he was eating with them he said, “Truly I say to you, one of you will betray me.”

Mt 26:22 καὶ λυπομένουσιν ὁ διὰ ἡμᾶς ἠξείωσεν λέγειν αὐτῷ εἰς ἕκαστος, Μῆτι ἐγὼ εἰμὶ, κύριε;

22And deeply saddened, they began every single one to say to him, 203 “It’s not me, is it, Lord?”

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202 Mt 26:15 Bauer says under ἀργυρίων 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.

203 Mt 26:22 In the apparatus below, dotted lines represent a lacuna, and blank space means the MS omits those words. The data is from the NA27 footnotes, Swanson’s apparatus, and the online Muenster Institute apparatus.
Mt 26:23 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ᾽ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυφλίῳ οὕτως 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 υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περί αὐτοῦ, οὐά δὲ τῷ ἀνθρώπῳ ἐκείνῳ δὲ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοταί· καλὸν ἴνα αὐτῷ εἰ ὦ καινήθη ὁ ἀνθρώπος ἐκείνος.

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 Ἰουδᾶς ὁ παραδίδος αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμί, ῥαββί; λέγει αὐτῷ, Ζῷ εἶπας.

25 And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

Mt 26:26 ἔσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἀρτον καὶ εὐλογήσας ἐκλασέν, καί δοὺς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τούτῳ ἐστίν τὸ σῶμά 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 ἐδώκεν αὐτοῖς λέγων, Πάντες εἰς αὐτοῦ πάντες,  

27 And when he had taken the cup and given thanks, he gave it to them, saying, 204 "Drink from it everyone.

Mt 26:28 τούτῳ γὰρ ἐστίν τὸ αἷμα μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἀμαρτιῶν.

28 For this is my blood of the covenant, 205 being shed on behalf of many for the forgiveness of sins.  

Mt 26:29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ᾽ ἀρτί ἐκ τούτου τοῦ γεννήματος τῆς ἁμπέλου ἐως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ᾽ ὑμῶν καίνων ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.  

29 And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father.

Mt 26:30 Καὶ ὑψίσταντες ἐξῆλθον εἰς τὸ Ὀρός τῶν Ἐλαίων.

30 And when they had sung a hymn, they went out toward the Mount of Olives.

Mt 26:31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοί ἐν τῇ νυκτί ταύτῃ, γέγραπται γάρ, Πατέξοι τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς;  

31 Then Jesus is saying to them, "You will all be scandalized because of me this very night, for it is written: "I will strike down the shepherd, and the sheep of the flock will be scattered."  

Mt 26:32 μετὰ δὲ τὸ ἔγερθη με τοὺς ἀδελφοὺς ὑμῶν εἰς τὴν Γαλιλαίαν.  

32 But after I am resurrected, I will go ahead of you into Galilee."
Mt 26:33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθῆσονται ἐν σοί, ἐγώ οὐδέποτε σκανδαλισθῶσομαι.

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

Mt 26:34 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄμην λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπανημένη με.

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

Mt 26:35 ἐπεζητοῦσα τοῦ Πέτρου, Κἂν δὲ με σὺν σοί ἀποθανεῖν, σὺ μὴ σε ἀπανημέρωσαι. ὅμοιος καὶ πάντες οἱ μαθηταὶ εἶπαν.

35 Peter said to him, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.

Gethsemane

Mt 26:36 Τότε ἔρχεται μετ᾿ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἐως ἂν ἀπελθῶν ἐκεῖ προσεύξωμαι.

36 Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here while I go over there to pray."

Mt 26:37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο ἱδρύους Ζεβεδαίου ἔξετο γειτνῄσκοι καὶ ἄνισταν.

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

Mt 26:38 τότε λέγει αὐτοῖς, Περιλυπόσις ἐστίν ἡ ψυχή μου ἐως θανάτου μείνατε ὑδὲ καὶ γρηγορεῖτε μετ᾿ ἐμοῦ.

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

Mt 26:39 καὶ προελθὼν μικρὸν ἐπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δύνατον ἐστίν, παρελθάτω ἀπ᾿ ἐμοῦ τὸ πονηρὸν τούτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ᾿ ὡς οὐ.

39 And then after he had moved forward a little, he fell on his face, praying and saying, "My Father, if it is possible, remove this cup from me. Nevertheless, not as I will, but as you will."

Mt 26:40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐθυς ἐκεῖ οὐκ εἰσέχεται τοὺς μαθηταύς καθευδοῦντας, καὶ λέγει τῷ Πέτρῳ, Ὁτέως οὐκ ἰσχύσατε μίαν ὥραν ἐγκατακλίνετε μετ᾿ ἐμοῦ;

40 And he returned 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 ἐγκατακλίνετε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃ εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σάρξ ἄσθενής.

41 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 προσηύχατο λέγων, Πάτερ μου, εἰ οὐ δύναται τούτῳ παρελθαίν ἐὰν μὴ αὐτῷ πίω, γεννηθήτω τὸ θήλημά σου.

42 Again for the second time he went away and was praying, saying, "My Father, if it is not possible for this cup to go away unless I drink it, may your will be done."

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208 Mt 26:38 ἐως θανάτου; he is 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 Mt 26:40 There is no Greek word corresponding to the word "guys," but I added it to show that the words here are plural inflection, and that Jesus is addressing not just Peter but all three of them.

210 Mt 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 26:43 and ἐλθὼν πάλιν εὗρεν αὐτούς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ ἐβεβαιωμένοι.

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

Mt 26:44 καὶ ἀφεῖς αὐτοὺς πάλιν ἀπελθὼν προσημάζει ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

44 And again he left them and went away, praying for the third time, saying the same thing again.

Mt 26:45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἵδοι ἤγγικεν ἢ ὤρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

45 Then at that time he comes to the disciples and says to them, “Still sleeping away and resting? Behold, the hour has drawn near, and the Son of Man is being betrayed into the hands of sinners.

Mt 26:46 ἐγείρεσθε, ἵδοι ἤγγικεν ὁ παραδίδον ἡμᾶς.

46 “Get up, let’s go. Look, the one betraying me is approaching.”

Jesus Arrested

Mt 26:47 Καὶ ἦν αὐτοῦ λαλοῦντος ἵδοι Ἰούδας τῆς ἡλίκιος εἰς τῶν δώδεκα ἠλθέν καὶ μετ’ αὐτοῦ ὅχλος πολύς μετὰ μαχαίριον καὶ ἐξώλων ἀπο τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

47 And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

Mt 26:48 ὁ δὲ παραδίδον αὐτὸν ἐδωκεν αὐτοῖς σημείον λέγων, ὃν ἂν φιλήσω αὐτός ἔστιν· κρατήσατε αὐτὸν.

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

Mt 26:49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαίρε, ἁββά, καὶ κατεφίλησεν αὐτὸν.

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

Mt 26:50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταίρε, ἑφ’ ὑμᾶς. ἄρας ἐάν ἰδοὺ πάρει τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτὸν.

50 And Jesus said to him, “Friend, why are you here?” Then at that time they came up and laid their hands on Jesus, and arrested him.

Mt 26:51 καὶ ἤδη εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δούλουν τὸν ἀρχιερέως ἀφέτεν αὐτοῦ τὸ ἔμπροσθεν.

51 And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 τότε ἔλεγεν αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαιραν σου εἰς τὸν τόπον αὐτής, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολύονται.

52 Jesus 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 ὃτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλεῖω δῶδεκα λεγίων ἀγγέλων;

53 Or do you think I am not able to call on my Father, and he make available to me right now twelve legions of angels?

Mt 26:54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὃτι οὕτως δεῖ γενέσθαι;

54 But then how would the scriptures be fulfilled which indicate that all this needs to happen?”

Mt 26:55 Ἐν ἑκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἔπι ἡμετέρα ἔξτηθη μετὰ μαχαίρων καὶ ἐξώλων συλλαβαίνεις ἑαυτοῦ; καθ’ ἡμέραν ἐν τῷ ἱερῷ ἑκάστην μειωθήθηκεν διὰ μεταμορφώσεως καί οὐκ ἔκρατησατε με.

55 At 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.

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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 26:56 toōtō dé ὁλὸν γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε ὦ μαθηταὶ πάντες ἄρεντες αὐτὸν ἔφυγον.

56But this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

Before the Sanhedrin
Mt 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καΐαφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

57And the ones arresting Jesus led him away to Caiaphas the high priest, where the Torah scholars and the elders had gathered.

Mt 26:58 ὁ δὲ Πέτρος ἰκολούθει αὐτῷ ἀπὸ μακρόθεν ἐως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθεντο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

58Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὁλὸν ἔξηκαν τευχομαρτυρίαν κατὰ τὸ Ἰησοῦν ὅπως αὐτὸν βαναυσώσαν,

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 ὀψὶν πολλῶν προσελθόντων τευχομαρτυρίων. ὡστερον 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, ὦ θύρα, Δόναμαι καταλύσα τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαν.

61and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it again.'"

Mt 26:62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, ὥσπερ ἀποκρίνησιν; τί ὦ τοῖς σου καταμαρτυροῦσιν;

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

Mt 26:63 οἱ δὲ Ἰησοῦς ἐκώπη. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζωντος ἵνα ἡμῖν εἴπης εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ.

63But Jesus was keeping silent. And the high priest said to him, "I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God."

Mt 26:64 λέγει αὐτῷ ὁ Ἰησοῦς, ἵνα ἔπας πλὴν λέγω μεν, ἀπ' ἄρτι δῆσῃ τὸν ὄνομα αὐτοῦ καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχομένου ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

64Jesus says to him, 'You said that. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

Mt 26:65 τότε ὁ ἀρχιερεύς διέρρηξεν τὰ ἴματα αὐτοῦ λέγων, 'Εξασφάλισαν· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἦν νῦν ἡκούσατε τὴν βλασφημίαν·

65Then the high priest tore his robe, saying, 'He has blasphemed! What more need do we have for witnesses? Behold, now you have heard the blasphemy.

Mt 26:66 τι ὄμιλ δοκεῖ; οἱ δὲ ἀποκρίσθησαν εἶπαν, Ἐν σοὶ βανατόν ἐστίν.

66How does it look to you?" And they said in answer, "He is guilty enough for death."

Mt 26:67 Τότε ἐνέπνευσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἔρπισαν

67Then they spit on his face and pummeled him; they slapped him

Mt 26:68 λέγοντες, Προφήτησαν ἡμῖν, Χριστέ, τις ἔστιν ὁ παῖς σες;

68while saying, "Prophesy to us, you Messiah— who is the one who hit you?"

Peter Disowns Jesus
Mt 26:69 ὁ δὲ Πέτρος ἐκάθητο ἐξὼν ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἥρα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

69And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, "You also were with Jesus the Galilean."
Mt 26:70 ὅ δὲ ἤρνησατο ἐξηρωθεῖν πάντων λέγων, ὦκ σίδα τί λέγεις.

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

Mt 26:71 ἐξελθόντα δὲ εἰς τὸν πυλώνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἑκεῖ, ὦτος ἢν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man was with Jesus the Nazarene."

Mt 26:72 καὶ πάλιν ἠρνήσατο μετὰ ὀρκου ὅτι ὦκ σίδα τὸν ἀνθρωπὸν.

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

Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες ἐπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἢ ἅμα ἕως τοῦ ἐκείνου, καὶ γὰρ ἡ λαλία σου δῆλον σε ποιεῖ.

73And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

Mt 26:74 τότε ἦρξετο καταθεματίζειν καὶ ὄμνυεν ὅτι ὦκ σίδα τὸν ἀνθρωπὸν, καὶ εὐθέως ἄλεκτωρ ἐφώνησεν.

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

Mt 26:75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ἁματος Ἰησοῦ εἰρηκτός ὅτι Πρὶν ἄλεκτωρα φωνήσαι τρίς ἀπαρφήσῃ, καὶ ἐξελθὼν ἢ ἐκλάσαις πικρῶς.

75And Peter was reminded of the statement Jesus had said, that "Before the rooster crows, you will deny me three times." And he went off outside, and wept bitterly.

**Chapter 27**

**Judas Hangs Himself**

Mt 27:1 Πρῶτος δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὡστε ἀνακτῶσαι αὐτὸν.

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 δήμας τοῦ ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἤγεμόνι.

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

Mt 27:3 Τότε ἴδων Ἄιωτας ὁ παραδίδος αὐτὸν ὅτι κατεκρῖθη μεταμελθεὶς ἐστρέφεν τὰ τρίακοντα ἄργιρα τοῖς ἀρχιερεύσι καὶ πρεσβύτεροι.

3Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders.

Mt 27:4 λέγων, "Ἡμαρτον παραδοὺς αἷμα ἄθικον. οἱ δὲ ἔπαιν, Τί πρὸς ἡμᾶς; σὺ δύση.

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 ἄργιρα εἰς τὸν ναὸν ἀνέχωρησεν, καὶ ἀπελθών ἀπήγαγε.

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

Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἄργιρα ἔπαιν, ὦκ ἔξεστιν βαλέιν αὐτὰ εἰς τὸν κορβανάν, ἐπεὶ τιμή αἰματός ἐστιν.

6And the chief priests when they picked up the pieces of silver, said, "It is not permissible to put them in the temple treasury, since it is blood price money."

Mt 27:7 συμβούλιον δὲ λαβόντες ἠγόρασαν εξ αὐτῶν τὸν ἄγρον τοῦ Κεραμέως εἰς ταφήν τοῖς ἔξοις.

7And after conferring on a course of action, they bought with the coins the potter's field, as a burial place for foreigners.

Mt 27:8 διὸ ἐκλήθη ὁ ἄγρος ἐκείνος Ἅγρος Αἰματός ἐως τῆς σήμερον.

8For which reason that field has been called "the Field of Blood" to this day.
Mt 27:9 ὅτε ἐπληρώθη τὸ ρήθην διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τρίακοντα ἀργύρια, τὴν τιμήν τοῦ τετιμημένου ὑπὸ υἱῶν Ἰσραήλ,

9Then was fulfilled what was spoken through Jeremiah the prophet, which says, "And they took the thirty pieces of silver, the price of him on whom a price had been set, as priced by the sons of Israel." 212

Mt 27:10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρόν τοῦ κεραμέως, καθα ςυνέταξέν μοι κύριος.

10 and they traded them for the potter's field, just as the Lord directed me." 213

Jesus Before Pilate

Mt 27:11 ὃ δὲ Ἰησοῦς ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμόνς λέγων, ἦν ἐν οἱ διοικοῦντες τῶν ἱουδαίων; ο δὲ Ἰησοῦς ἔφη, ὦ δὲ λέγεις.

11 And 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." 214

Mt 27:12 καὶ ἐν τῷ κατηγοροῦσαν αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

12 And 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 Πιλᾶτος, Ὦκ ἀκούεις πόσα οὐκ εὐθυμηνοῦσιν;

13 Then Pilate says to him, "Don’t you hear all the things they are charging you with?"

Mt 27:14 καὶ ὦκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

14 And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἐκείνην εἰσόθη ὁ ἡγεμόνς ἀπολογείν ἐνα τῷ ὅχλῳ δεσμὸν ὑν ἠθελον.

15 Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 εἶχον δὲ τότε δεσμὸν ἐπισήμου λεγόμενον Ἰησοῦν Βαραββᾶν.

16 And they were holding at that time a particularly well-known prisoner named Barabbas. 215

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212 Mt 27:9 The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.
213 Mt 27:10 Zechariah 11:12; 13; Jeremiah 32:6-9
214 Mt 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.
215 Mt 27:16 txt Βαραββᾶν Κ A B D K L M U W Δ Π Φ 0250 33 157 180 205 346 565 579 597 700C 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582 M Lext Oaur.bcd,ff,fl,ffl,fl,q,r vg syrh,palms copiae,aglobe eth geo slav (Diatessaron-arm) Origen arm; Jerome Augustine TR HF RP Υ Ιησοῦν Βαραββᾶν Θ 118 209* 241** 299** 700* 1278* 1582 syr,palms arm geo Origen mss acc to Peter Laedens [NA27] [C] lacuna Ψ55 C N P 28 syr-. It is possible that the original gospel of Matthew said "Jesus Barabazs." 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 Barabazs" was probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed contradistinction. The fact is, according to Josephus, Jesus was not an uncommon name among Jews. After all, Joshua was a big hero in Judaism, and Jesus is simply a form of the name Joshua.
Mt 27:17 οὐν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Ἦθελον τὸν Βαραββᾶν ἢ Ἦθελον τὸν λεγόμενον Χριστόν;  
17When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,²¹ or Jesus who is called Christ?"

Mt 27:18 ἤδει γὰρ ὦτι διὰ φθόνον παρέδωκαν αὐτὸν.  
18(For he knew that it was out of envy that they had handed him over.)

Mt 27:19 Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν οὐκ καὶ τὸ δικαίωμα ἐκείνω, πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὅναρ δι’ αὐτὸν.  
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."²¹²²

Mt 27:20 Οἱ δὲ ἄρχιερεῖς καὶ οἱ πρεσβυτέροι ἐπείσαν τοὺς ὀχλοὺς ὡς ἀιτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἦθελον ἀπολέσων.  
20And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

Mt 27:21 ἀποκριθεὶς δὲ οἱ ἡγεμόνες εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω υμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.  
21But when the governor answered, he said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

Mt 27:22 λέγει αὐτοῖς ὁ Πιλάτος, Τί σοι ποίησο Ἦθελον τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω.  
22Pilate is saying to them, "What then should I do with Jesus who is called Christ?" They are saying, "Let him be crucified!"

Mt 27:23 δὲ ἔφη, Τί γὰρ κακὸν ἐποίησαν; οἱ δὲ περισσῶς ἐκραζόντως 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 ίδιον δὲ ὁ Πιλάτος ὁ δὲ οὐδὲν ὄψεις ἄλλα μᾶλλον θόρυβος γίνεται, λαμβανόμενον ἄνεντα τὰς χείρας ἀπενεκτὶ τοῦ ὀχλοῦ, λέγων, Ἀθόρος εἰμί ἀπὸ τοῦ αἵματος τούτου ὑμεῖς 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."²¹²³ You see to that yourselves.

Mt 27:25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς ἐπεν, Τὸ αἷμα αὐτοῦ ἔρ γὰρ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.  
25And in response the whole crowd said, "Let his blood be on us and on our children."

Mt 27:26 τότε ἀπέλυσεν αὐτοὺς τὸν Βαραββᾶν, τὸν δὲ Ἦθελον φραγμωλόσας παρέδωκεν ὡς σταυρωθή.  
26At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

²¹ 27:17 ttxt Βαραββᾶν Κ א D K L Μ U W Δ Π Φ 0250 f²² 2 33 69 157 180 205 346 565 579 597 700 788 892 1006 1071 1241 1243 1292 1342 1424 1505 M Λect 3c0225 3m421 (Diatessaronarm) TR HF RP 12 τὸν Βαραββᾶν B 1010 Origen mss. to Origen lat; Jerome Augustine 12 Βαραββᾶν or τὸν Βαραββᾶν Κερκυραίος Διατεσσαρον διατ συρ παλ αρμ υ γε ρας κερατους εθε γε θα λ Πίλατος νενυμ Βαραββᾶν 1 22 118 209 1582 ςυρ σαλμον arm geo 3 Origen lat mss. Origen gr [NA27] C [ ]; Βαραββᾶν Πιλάτος διατεσσαρον διατ συρ παλ αρμ υ γε ρας κερατους εθε γε θα λ Πίλατος νενυμ Βαραββᾶν 1 22 118 209 1582 ςυρ σαλμον arm geo 3 Origen lat mss. Origen gr [NA27] C [ ]; Βαραββᾶν Πιλάτος διατεσσαρον διατ συρ παλ αρμ υ γε ρας κερατους εθε γε θα λ Πίλατος νενυμ Βαραββᾶν 1 22 118 209 1582 ςυρ σαλμον arm geo 3 Origen lat mss. Origen gr [NA27] C [ ]; Βαραββᾶν Πιλάτος διατεσσαρον διατ συρ παλ αρμ υ γε ρας κερατους εθε γε θα λ Πίλατος νενυμ Βαραββᾶν 1 22 118 209 1582 ςυρ σαλμον arm geo 3 Origen lat mss. Origen gr [NA27] C [ ]; Βαραββᾶν Πιλάτος διατεσσαρον διατ συρ παλ αρμ υ γε ρας κερατους εθε γε θα λ Πίλατος νενυμ Βαραββᾶν 1 22 118 209 1582 ςυρ σαλμον arm geo 3 Origen lat mss. Origen gr [NA27] C [ ]; Βαραββᾶν Πιλάτος διατεσσαρον διατ συρ παλ αρμ υ γε ρας κερατους εθε γε θα λ Πίλατος νενυμ Βαραββᾶ

²² 27:19 It is not certain whether Pilate's wife was saying, "Suffered much because of a dream about him," or "suffered much in a dream because of him," or "suffered much in a dream about him."  
²³ 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 δίκαιου (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."
The Soldiers Mock Jesus
Mt 27:27 Tότε οἱ στρατιώται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ’ αὐτὸν ὅλην 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 ἐκδύσαντες αὐτοῦ χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,
28And they stripped him of his clothes and placed around him a scarlet robe,
Mt 27:29 καὶ πλέξαντες στέφανον ἐξ ἄκανθων ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαίρε, βασιλεύ τῶν Ἰουδαίων,
29and after weaving together a crown of thorns they set that\textsuperscript{219} on his head, and a rod\textsuperscript{220} in his right hand, and then they dropped to their knees before him and mocked him, saying, "Hail, King of the Jews!"
Mt 27:30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.
30And after they spit on him, they took the rod, and repeatedly beat on his head.
Mt 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδοσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδοσαν αὐτὸν τὰ ἴματα αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρόν.
31And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion
Mt 27:32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναίον ἄνωμα Σίμωνα τούτον ἤγγαρεν Ἰανά ἄρη τοῦ σταυροῦ αὐτοῦ.
32And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross.
Mt 27:33 Καὶ ἐλέθη τὴν εἰς τὸ πόλις τηλεγόμενον Γολγοθά, ὁ ἐστιν Κρανίου Τόπος τηλεγόμενος,
33And when they came to the place called Gulgolta [ἡσυχία], which is called the "skull" place,
Mt 27:34 ἔδωκαν αὐτῷ πείνιν οὖν μετὰ χολῆς μεμιγμένον καὶ γευσάμενον οὐκ ἡθέλησαν πείνιν.
34they offered him wine to drink, mixed with a bitter drug;\textsuperscript{221} and after tasting it, he refused to drink it.
Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμείρισαν τὰ ἴματα αὐτοῦ βάλλοντες κλῆρον,
35And once they had crucified him, they divided up his garments by casting lots.
Mt 27:36 καὶ καθίσαντες ἔτηρον αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτος ἐστιν Ἰησοῦς ὁ βασιλεύς τῶν Ἰουδαίων.
36And sitting down, they kept watch over him there.
Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτος ἐστιν Ἰησοῦς ὁ βασιλεύς τῶν Ἰουδαίων.
37And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

\textsuperscript{219} 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.
\textsuperscript{220} 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.
\textsuperscript{221} The Greek word is χόλη - chôlê, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chôlos. 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 27:38 Τότε σταυροῦνταί σὺν αὐτῷ δύο λῃσταί, εἰς ἕκαστῷ καὶ εἰς ἕκαστῷ ἐνωνύμων.

38There were being crucified along with that time two bandits, one on his right and one on his left.

Mt 27:39 Οἱ δὲ παραπορεύομενοι ἐβλασφήμησαν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν

39And those passing by defamed him, wagging their heads.

Mt 27:40 καὶ λέγοντες, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισίν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ ύιός εἰ τοῦ θεοῦ, [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ.

40and saying, "Hey, you who destroys the temple and builds another one in three days, save yourself, if you are the son of God, and come down from the cross."

Mt 27:41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαιζόντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

41In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying.

Mt 27:42 Ἀλλοὺς ἐσώσεν, ἑαυτὸν οὖ δύναται σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύομεν ἐπὶ αὐτῶν.

42[O]thers he saved; himself he cannot save. He is the King of Israel? Let him come down now from the cross, and we will believe in him.

Mt 27:43 πέποιθεν ἐπὶ τὸν θεόν, ρυσάσθω νῦν εἰ θέλει αὐτὸν· εἴπην γὰρ ὅτι θεοῦ εἰμὶ ύιός.

43He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'"

Mt 27:44 τὸ δὲ αὐτὸ καὶ οἱ λῃσταί οἱ συσταυρωθέντες σὺν αὐτῷ ὑνείδιξαν αὐτὸν.

44[In the same way the bandits who were crucified with him were also taunting him.

Jesus’ Death

Mt 27:45 Ἀπὸ δὲ ἐκτῆς ὀρασικότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἔως ὀρασι τοῦτος.

45And after the sixth hour, darkness came over the whole land until the ninth hour.

Mt 27:46 περὶ δὲ τὴν ἐνάτην ὄραν ἀνέβοσαν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλι ἡλι εἷμι λεμα σαβαχθανίνα; τὸτε ἐστὶν, θέε μου θέε μου, ἵνατε εἰκατελέπες;

46And at the ninth hour, Jesus cried out in a very loud voice, saying, "Eli, Eli, lema shebaqti?" Which means, "My God, my God, why have you forsaken me?"

Mt 27:47 τινὲς δὲ τῶν ἐκεί ἐσπηκτότων ἀκούσαντες ἔλεγον ὅτι Ἡλιαν φωνεῖ ὁ θεός.

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

Mt 27:48 καὶ εὐθείᾳ δραμὼν εἷς εἰς αὐτῶν καὶ λαβὼν σπόγγον πλήσας τα δέξαις καὶ περιθεὶς καλάμῳ ἐπιτίθεν αὐτόν.

48[And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

Mt 27:49 οἱ δὲ λοιποὶ ἔλεγον, Ἀρεσίδωμεν εἰ ἔρχεται Ἡλιας σώσων αὐτὸν.

49[But the rest were saying, "Back off. Let’s see if Elijah comes to save him.""
Mt 27:50 ὁ δὲ Ἰησοῦς πάλιν κράζως φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

50 But Jesus, after crying out again in a loud voice, gave up his spirit.

Mt 27:51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ’ ἀνωθεν ἐως κάτω εἰς δύο, καὶ ἡ γῆ ἐσχίσθη, 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 μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκομιμημένων ἁγίων ἤγερθησαν,

52 and the tombs were opened, and many bodies of the saints who had fallen asleep were raised again,

Mt 27:53 καὶ ἐξελάθησιν ἐκ τῶν μνημείων μετὰ τὴν ἐγερθήναι αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοὶ.

53 and after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

Mt 27:54 ὁ δὲ ἐκατονταρχὸς καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἵδοντες τὸν σιεμόν καὶ τὰ γενόμενα ἐφοβήθησαν σοφῶρα, λέγοντες, Ἀληθῶς θεοῦ νῦς ἢ οὗτος.

54 And the centurion and the ones with him who were guarding Jesus, when they saw the earthquake and the other things that happened, they were severely frightened, saying, "This man really was the Son of God."

Mt 27:55 ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσα, αἰτίνες ἡκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσα αὐτῷ:

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

Mt 27:56 ἐν αἷς ἡ Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν νιὼν Ζεβεδαίου.

56 among 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 Ὠψίας δὲ γενομένης ἠλθεν ἀνήφρωσος πλοῦσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὡς καὶ αὐτός ἐμαθητευθή τῷ Ἰησοῦ.

57 And when evening had come, a certain rich man of Arimathaea by the name of Joseph came, who himself had also become a disciple of Jesus.

Mt 27:58 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

58 This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ,

59 And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἐθηκεν αὐτὸ ἐν τῷ κανών αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκύλισεν λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

60 and placed it in his own new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.
Mt 27:61 Ἡν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἅπαντι 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, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Фαρισαῖοι 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 ἐκείνος ὁ πλάνος ἔπειν ἐπὶ τοὺς ἱμέρας, Μετὰ τρεῖς ἱμέρας ἐγέρθημεν.

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 ἱμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῶν λαῶν, Ἦγερθή ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἑορτή 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 ἔρθη αὐτοῦ οὗτος Ἰούδας, ἔχετε κουστοδιάν ύπάγετε ἀσφαλίσασθε ὡς ἀδάτη.

65Pilate said to them, “You have a guard. Go secure it as best you know how.”

Mt 27:66 οὗ δὲ πορευθέντες ἀσφαλίσαντο τὸν τάφον οφραγίσαντες τὸν λίθον μετὰ τῆς κουστοδίας.

66So they went and secured the grave site, sealing the stone along with stationing the guard.

Chapter 28

The Empty Tomb

Mt 28:1 ὡφε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἤλθεν Μαρία ἡ Μαγδαληνή καὶ ἡ 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 ἰδοὺ σεισμὸς ἐγένετο μέγας· ἀγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσέλθων 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 Ἡν δὲ ἡ εἰδέα αὐτοῦ ὡς ἁστραπῆ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιόν.

3And his face was like lightning, and his garments a gleaming white like snow.

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

230 Mt 27:65 The word "guard" here is a collective noun. It does not mean one man who is a guard, but a contingent of guards. Pilate may be giving them some guards here, but more likely, he is referring to the company of guards that the Jewish religious authorities already had charge of, by Pilate’s authority, for the purpose of guarding the temple, and enforcing their exclusive legal jurisdiction, which Rome allowed in some matters of their Jewish religious law.

231 Mt 27:66 The Greek preposition μετὰ - metà here, according to Bauer, "makes the stationing of the guard an accomplishment to the sealing of the stone." But he also says in parentheses that this could be an instrumental use of μετὰ, meaning that the placing of the guard was the means of sealing the stone. But also, under the entry for σφραγίζω - sfragizô, to seal, he says that there could also have been a literal means of fastening the stone securely to the tomb so that it could not be moved.

232 Mt 28:1 The phrase ὡφε δὲ σαββάτων might seem to mean "late part of the Sabbath," but according to BDF §164(4), this is a "partitive genitive," which has the end result of meaning, "after the Sabbath."
Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἑσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροὶ.

And for fear of him, the guards trembled, and became as dead men.

Mt 28:5 ἀποκριθεὶς δὲ ο ἁγγελὸς εἶπεν ταῖς γυναιξίν, Μῆ φοβεῖσθε ύμεῖς, οίδα γὰρ ὅτι ἦσον τὸν ἑσταυρωμένον ἐπὶ τῆς σταυροῦ:

But in response, the angel said to them, “You should not be afraid, for I know that you are looking for Jesus the crucified man.”

Mt 28:6 οὐκ ἔστιν ὁ δὲ, ἑγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἱδεῖτε τὸν τόπον ὅπου ἐκεῖνο.

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

Mt 28:7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἥγερθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ύμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἱδοὺ εἶπον ὑμῖν.

And 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 ἀπελθοῦσι ταχὺ ἀπὸ τοῦ μινημείου μετὰ φόβου καὶ χαρᾶς μεγάλῆς ἐξάραμον ἀπαγγέλλατο τοῖς μαθηταῖς αὐτοῦ.

And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἵδοι Ἡσυχίου ὑπήντησαν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσιν ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

And behold, Jesus met up with them, saying, “Good morning.” And after approaching him, they grasped onto his feet, and worshiped him.

Mt 28:10 τότε λέγει αὐταῖς ὁ Ἡσυχίος, Μῆ φοβεῖσθε· ὑπάγετε ἀπαγγείλατο τοῖς ἀδελφοῖς μου ἵνα ἀπέλθουσιν εἰς τὴν Γαλιλαίαν, κάκε ἦν ὁ ὄφοντα.

Then 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 ἵδοι τίνες τῆς κουστοδοσίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἄρχονταις ὅτι γενόμενα.

And 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 συμβουλίων τὴν λαβόντες ἁρπαγμοὶ ἤκοκαν τοῖς στρατιώτασις

And 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, Ἐπάτε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς εἰς τῶν νεκρῶν ἐκλεψαν αὐτὸν ὑμῶν κοιμώμενον.

Telling them, “Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ ἔσω ἄκουσθη τοῦτο ἐπὶ τοῦ ἡμείων, ἡμεῖς πείσομεν αὐτὸν καὶ ἴδοις ἀκομφίνους ποιήσομεν.

And if this should ever reach the ears of the governor, we will satisfy him and make you have no worries.”

Mt 28:15 οἱ δὲ λαβόντες τὰ ἁρπαγματεύσαντον ὡς ἐδιδάχθησαν. Καὶ διεφθεράσετε ὁ λόγος ὅτι οὕτως παρὰ Ἰουδαίως μέχρι τῆς σήμερον [ἱμερᾶς].

And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

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233 28:3a Some manuscripts say ἰδέα – idéa, and others say εἰδέα – eídéa. Both are words of vision, that is, appearance. The former has more the nuance of the face (visage) than does the latter. The latter is a word covering more of the appearance in general rather than just the countenance.

234 28:3b ὡς PS V Π B D NA28 || ἵδοι A C L W Φ RP

235 28:4 τοῦ ἐγενήθησαν PS V B C* D L NA28 || ἐγενέσθησαν A W Φ RP

236 28:14 Some manuscripts do not have αὐτὸν - autón. “him” here. Without this word present, the meaning could be, “we will satisfy you and make you have no worries.” Either reading is within reason.
The Assembly on the Mountain in Galilee

Mt 28:16 Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

16 And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:17 καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδιστασαν.

17 And when they saw him, they worshiped him, though some hesitated.

Mt 28:18 καὶ προσέλθων ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἑδοθεὶ μοί πάσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

18 And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Mt 28:19 πορευέntες αὐτοὺς ταῖς ἐννεακοσίοις ἡμέρας ἑως ὡς συντελείας τοῦ αἰῶνος.

19 Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

Mt 28:20 διδάσκοντες αὐτούς τηρεῖν πάντα ὅσα ἐνετελάμβαν ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἑως τῆς συντελείας τοῦ αἰῶνος.

20 Teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age." 237
Endnote #1 – Names of God

How To Pronounce the Names of God in the Original Languages

There has been a surge of interest recently in how to pronounce God's and Jesus' real names exactly. Also, in how we got the name "Jesus." If you want to say "Jesus Christ" in Hebrew, following is how you do it, and then an explanation of how it became "Jesus Christ" in English. This is provided to the body of Christ as a ministry of David Robert Palmer, a servant of Jesus.

Joshua in places such as Deuteronomy 3:21 and Judges 2:7, was spelled the longer way:

יְהֹושׁוּע
aʿûšôhəy

(But remember, you read Hebrew from right to left.)

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

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

"yə-hō-shu-ʿa"

The letter shwa, ə, 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, ʿ, 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, ּ, 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:"

יְשׁוּע
áûšēy

(Remember, you read Hebrew from right to left.)
Yeshu'ā, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."

Hebrew for the word "Anointed," from which we get the English words "Messiah," and "Christ." (See ; 2 Sam 23:1; 2 Chron. 6:42, Psalm 2:2)

The Hebrew article, i.e., the word for "the," is the word "ha." So if you wanted to say Jesus the Christ, that is, Jesus the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach.

Jesus' name in Greek is Ἰησοῦς (Iēsoûs), "Yaysoos," which was a common enough name for Jews in the time of Greek language ascendancy and Hebrew language descendancy. This is the form of the name into which the Jewish scholars of Alexandria, Egypt, translated the name Joshua from the Hebrew into Greek for their translation of the Jewish Bible into Greek a couple centuries before Christ. Thus the title page of the book of Joshua in the Greek translation of the Jewish Bible (the Septuagint or LXX) reads ΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Nauē), "Jesus son of Nun." So Iēsoûs (Yaysoos) was the transliteration of the Hebrew יְשׁוּע, i.e., "Yaysua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁע, yəhōshuʻa. "Y'hoshua." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter ש shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "s" was added on to the end of the name for Greek, because that is simply the ending that the Greek language added on to the end of masculine names. The endings of Semitic names were Hellenized (Grecized) in different ways, depending sometimes, for example, on whether they ended in a consonant or a vowel. Names ending with a consonant like Jacob and Eleazar received in their nominative case form a final 'os,' and thus Yacov (Jacob) became Yacobos and Eleazar became Lazaros (Lazarus). Names ending in a vowel, like Levi and Yeshu, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshu became Yesus. The 'Yesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshua and Yesous became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes "cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound, which is the voiced version of "s." For another example, when we speak of more than one car, we add an "s" to it, and the result is the word "cars." But now, the "s" has become a "z" sound, which is the voiced version of "s." This is the same principle of phonological assimilation that happens in the word "Jesus." The "s" becomes a "z" sound simply because of the influence of the two voiced vowels surrounding it.

The name Jesus was completely Jewish. In the time of Jesus Christ, many Jews did not speak Hebrew. Hence the need for the Greek Septuagint and the Aramaic "Targums." Hebrew was probably spoken only in and around Jerusalem, by the scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic, Greek or Latin, or two or all of them. According to the Jewish historian Flavius Josephus, the name "Jesus" was a not uncommon name for Greek-speaking Jews in the Greek speaking era. In Galilee especially, which was a cosmopolitan district, with Latin and Greek being necessary for effective commerce, there would have been many Jews who read their Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus' histories of the Jews.

Yahveh and Adonai in Hebrew font:

YHVH:
Sometimes you will see this name spelled "Yahveh," and other times, "Yahweh." Similarly, the name of the letter ו, "vaw," is sometimes also spelled "waw." This is because in ancient Hebrew, this ו 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 "vaw" ( ו ) 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" ( ו ). Only when the Beyt has a dot in the middle ( ב ) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" ( ו ) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this יהוה name exactly right, you are on shaky ground, because no one is absolutely certain how it is pronounced, since the Hebrew scribes forgot exactly which vowels used to be included with the four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

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:

הֹוָי, 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 ofיוהו (fut. ofיוה with "יוה" fromיוה, ) and יהו (preterite by aphaeresis forיוהו), the verb to be being twice repeated as in Ex. 3:14. If we supply אֱלֹהֵי between these words we obtain nearly the same sense as expressed there in the words יהוה אֱלֹהֵי. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants ofיוהו, the vowels being alike in both words (with the exception of simple and composite Sheva), and according to these the punctuators suited the vowels of the prefixes when coming to stand before יהוה, as מֵיהֹו, מֵאַֽדֹנָי. Where, however, יהוה is already preceded by מֵיהֹו, to avoid repetition, they furnished it with the vowels of מֵיוהו, in order that it be pronounced with its consonants, so that יהוה is to be read מֵיוהו. The punctuators seem to intimate the originality of the vowels of יהוה by not pointing Yod with Hateph Pattah (יהוה) to indicate the reading of יהוה just as they point it with Hhateph-Segol to indicate the reading of יהוה. We could, moreover, not account for the abbreviated forms יהוה, יהי prefixed to so many proper names, unless we consider the vowels of יהוה original.
Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

- God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

- The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

- The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.

- All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

- God is concerned about our heart attitudes, not that we pronounce things exactly.

- It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

- We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual- Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: [http://www.stoa.org/diotima/essays/118267.pdf](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.


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<th>MATTHEW</th>
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<td>Abraham</td>
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It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: http://www.carm.org/diff/2geneologies.htm

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.
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, 2and 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 "nazir" of Nazaroian. 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  [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazarene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people."
Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined." Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth...." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHVH, the God of Israel,
which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher.” There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order to save the rest of our souls.

ENDNOTE #4 – Matt 14:21

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.

Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word chōrís. Or, (2), That no women and children were among the crowd that "ran together" over to the place (Mark 6:33) and arrived ahead of the boat. This would be reasonable, since the children and the women laden with infants would not be able to "run together" the four miles with the men. For the crowd ran all the way from Capernaum, most likely, as that became Jesus' "own town," and base of operations. They ran from Capernaum to near Bethsaida-Julias, across the lake from Capernaum. This would be a fast run of about four miles. (When you look at the shape of the lake, it would make sense to boat it, to go as the crow flies rather than around the hump in the shape of the lake that separated the two towns.) In addition, John notes that the Passover, the festival of the Jews, was near. This festival was one of the three "pilgrim" festivals, which only required men, not women and children, to "go up" to Jerusalem to present themselves to the Lord (Exodus 23:17). Thus the men were already out journeying, making their way to Jerusalem, for only there could they present themselves. So for both these reasons, it is reasonable to conclude that only adult males were even in the crowd that went out to that remote place. For otherwise, it is puzzling why John made note that it was almost the Passover. Moreover, there is Mark 6:44 that flatly states that the ones eating were five thousand males, and Luke 9:14 says that those present "were about five thousand males.” And so the meaning of chōrís in Matthew 14:21 would be that the men were there without women and children. They came without them.

All that said, it would still be difficult to give meaning number 2 to chōrís here for the geographical and temporal considerations stated, but not for the use of chōrís in Matthew's account of the feeding of the four thousand in 15:38. Thus it seems most reasonable to conclude that women and children were not in the groups of hundreds and fifties, but were still possibly present and fed, only segregated from the men.
ENDNOTE #5 – Atonement Tax

HOW DID A ONCE-ONLY ATONEMENT OFFERING BECOME AN ANNUAL TAX?

Diatessaron 17:22, Matthew 17:24

"11Then the LORD said to Moses, 12When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life."

Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as examples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

"4So all the elders of Israel gathered together and came to Samuel at Ramah. 5They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' 6But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 7And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. 9Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' 10Samuel told all the words of the LORD to the people who were asking him for a king. 11He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13He will take your daughters to be perfumers and cooks and bakers. 14He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17He will take a tenth of your flocks, and you yourselves will become his slaves. 18When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' 19But the people refused to listen to Samuel. 'No!' they said. 'We want a king over us. 20Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' 21When Samuel heard all that the people said, he repeated it before the LORD. 22The LORD answered, 'Listen to them and give them a king.'

I Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

"4.5After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD—the money from
everyone who is counted, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD—the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.’ 6But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. 7So King Joash summoned the priest Jehoiada and the other priests. ‘Why do you not repair the temple?’ he asked them. ‘Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.’ 8The priests agreed that they would neither take funds from the people nor make the repairs on the temple. 9Then the priest Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. 10Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. 11When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. 12No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust.”

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 is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

24And when they arrived in Capernaum, the collectors of the two drachmas approached Peter, and they said, "Does your rabbi not pay the two drachmas?"
25He says, "Yes he does."
And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute—-from their sons, or from others?"
26And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. 27But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours.”

Matthew 17:24-27 (DRP)
It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything— all she had to live on.'” Mark 12:41-44; Luke 21:1-4

So by Jesus’ time, the priests not only still collected "each from his own acquaintance,” but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmakers adopt 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 יֵינָה עֵין - rá‘áḥ ‘ayin, or, with the article and modifier postpositive, עֵין עֵין ‘ayin hārā’. 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 ἀπλόος – ophthalmós haplōs. This word, in its uncontracted form, ἀπλόος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχὴ ἀπλῆ – psuchē haplē, "liberal soul," is translated from the Hebrew נֶפֶשׁ בְּרָכָה – nepeš bərakah, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye ἁπάλος - rā'āh ʿayin, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudging of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word ra' also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that ᵊנ ל - ra' - ʿayin means "eye of envy."

Also helpful is to note as many antonyms of ἁπάλος as possible in all the Greek literature. It is the opposite of διπλός, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μεμυγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew ᵊנ ל was also translated into the Greek attributive noun βασκανός - bāskanos, and the adjective βασκάνια - baskáníα. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye ᵊנ ל - rā'āh ʿayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκάνω - baskañō. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskañō for "bewitch" when he says, "O foolish Galatians, who has bewitched you...? The idea of Galatians chapter three is, "Who has worked the evil eye on you and deluded you into going back to thinking you are perfected by works of the law?"

But throughout, whether in Babylonian, Kabbalistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between baskañō and our English word "bask." We "bask" in the sun's radiation.) An evil eye emits malevolent darkness upon one's neighbor. Jesus says, emit from your eye the benevolent light of the love from God upon your neighbor. If you do this, the forces will work in your favor without your manipulation and narrow-eyed foxiness being necessary.

A fundamental principle of all magic is the belief in the power of thought. Evil people try to use magic to manipulate the environment in order to obtain their own selfish ends. The "evil eye" magically speaking was the focusing of the radiation of one's thought power by means of squinting the eye and beaming the energy out of the eye that way. This idea of squinting is essential to understanding why Jesus speaks of a good eye allowing fullness of light, but an evil eye causing darkness in the body. I am not saying that Jesus legitimizied 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 ἁπάλος - haplōs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym ἁπάλος - haplōs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassumming 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 ἄγαθον; ὡδὲς ἄγαθος, εἰ μὴ ἐξ, ὁ θεός. C E F G H K M W Σ ψ 3 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 cop sa bo ethms TH slav (Ju) Basil Chrysostom TR HF RP

Τί με λέγεις ἄγαθον; ὡδὲς ἄγαθος, εἰ μὴ εἰς, ὁ θεός. 579

Τί με ἄγαθον ὡδὲς ἄγαθος εἰ μὴ εἰς ὁ θεὸς Δ

Τί με λέγεις ἄγαθον; εἰς ἐστίν ὁ ἄγαθος MaFr

Τί με λέγεις ἄγαθον; εἰς ἐστίν ὁ ἄγαθος, ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς Marcus acc. to Irenaeus Justin Naassenes acc. to Hippolytus (Ps-Clementines)

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; εἰς ἐστίν ὁ ἄγαθος, Ν B*2 L Θ 1424c 1582* pc ita d (lat, syrs, c, h, ms) cop mae bo Origen WH NA27 [A]

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ ἐστίν ὁ ἄγαθος, B*

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; εἰς ἐστίν ἄγαθος, D

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; ὡδὲς ἄγαθος, εἰ μὴ εἰς, ὁ θεός. ita 1, h Eusebius Augustine

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; δεῖς ἐστίν ὁ ἄγαθος, 892c

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; ὡδὲς ἄγαθος, εἰ μὴ εἰς, ὁ θεός. 892c

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; εἰς ἐστίν ἄγαθος. J 22 700 1192* 1424 ms pc

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; εἰς ἐστίν ὁ ἄγαθος, θεός. i aur b c (f7), 1 f1, 1 l1 vg (syr c h, m, pal, ms) cop mae bo geo 2, (A) Novatian Jerome

Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; εἰς ἐστίν ὁ ἄγαθος, ο πατὴρ. itc

The Majority Text reads, “Why are you calling me good? No one is good but one: God.”. The UBS and Nestle / Aland text read Τί με ἐρωτᾷς περὶ τοῦ ἄγαθοῦ; εἰς ἐστίν ὁ ἄγαθος: “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 ἄγαθος -“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 τινὸς (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
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 δικίαιαν here—“unrighteousness”—instead of ἀκράσιας. But the King James Version in this case
did not follow the "Majority Text."

**Demosthenes, in his Second Olynthiac Speech.** spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τίς σώφρων ἢ δίκαιος ἄλλος, τὴν καθ’ ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθήν καὶ κορδακισμοὺς οὐ
dυνάμενος φερεῖν, παρεϊσθαι καὶ ἐν οὐδένος εἶναι μέρει τὸν τοιοῦτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd
dancing, is pushed aside as of no account."

**Socrates, in Xenophon, Memorabilia, Book 4**

(Apomnêmoneumatôn 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.


Περὶ ἀντιδοσεως
Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And, mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.

Let us next begin a fresh part of the subject by laying down that the states of moral character to be avoided are of three kinds—Vice, Unrestraint, and Bestiality. The opposite dispositions in the case of two of the three are obvious: one we call Virtue, the other Self-restraint. As the opposite of Bestiality it will be most suitable to speak of Superhuman Virtue, or goodness on a heroic or divine scale; just as Homer has represented Priam as saying of Hector, on account of his surpassing valor—

nor seemed to be

The son of mortal man, but of a god.

Hence if, as men say, surpassing virtue changes men into gods, the disposition opposed to Bestiality will clearly be some quality more than human; for there is no such thing as Virtue in the case of a god, any more than there is Virtue or Virtue in the case of a beast: divine goodness is something more exalted than Virtue, and bestial badness is different in kind from Vice. And inasmuch as it is rare for a man to be divine, in the sense in which that word is commonly used by the Lacedaemonians as a term of extreme admiration—’Yon mon's divine,’ they say—, so a bestial character is rare among human beings; it is found most frequently among barbarians, and some cases also occur as a result of disease or arrested development. We sometimes also use ‘bestial’ as a term of opprobrium for a surpassing degree of human vice.

But the nature of the bestial disposition will have to be touched on later; and of Vice we have spoken already. We must however discuss Unrestraint and Softness or Luxury, and also Self-restraint and Endurance.

ENDNOTE #9 – Plural of οὐρανός

The Greek word οὐρανός

As used in the New Testament; singular versus plural

BDF §4(2) says that certain plurals such as οὐρανοί and αἰῶνες are Semitisms, specifically, terms connected with Judaism and drawn from the Septuagint. That the pluralization of concrete subjects originally was to denote what is long or wide, or mysterious powers.

In BDF §141(1), Blass says that the plural, οὐρανοί, = the Hebrew "shamaim," yet most authors use it only in a figurative sense as the abode of God (sing. also), while the singular predominates in the literal sense, except for those instances where, according to the Jewish conception, several heavens were to be distinguished.

Bauer also says that for the abode of the Divine, the plural is preferred.

In BDF §141(1) DeBrunner also notes that οὐρανός is always plural when referring to "the Father in heaven" and to "the kingdom of heaven." He notes also that John never uses οὐρανός in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανός is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 ἐπὶ τοῦ ὕδατός· καὶ ἰδοὺ Ἰησοῦς ἐφάνετο ὡσεὶ περιστερὰ 

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

Mt 5:12 ὁμοίως ἐν τοῖς οὐρανοῖς ὑπάρχει τοῦ προφήτας τοῦ πρὸ ὑμῶν.

12Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.”
Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
your Father who is in heaven.

Mt 5:45 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς
your Father who is in heaven

Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
your Father in heaven.

Mt 6:9 Οὕτως ὦ τοιχον τῇ ὑμῶν πατέρᾳ.
9"This, then, is how you should pray: " Our Father in heaven, hallowed be your name.

Mt 6:19 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκες, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτὰ· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
And 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 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἄγαθὰ τοῖς αἰτοῦσιν αὐτὸν.
11your Father in heaven

Mt 7:21 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
21"my Father in heaven.

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Mt 10:32 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
32"my Father in heaven.

Mt 10:33 ὁστις δ’ ἂν ἀρνήσηταί με ἐν προσώπῃ τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
And you, Capernaum, will you be exalted to the skies?  No, you will sink as far as Hades.  Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 διὰ τοῦτο ἐφυράνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνώντες· οὐά τήν γῆν καὶ τήν θάλασσαν, ὡς αὐτή χαλάζωσεν, ὡς αὐτὸς ἐρχεται ἐκ τῆς ἀβαλλανσίας καταδρομήσας ἐκ τῆς ἀλλαθείας, ὡς αὐτὸς ἐρχεται ἐκ τῆς σκότους καταδρομήσας ἐκ τῆς ἀβαλλαθείας.
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 ὁν 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 τιμάω:

Wycliffe the prijs of a man preysid, whom thei preiseden of the children of Israel;

Tyndale the price of him that was valued whom they bought of the children of Israel

KJV the price of him that was valued, whom they of the children of Israel did value;
the price of him that was priced, whom certain of the children of Israel did price

the price of him that was set a price on, whom of the sons of Israel had set a price on

the price of him who hath been priced, whom they of the sons of Israel did price

The price of him upon whom a price had been set. Whom some of the children of Israel priced,

the value of him who was priced, whom they of the children of Israel priced

the value of Him who was priced, whom they of the children of Israel priced

the price of Him that had been priced, whom they of the sons of Israel had priced

the price of the one on whom a price had been set, on whom some of the people of Israel had set a price


the price of the one whose price had been fixed by some Israelites

the price of him on whom a price had been set by some of the sons of Israel,

the price of the one whose price had been set by the sons of Israel

the value of Him whose price was set by the sons of Israel

the price of the man on whom a price had been set by the Israelites,

the price of the one whose price had been set by the people of Israel

the price of Him whose price had been set by some Israelites

the price of the one on whom a price had been set by some of the sons of Israel,


the price of him that was prized, whom they prized of the children of Israel

the price of the prized one on whom Israelites had set a price

the sum at which the Precious One was priced by the children of Israel

the price of him who was valued by the children of Israel;


the price set on him by the people of Israel

which was the price the people of Israel had agreed to pay for him

That is how little the Israelites thought he was worth.

the price of the one priced by some sons of Israel

the price at which he was valued by the people of Israel

the price the people of Israel had placed on him,

the value of a man with a price on his head, a price set by some of the Israelites

the price set on a man's head (for that was his price among the Israelites)

the price of a person among the people of Israel

Bauer says under τιμάω, def. 1, that the price set could have been the price set for the field, or, if referring to a man, then referring to Judas, as being the one who valued Jesus at 30 pieces of silver.

The BDF grammar offers no comment on this specific passage.
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