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

September 2019 Edition
(First Edition was April 2003)

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

Printed Edition Available on Amazon

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apparatus are gathered from the United Bible Societies’ Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed.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

Chapter 1

The Genealogy of Jesus

Mt 1:1 Βίβλος γενέσεως Ἰσραήλ Χριστοῦ γιὸν Δαυίδ γιὸν Άβραάμ.

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

Mt 1:2 Άβραάμ ἐγέννησεν τὸν Ίσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Άαχὼμ, Άαχὼμ δὲ ἐγέννησεν τὸν Άουδαν καὶ τοὺς αďελφοὺς αὐτοῦ,

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

Mt 1:3 Ἰουδᾶς δὲ ἐγέννησεν τὸν Φαρές καὶ τὸν Ζάρα ἐκ τῆς Θαμᾶ, Φαρές δὲ ἐγέννησεν τὸν Ὕσρῶμ, Ὕσρῶμ 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 Ἀμαναδαβ, Ἀμαναδαβ δὲ ἐγέννησεν τὸν Νασσών, Νασσών δὲ ἐγέννησεν τὸν Σαλώμ,

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

Mt 1:5 Σαλώμ δὲ ἐγέννησεν τὸν Βδες ἐκ τῆς Ραχάβ, Βδες δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ τῆς Προῦδ, Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσαῖ,

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

Mt 1:6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυίδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομόνα ἐκ τῆς τοῦ Ούρίου,

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

Mt 1:7 Σολομών δὲ ἐγέννησεν τὸν Ὁροβάμ, Ὁροβάμ δὲ ἐγέννησεν τὸν Ἀβία, Ἀβία δὲ ἐγέννησεν τὸν Ἄοα,

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

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

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

1 11 Greek, Ἰσραήλ (ἰσραῖ), "Yaysoos," from the Hebrew יְהוָשָׁע (yēshaū), "Yshoua," which was a later form of the Hebrew name of Joshua, יְהוָשָׁע (yehoshua). Y'shoua in turn had developed by vowel dissimilation from the original Yahoshua, "Yah is salvation."  2 1666 txt Δαυὶδ δὲ τοῦ Ν B S G 1 209 579 700 788 1582* pc itēs.k vg syc c-p copaμ bo arm Did NA27 (’) ) Δαυὶδ δὲ ὁ βασιλεὺς C E L M W Δ Π 2 28 33 118 124 157 346 565 892 1071 1424 1582c M lat syrh geo TR (Δαβίδ) RP / lac A D F G H N P Y Θ 13 69.  3 1787-8 txt Ὁσο Ν B M W Δ Π 2 29c 28 33 118 124 180 565 579 828 892 1006 1009 1010 1079 1195 1216 1230 1241 1242 1243 1392 1365 1424 1505 1546 1582c (2148 Ἀοᾶ) M itēs.k vg syr-c-ph-pal slav Ps-Eustathius (Epiphanius55) TR HF RP / λαὸς Ν B C 42 (Dauk) jφ j13 205 700 1071 1582* Μ 534 844 8211 itinerarii(g') k-q vg syc(c-p) copaμ meg bo arm eth geo (Epiphanius55); Ambrose NA27 (B) ) / lac Ε 45 A D F G H N P Y Θ 13 69 346. In the genealogy in 1 Chronicles 3:10 most Greek manuscripts read Άοα, though MS 60 reads Ἀοᾶ. In Antiquities VIII.13—xii.6 Josephus uses Ἀαβας, though in the Latin translation Asaph appears. The man's name, of course, was Asa. Is it not written in the annals of the kings of Israel and Judah? This variant is not a big deal, since Asaph appears to be just a variant spelling of Asa; probably as a result of passing through different languages. The New Testament has many examples of this phenomenon. A Hebrew word cannot end in a vowel, so I suspect that the glottal stop consonant which ends the Hebrew name was substituted with some other consonant in other languages. In Hebrew, the name Asa begins and ends with the letter N (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 ὅς οὗτος δὲ ἐγέννησεν τὸν Ἰωακύν, Ἰωακύν δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἑζεκίαν,

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

Mt 1:10 Ἑζεκίας δὲ ἐγέννησεν τὸν Μακασσὶ, Μακασσὶς δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ ἐγέννησεν τὸν Ἰωαν,

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

Mt 1:11 Ἰωανίς δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνος,

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

Mt 1:12 Μετὰ δὲ τῆς μετοικεσίας Βαβυλώνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθίηλ, Σαλαθίηλ δὲ ἐγέννησεν τὸν Ζωραββέλ,

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

Mt 1:13 Ζωραββέλ δὲ ἐγέννησεν τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἄζωρ,

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

Mt 1:14 Ἄζωρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ,

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

Mt 1:15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεαζάρ, Ἐλεαζάρ δὲ ἐγέννησεν τὸν Μαθάν, Μαθάν δὲ ἐγέννησεν τὸν Ἰακώβ,'

15and Eliud begot Eleazar, and Eleazar begot Matthew, and Matthew begot Jacob,

Mt 1:16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τοῦ ἄνδρα Μαρίας, εἷς ἡς ἐγέννησεν Ἰησοῦν ὁ λεγόμενος Χριστός.

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

Mt 1:17 Πάσας οὖν αἱ γενεὰς ἀπὸ Ἀβραάμ ἧς δαυιδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ δαυιδ ἡς τῆς μετοικεσίας Βαβυλώνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἡς τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

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

---

4 1:10 τετ Ἀμών, Ἀμών E K L U W Σ f 3 2 28 118 180 346 565 579 597 788 1006 1009 1010 1216 1230 1243 1365 1424 4 1505 1646 2148 11 Μετὰ ἰδίως ἐν λόγῳ συνθέσεως κομματικός σλαβ (Ps-Eustathius); Augustine TR HF RP B Ἀμών, Ἀμών 700 892 1195 211 216 πρωτογενής, Ἀμών, Ἀμών 124 Ἀμὼν, Ἀμών B* Ἀμών, Ἀμών Π Ἀμών, Ἀμών Β Β' (ὁ δὲ ἀπὸ τοῦ Ἐλληνος) Μ Γ Δ Θ Η Θι 33 157 1071 1079 1292 1546 68 (λακ) 253 672 673 676 223 612 627 τῆς (δικαιοσύνης) ἐν πρὸς κοινῆς arm eth geo Epiphanius; Ambrose NA27 [B] lac Ψ 45 A D F G H N P Y Φ 13 69. In the LXX of 1 Chron. 3:14, most manuscripts read Ἀμὼν, but A B* read Ἀμών, and B* and one minuscule read Ἀμών. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts read Ἀμών. It is admitted by almost all that Ἀμών is an error, whether by LXX scribes, Matthew, or another scribe.

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

6 1:16b τὸν ἄνδρα Μαρίας, εἷς ἡς ἐγέννησεν Ἰησοῦν ὁ λεγόμενος Χριστός is the reading of Ψ B C H E P L W (Δ omit τοῦ) Σ 90 (f omit Ἰησοῦς) 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 1505 Μετὰ ἰδίως ἐν λόγῳ συνθέσεως κομματικός (arm) geo slav TR HF RP NA27 [Α] lac Ψ 45 A D F G H N P Y Φ 13 69. Other witnesses, Θ f 13 547 and some Italic, Syriac and Coptic versions add various words and phrases in order to clarify the ambiguity of whether Matthew was saying that Jesus was begotten of Joseph, or of Mary. But the original wording can be properly understood as meaning born of Mary.

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

Mt 1:18 Τοῦ δὲ Ἰσραήλ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνησθειείσθαι τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοῦς εὐρέθη ἐν γαστρὶ ἐξουσι ἐκ πνεύματος ἁγίου. 18

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

Mt 1:19 Ἰωσήφ δὲ ὁ ἀνήρ αὐτῆς, δίκαιος ὄν καὶ μὴ θέλων αὐτὴν δειγματίζαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτὴν. 19

But 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 ἐνοθημέντος ἴδοι ἄγγελος κυρίου κατ᾽ ὄναρ ἔφανεν αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαυίδ, μη φοβθῆσαι παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἐστὶν ἁγίον. 20

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

Mt 1:21 τέξεται δὲ υἱόν καὶ καλέσει τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν. 21

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

Mt 1:22 Τούτῳ δὲ ἄλογον γέγονεν ἡ πληρωθῇ τὸ βῆθιν ὑπὸ κυρίου διὰ τοῦ προφητῆτος λέγοντος, 22

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

Mt 1:23 Ἰδοὺ ἡ παρθένος ἐγαστρί ἐξεί καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, δι᾽ αὐτὴν μεθερμηνευόμενον Μεθύς ἡμῶν ὁ θεός. 23

Behold, 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 ἑγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὑπνου ἐποίησεν ως προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναίκα αὐτοῦ. 24

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

Mt 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἐξω οὐ έτέκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν. 25

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

---

1 1:18 txt γένεσις Ψ 1 K B (C W γενεσις) L (P 2 γενεσις) S Z Δ Σ J 579 E 211 arm Eusebius Ps-Athanasius NA27 [B] || γένεσις E K L Π f13 28 33 157 180 205 565 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1292 1365 1424 1505 1546 1646 2148 2174 2174 Lect ita:arb:bc,d:ff, el:ka vg slav Irenaeus Origen Didymus Epiphanius Chrysostom Theodotus-Ancyra Nestorius; Chromatius Jerome Augustine TR HF RP lac Ψ57 A D F G H N Y Φ 13 69. 1:21 The Greek name, Ἰησοῦς (Iēsoȗs), came from the Hebrew name, יְהוָּשָׁע (yēhōšaׁ’). It was a later form of Yəhoshua, which in turn was a later form of Yahoshua, which means, “Yah is salvation.”

10 1:23 Isaiah 7:14

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

12 1:25b txt τὸν υἱὸν αὐτῆς τοῦ πρωτόσκονον C Δ (P L ita:arb:bc,d:ff, el:ka omit αὐτῆς) E K M N W Δ Π Σ 087 28 118 124 157 180 205 346 565 579 597 700 828 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1292 1365 1505 (1546 υἱοῦ αὐτοῦ) 1582 1646 2148 2174 2174 Lect ita:arb:ff vg syr:p:h:pal:ms arm eth slav Diatessaron Cyril-Jerusalem Didymus Epiphanius Chrysostom Proclus; Jerome Augustine TR HF RP, lac Ψ57 A D F G H N Y Φ 13 69 1424. Adding the words τὸν before the word υἱὸν, "son," and "her firstborn son," as all manuscripts have in Luke 2:7, would help clarify that sexual intercourse, brought up here, did not take place before Mary's firstborn. Yet, adding “firstborn son” still does not make it clear that she had not already had a daughter. It is much easier to
Chapter 2

The Visit of the Magi

Mt 2:1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεέμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἵδον μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς ἱεροσόλυμα

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

Mt 2:2 λέγοντες, Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν ἱουδαίων; εἶδομεν γάρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν 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 ἄκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἔταράχθη καὶ πᾶσα ἱεροσόλυμα μετ’ αὐτοῦ,

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

Mt 2:4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τὸν λαὸν ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ Χριστός γεννήθηκαί.

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

Mt 2:5 οἱ δὲ εἶπαν αὐτῷ, ἐν Βηθλεέμ τῆς Ἰουδαίας· σύντομο γὰρ γέγραπται διὰ τοῦ προφήτου·

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

Mt 2:6 Καὶ σύ, Βηθλεήμ γῇ Ἰουδα, οὔδαμος ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα; ἕκ σοι γὰρ ἔξελευσαι ἡγομένος, ὡς ποιμανεῖ τὸν λαὸν του· Ἰσαήλ.

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

Mt 2:7 Τότε Ἡρώδης ἐλάβε πάλαις τοὺς μάγους ἠκριβώσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φανομένου ἀστέρος,

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

Mt 2:8 καὶ πέμψας αὐτούς εἰς Βηθλεῆμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περί τοῦ παιδίου· ἐπάν δὲ εὕρητε ἀπαγείλατε μοι, ὅπως καγώ ἐλθὼν προσκυνήσων αὐτῷ.

8And he sent them to Bethleem 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."

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

13 21: Plural of Magus, one trained in astrology and dream interpretation, probably in a tradition based on Zoroastrianism, founded by the Persian prophet Zaratustra or Zoroaster.

14 22: Or in the rising. Also in verse 9. The same Greek word, is used for both "east" and "rising," since because of the direction of the rotation of the earth, heavenly bodies "rise" in the east. The word star does not necessarily mean a far off sun. It could have meant any heavenly body or sign. This star or sign was something only the trained astrologers saw, and not the king of Israel or the general public. In near-eastern astrology of that era, a conjunction was very significant, and the constellation Aries represented Herod's kingdom in palestine. Furthermore, signs involving the planet Jupiter (Zeus) represented royalty and kings. So if there was a sign or conjunction involving Jupiter, the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night." They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during spring time. Furthermore, Luke says in Luke 2:42 that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (https://onwiscconson.usalumni.com/recognition/michael-molnar-phd71/ ) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact 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 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἴδοι ὁ ἀστήρ ὅν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθόν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

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

Mt 2:10 ἰδόντες δὲ τὸν ἀστέρα ἔχαρησαν χαράν μεγάλην σφόδρα.

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

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

11 And 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 χρησιμοθέντες κατ’ ὅναρ μὴ ἀνακάμψατε πρὸς Ἦρωδην, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

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

The Escape to Egypt

Mt 2:13 Ἀναχωρησάντων δὲ αὐτῶν ἴδον ἄγγελον κυρίου φαίνεται κατ’ ὅναρ τῶν ἰωσήφ λέγων, Ἐγέρθησε παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε ἐις Αἰγύπτον, καὶ ἵσθι ἐκεῖ ἐξ ἂν εἰπὼ σοι· μέλλει γὰρ Ἦρωδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

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

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

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

Mt 2:15 καὶ ἤκει ἐξ ὑς τῆς τελευτῆς Ἦρωδου· ἦν πληρωθῷ τὸ ῥηθὲν ἕπο κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

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

Mt 2:16 Τότε Ἦρωδης ἴδων ὅτι ἐνεπαιξῆθη ὑπὸ τῶν μάγων ἑθµώθη λίαν, καὶ ἀποστείλας ἀνείλειν πάντας τοὺς παιδὰς τοὺς ἐν Βηθλεέμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ δίετος καὶ κατωτέρω, κατὰ τὸν χρόνον ὅτι ἠκρίβωσεν παρὰ τῶν μάγων.

16 When 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 ἐπιπληρώθη τὸ ῥηθὲν διὰ τὴν εἰρημένον τοῦ προφήτου λέγοντος,

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

Mt 2:18 Φωνὴ ἐν Ῥαμαί ἡκούσθη, κλαυθὼς καὶ ὀδυρμός πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

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

---

16 2:15 Hosea 11:1
17 2:16 Greek: παῖδας - pайдας. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδικές (paidiskas), like Luke did in Luke 12:45; Diatessaron 19:26.
18 2:18 Jeremiah 31:15
The Return to Nazareth

Mt 2:19 Τελευτάσαντος δὲ τοῦ Ἡρῴδου ἵδου ἄγγελος κυρίου φαίνεται κατ’ οὖν τῷ ἱωσήφ ἐν Αἰγύπτῳ

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

Mt 2:20 λέγων, Ἔγερθες παραλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ παρεύστην εἰς γῆν Ἰορδανίας, τεθνάκασιν γὰρ οἱ ξηρόντες 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 ο δὲ ἐγέρθης παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰορδανίας.

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

Mt 2:22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεν· χρηματισθεὶς δὲ κατ’, ὅναρ ἄνεχὼρσεν εἰς ταῦτα 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 ἔλθων κατῴκηκεν εἰς πόλιν λεγομένην Ναζαρέτ, ὡς πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

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

Chapter 3

John the Baptist Prepares the Way

Mt 3:1 Ἐν δὲ ταῖς ἡμέραις ἑκείναις 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, ἤγιγκεν γὰρ ἤ βασιλεία τῶν ὑφαντῶν.

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

Mt 3:3 οὗτος γὰρ ἐστιν ὁ βασιλεὺς τοῦ Ἰσαϊὸς τοῦ προφητῆτος λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὄδον κυρίου, εὐθείας ποιεῖτε τὰς τρῖβους 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 αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ψάρνην ἐρεμώτην περὶ τὴν σοφίν αὐτοῦ, ὡς τροφὴ ἤν αὐτοῦ ἄκριδες 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 Ἰορδανοῦ,

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 ἐξομολογήμενοι τάς ἀμαρτίας αὐτῶν.

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

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

20 3:3 Isaiah 40:3

21 3:4 From the demonstrative use of αὐτός. "What kind of man was it that came to you and told you these things?"  "He was a man dressed in hairs, with a leather belt around his waist."  "It is Elijah."  II Kings 1:7-9  A garment of hair was a mark of a prophet, Zechariah 13:4.  "What kind of man did you go out to see?"  Matthew 11:7-14
Mt 3:7 'I do not baptize you with the baptism of John, but of one who is more powerful than I, who will come after me. I have baptised you with water, but he will baptise you with the Holy Spirit.'

Mt 3:16-17 "Then John gave them this charge: "You spawn of snakes!  Who warned you to flee from the coming wrath?"

Mt 3:11 "You are the sons of the prophets, and you wish to see a kingdom." And they said, "Tell us, then, what parable you are using."

Mt 3:18 "Blessed is the one who comes in the name of the Lord!"

Mt 3:19 "The ax is already set to the root of the trees. Every tree therefore not producing good fruit is cut down and thrown into the fire."

Mt 3:22 "At that time John arrived at the Jordan to baptize."

Mt 3:23 "But John tried to deter him, saying, "I need to be baptized by you, and you are coming to me?"

Mt 3:24 "Then John consented."

Mt 3:25 "And behold, a voice from the heavens, saying, "This is my Son, whom I love; with whom I am well pleased."

Mt 3:26 "Then produce fruit characteristic of repentance."

Mt 3:27 "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 3:28 "Then produce fruit characteristic of repentance."

Mt 3:29 "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 3:30 "And behold, a voice from the heavens, saying, "This is my Son, whom I love; with whom I am well pleased."

Mt 3:31 "As soon as he was baptized, Jesus came up out of the water, and behold, the heavens were opened, and he saw the Holy Spirit of God coming down like a dove, coming onto him."

Mt 3:32 "The ax is already set to the root of the trees. Every tree therefore not producing good fruit is cut down and thrown into the fire."

Mt 3:33 "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 3:34 "And behold, a voice from the heavens, saying, "This is my Son, whom I love; with whom I am well pleased.""
Chapter 4

The Temptation of Jesus

Mt 4:1 Tóte ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἐρήμων ὑπὸ τοῦ πνεύματος, πειρασθήναι ὑπὸ τοῦ διαβόλου.

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

Mt 4:2 καὶ νηστείας ἑμέρας τεσσάρας καὶ νύκτας τεσσάρας ὦτερον ἐπείνασεν.

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

Mt 4:3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Ἐι τίς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι αὐτοὶ ἄρτοι γένονται.

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

Mt 4:4 ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Ὀὐκ ἐπὶ ἄρτῳ μόνῳ ζησεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἑκπορευομένῳ διὰ αὐτόματος θεοῦ.

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

Mt 4:5 ὁ δὲ ἀποκριθεὶς εἶπεν, Ταῦτα τοῦ θεοῦ, καὶ ἑκπορευομένῳ διὰ αὐτός γενομένῳ.

5 Then the devil took him up into a very high mountain, and showed him all the kingdoms of the world and their splendor.

Mt 4:9 καὶ λέγει αὐτῷ, Ταῦτα σοι πάντα δόσω ἐὰν πεσόν προσκυνήσης μοι.

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

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

10 Then Jesus said to him, “Go away, Satan!” For it is written: ‘You shall worship Yahweh your God, and him only shall you serve.’

Mt 4:11 τότε ἀφίησαν αὐτὸν ὁ διαβόλος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

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

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

25 4:4b Deuteronomy 8:3

26 4:6 Psalm 91:11,12

27 4:7 Deuteronomy 6:16

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

29 4:10 Deuteronomy 6:13
Jesus Begins to Preach
Mt 4:12 Ἀκούσας δὲ ὁ Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλαήαν.

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

Mt 4:13 καὶ καταλήφθων τὴν Ναζαρηνήν ἐδώρησεν κατώτερας εἰς τὴν παραθαλάσσιαν ἐν ὀρίοις Ἀβασολῶν καὶ Ἀφθαλίμῳ.

And forsaking Nazareth, he went and lived in Capernaum, beside the sea, in the territory of Zebulon and Naphtali, Mt 4:14 ἦν πληροφορήθη ὁ δὲ Ἰησοῦς τοῦ προφήτου λέγοντος, so that the thing spoken through Isaiah the prophet might be fulfilled, which says:
Mt 4:15 ὁ Ζαβουλῶν καὶ γῆ Ἀφθαλίμῳ, ὅδεν θαλάσσῃς, πέραν τοῦ Ἰορδάνου, Γαλαήα ἀν ἑθνῶν, ἄνα τὸν πόλον τὸν διὰ τοῦτο ἐπίσημον τοῦ Ἰσραήλ ἐπιφανείας ἔχεται, ἐπὶ τῶν ὀφθαλμῶν τῶν ἱεροσόλυμαν, ἰδοὺ ἐμάτιντα ἀνθρώπων.

36 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 4:16 ὁ δὲ Ἰωάννης ἔφυγεν ἀπὸ τοῦ ποταμοῦ ἐν σκότει φῶς ἐδέχετο μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

18 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, Διότι ὑπόστω μου, καὶ ποιήσω ὑμᾶς ἀλειπίς ἀνθρώπων.

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

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

And they followed him immediately, leaving the nets
Mt 4:21 Καὶ προβὰς ἐκείθεν ἐδέχετο ἀλλος δυο ἀδελφοὺς, Ἰάκωβου τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντος τὰ δίκτυα αὐτῶν καὶ ἐκάλαυσεν αὐτοὺς.

21 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 άφεντες τὸ πλοίον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. And they immediately followed him, leaving the boat and their father.

Jesus Heals the Sick
Mt 4:23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλαήᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύον πάσαν νόσον καὶ πάσαν μαλακίαν ἐν τῷ λαῷ.

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 ἀπήλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακοὺς ἐχόντας ποικίλας νόσους καὶ βασάνους συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικοὺς, καὶ ἐθεράπευσαν αὐτοὺς.

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

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

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

Chapter 5

The Beatitudes

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

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

Mt 5:2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοῖς λέγον, 2and opening his mouth, he began to teach them, saying:

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

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

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

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

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

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

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

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

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

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

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

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

Mt 5:9 μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] οὐκ ἔχουν κληθήσονται.

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

---

32 5:3 The meaning of the expression poor in spirit is difficult to determine with certainty. Bauer says the sense is probably those who are poor in their inner life, not having a Pharisaic confidence in their own spiritual adequacy. But I think the meaning is that we should, even if we are materially rich, live as though we were poor. As the apostle Paul says also in 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 5:9 The Greek word here is uioi, "sons." The word children can sound like it emphasizes the immaturity of the subjects. I also considered the word "offspring," because that would convey part of what is emphasized here. What is emphasized by this passage is two-fold: the fact that offspring of a father bear resemblance in personality, values, and quality of the "faith of their fathers," and two, that these sons are heirs of their father, heirs of a future kingdom. The word "sons" is said to have been a legal term, and was gender inclusive. It included daughters. Today, the word "son" legally means, according to Black’s Law Dictionary, 6th Ed., "Male offspring. An immediate male descendant. The word may be applied also to a distant male descendant. In a broad use, term may be employed as designating any young male person, as a pupil, a ward, an adopted male child or dependent." This current legal definition greatly limits the acceptability of this word. "Children" is defined as: Progeny, offspring of parentage. Unborn or recently born human being. At common law one who had not attained the age of fourteen years, though the meaning now varies in different statutes." This definition, which includes the idea of being offspring, and is gender-inclusive as well, makes the word "children" perhaps the best choice. This is also the word that Tyndale used, and the King James Version as well. Black's Law Dictionary, Copyright © 1990, West Publishing Co., St. Paul, Minnesota, All Rights Reserved.
Mt 5:10 makarionoi iai dediromenei enkeven dikaiosunhis, oti autoi estin he basileia tois ouranwn.

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

Mt 5:11 makarionoi este oti onneidiosoisin umas kai diwiosin kai eipwson pan ponhron kath omwnoi enkeven emoi:

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

Mt 5:12 xairete kai agalliasete, oti o mivthos umwnoi polws en tois ouranwos otiw ghar edwzan touso propherias touso pro omwnoi.

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

Salt and Light

Mt 5:13 ‘Ymeis este to alasa tis ghes edn de to alasa moranbe, en tin alyostheretai; eis oudein ischui esti emi blplanhainen ayw kai kataspetisai upo ton anphropon.

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 ‘Ymeis este to phos ton kosmov. ou dunatai polis krupthainai epawn orous keimhen

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

Mt 5:15 oude kaiousoin loophov kai tiathesin auton upo ton modion allo epiti tin luchian, kai laspe pasin ton evi oikia.

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

Mt 5:16 outhos lamfate to phos omhov epresobhe ton anphropon, opos idwnom omhov tala erga kai dozason ton patera omhov ton en ton ouranwos.

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

The Fulfillment of the Law

Mt 5:17 Mhe nomopiste oti hlabon katalusai ton vnomi ho tois propherias ouk hlabon katalusai allal palrwswai.

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 amhyn gar legoi omwnoi, eous en paralebhe o ouranwos kai hy, iota en hy mia keraia oum paralebhe apo ton vnomi eous en pantana genvta.

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

34 511 txt fayedmomoi K B C E K M U W Δ Θ Π Σ j p3 33 m h laur,lf,p,lq vg syr p,ph,pa,mg,be arm eth geo Or Basil apcon Greg-Nyss Did Epiph Chrys Cyr Hesych Theodoret; Crom Jer Ruf Aug6/11 [NA28] [C] omis D hhh,hdg,hk syr Or Tert Hil Luc Ambrosiaster Ambrose Chrom Aug6/11 Spec lac P45 A G H L N P Q Y Φ eiswosin pavan ponevomos omod kath omwnoi fayedmoi enkeven emou M eiswosin pavan ponevomos kath omwnoi fayedmoi enkeven emou SBL eiswosin kath omwnoi pavan ponevomos enkeven enkeven enkeven enkeven D

35 513 blplanhainen ayw φβ K B C NA28 β blplanhainen ayw kai D W TR TR. There ends up not being any difference in English. The infinitive passive form of the verb following, kataspetisai, enables me to translate this the way I did.

36 518a The Greek says iota (iota), 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 then than they do now. They even look similar in written form. And both are the smallest letters of their respective alphabets. Now there was a very important Greek translation of the Hebrew Old Testament, called the Septuagint, which was widely used by Jesus’ time, whereas the Hebrew language was in danger of dying as a spoken language.
Mt 5:19 δὲ ἐὰν σὺν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἑλαχίστων καὶ διδάξῃ ὦτως τοὺς ἀνθρώπους, ἐλάχιστος κλήθησαι ἐν τῇ βασιλείᾳ τῶν οὐρανῶν δὲ δ’ ἂν ποιήσῃ καὶ διδάξῃ, ὦτος μέγας κλήθησαι ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

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

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

Adversaries

Mt 5:21 Ἑκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, ὡς φονεύσεις· ὃς δ’ ἂν 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.”

Mt 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἄδελφῳ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ’ ἂν εἶπῃ τῷ ἄδελφῳ αὐτοῦ, Ὄρα, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ’ ἂν εἶπη, Μωρέ, ἔνοχος ἔσται εἰς τὴν γένναν τοῦ πύρου.

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

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 phonēw - phoneuw did not mean just murder, but homicide in general, including by carelessness or negligence, and manslaughter. See for example Deuteronomy 19:6; Joshua 21:13. And the word phoneuw did NOT include in its meaning the killing of non-human life. It was not used for the killing of animals. Perhaps this verse would be better rendered, “Do not kill a human.”
39 5:21b This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is punishable; some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, “In your anger do not sin...” (Ephesians 4:26; Psalm 4:4)
40 5:22a This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is punishable; some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, “In your anger do not sin...” (Ephesians 4:26; Psalm 4:4)
41 5:22b This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is punishable; some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, “In your anger do not sin...” (Ephesians 4:26; Psalm 4:4)
42 5:22c You fool! This is a common phrase in the ancient Near East. It was a way of addressing someone who was acting foolishly or wastefully. It was not a curse, but rather a way of saying “You are making a mistake.”
Mt 5:23 ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάνεις μνησθῆς ὅτι ὁ ἁδελφός σου ἔχει τι κατὰ σοῦ,
23Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you,
Mt 5:24 ἄφες ἐκεῖ τὸ δῶρόν σου ἐξερωθεῖν τὸν θυσιαστήριον, καὶ ὑπάγει πρῶτον διαλαμβάνῃ τῷ ἁδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.
24Leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift.
Mt 5:25 ἵσθι εὐνοοῦν τῷ ἀντιδίκῳ σου ταχὺ ἐώς ὅτου εἰ μετ’ αὐτοῦ ἐν τῇ ὄδῷ, μήποτὲ σε παραδόῃ ὁ ἀντιδίκος τῷ κρίτῃ, καὶ ὁ κρίτης τῷ ὑπήρετῃ, καὶ εἰς φυλακὴν βληθήσῃ
25Get 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 ἀμήν λέγω σοι, ο_suspend2777; mw εἰς ἑκείνην ἔως ἃν ἀποδώσῃ τὸν ἐσχατὸν κοδράτην.
26Truly I tell you, by no means will you come out of there until you have paid the last penny.

**Adultery**

Mt 5:27 Ἡκούσατε ὅτι ἔρρεθ, Οὐ μοιχεύεσθε.
27“You have heard that it was said, ‘Do not commit adultery.’
Mt 5:28 ἐγὼ δὲ λέγω ἡμῖν ὅτι πάς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἦδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.
28But I tell you that anyone who looks at a woman to lust for her has already committed adultery with her in his heart.
Mt 5:29 εἰ δὲ ὁ ὀρθαλίως σου ὁ δεξίος σκανδάλιζε σε, ἐξελεῖ αὐτόν καὶ βάλε ἀπὸ σοῦ; συμφέρει γάρ σοι ἵνα ἀπολύῃς ἐν τοῖς μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
29If 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 ὁ δεξιὰ σου χεῖρ σκανδάλιζε σε, ἐκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ; συμφέρει γάρ σοι ἵνα ἀπολύῃς ἐν τοῖς μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.
30And if your right hand causes you to fall, cut it off and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body go away into Gehenna.

---

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 polis and guards under its command, by which to enforce its rulings. The Sanhedrin was abolished with the destruction of Jerusalem in A.D. 70. The scribes later codified its accumulated conclusions, however, in the form of the written Mishnah.
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 21:10; Jeremiah 7:31-32; Joshua 15:8, 18:16. According to Jewish popular belief, the Last Judgment was to take place there. Thus in the New Testament Gehenna means a place of perpetual fire, further described as a lake of burning sulfur, whose fire can never be put out, and in which a person never loses his being, but forever loses his well-being— that is, is forever separated from God and thus anything good. At the present time, anyone who dies while out of God’s favor goes to Hades (see chapter 21:27-33), which is a temporary storage hell. But later, at the end of Christ’s kingdom on earth, Hades and everyone in it will be thrown permanently into Gehenna (Revelation 20:5,10-15). This is called the Second Death. There is no remedy for the Second Death. Jesus mentions Gehenna eleven times (nine times in my harmony / Diatessaron). James uses the word once, in 3:6.
44 **5:27** Exodus 20:13
45 **5:28** That is, a woman not one’s own wife.
Mt 5:31 Ἐρρέθη δὲ, ὃς ἔν ἀπολύῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.
31“And it has been said, 'Anyone who releases his wife must give her a "release of interest form."'  
32But I tell you that anyone who releases his wife, except for grounds of fornication, causes her to commit adultery, and anyone who marries a released woman commits adultery.

Oaths
Mt 5:33 Πάλιν ἥκουσατε ὅτι ἔρρεθη τοῖς ἀρχαίοις, ὦκ ἐπιφρονήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τούς ὅρκους 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.'  
34But I tell you not to promise with an oath at all: neither by heave
35nor by the earth, for it is the footstool of his feet, nor by Jerusalem, because it is the city of the Great King.
36Neither swear by your head, since you have not the power to make a single hair white or black.
Mt 5:37 ἔστω δὲ ὁ λόγος ὑμῶν ναί, ναί, οὐ οὐ τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἔστιν.
37But let your word be 'Yes' for 'Yes,' 'No' for 'No,' and beyond these is from evil.

---

46 531a "Releasing" is the opposite of "cleaving" or "joining."
47 531b Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defies her. This word ἀποστάσιον - apostasiōn, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body; but rather the wife." This is a consequence of being "one flesh."
48 532 Greek, πορνεῖα – porneía. This word was used for generally any sexual intercourse that is not between a married person and his or her spouse of the opposite sex. There was a different, more specific word for marital unfaithfulness in particular: μοιχεία - moicheía, and Jesus did not use it here. We know by the disciples' reaction in verse 26 that Jesus was saying something more narrow and strict than what they had heard before. Some say that perhaps Jesus was limiting divorce to that situation described in Deuteronomy 22:13-21, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicated while still under her father's authority." Or, others suggest that Jesus didn't say this clause "if it is not on the basis of fornication" at all. This exception phrase is not found in Mark and Luke, or any of Paul's rules for the church (cf I Cor. 7:10,11); but only in Matthew, the last of the three gospels written (I now quote Bruce Metzger) "thus representing Jesus as siding with the view of Shammai. The addition of this 'excepting clause,' as it is called, reflects an attempt in the early church [of which Matthew was a part] to adjust the high ideal of Jesus' interpretation of the indissolubility of marriage to suit the exigencies of those whose hearts, like men's hearts in the days of Moses, were still hard! Such an adjustment of Jesus' teaching fell within the power to bind and loose given to the apostles (of which Matthew was one)—that is, power to adapt laws and make exceptions (Matt. 16:19 and 18:18; Diatess. 14:45, 22:36) Two reasons, among others, why the Matthean form of Jesus' saying on divorce must be regarded as a modification of this teaching are: (1) If it is original, then the report without the excepting clause in Mark and Luke represents an advance made by the early church upon the standards set by Jesus—and this is not likely to have happened; and (2) the excepting clause does not harmonize with the context in Matthew. If Jesus sided with the Shammites, why should the disciples be amazed at the strictness of his teaching and proclaim, "If this is the situation...it is not advisable to marry" [Matt. 19:10]? And in the context of Matt. 5:32 Jesus is replacing the standard recognized by the Jews of his day with the perfect standard of God [Matt. 5:17-48; Diatess. 9:10-20]; but if the exceptive clause is retained, his teaching is no higher than Shammai's." From The New Testament, Its Background, Growth, and Content, Abingdon Press, p. 163, footnote
49 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 何必必你只看自己的眼睛，‘若有人在你右脸上打了一巴掌，
39 你就不能还他一巴掌，或是你在他身上割了他一刀，
你就不能用剑埋葬他吗？’ 但是你要注意，不可教以色列人学
38 像外邦人所做的。须要教他们记起自己是外邦人的时候，
39 所以是外邦人的身份。那可能广义地包括表亲或同族，
或是更广义地共同国籍或同族，甚至同等级的。你还须要
教他们施与别人时，也当照着同一的标准行事。

Mt 5:40 你要去向他请安，脱下你的外衣，把里面的衣服也赐给他。
40 你若去请一个外邦人，替你走一里路，你就跟他走两里。
41 你要忍耐外邦人，满足外邦人，因为他们必不满足你。
42 给向你求的人，不可回转。

Love For Enemies

Mt 5:43 何必必你只看自己的眼睛，‘若有人在你右脸上打了一巴掌，
你就不能还他一巴掌，或是你在他身上割了他一刀，
你就不能用剑埋葬他吗？’ 但是你要注意，不可教以色列人学
像外邦人所做的。须要教他们记起自己是外邦人的时候，
所以是外邦人的身份。那可能广义地包括表亲或同族，
或是更广义地共同国籍或同族，甚至同等级的。你还须要
教他们施与别人时，也当照着同一的标准行事。

Mt 5:45 何必必你只看自己的眼睛，‘若有人在你右脸上打了一巴掌，
你就不能还他一巴掌，或是你在他身上割了他一刀，
你就不能用剑埋葬他吗？’ 但是你要注意，不可教以色列人学
像外邦人所做的。须要教他们记起自己是外邦人的时候，
所以是外邦人的身份。那可能广义地包括表亲或同族，
或是更广义地共同国籍或同族，甚至同等级的。你还须要
教他们施与别人时，也当照着同一的标准行事。

Mt 5:46 何必必你只看自己的眼睛，‘若有人在你右脸上打了一巴掌，
你就不能还他一巴掌，或是你在他身上割了他一刀，
你就不能用剑埋葬他吗？’ 但是你要注意，不可教以色列人学
像外邦人所做的。须要教他们记起自己是外邦人的时候，
所以是外邦人的身份。那可能广义地包括表亲或同族，
或是更广义地共同国籍或同族，甚至同等级的。你还须要
教他们施与别人时，也当照着同一的标准行事。

Mt 5:47 何必必你只看自己的眼睛，‘若有人在你右脸上打了一巴掌，
你就不能还他一巴掌，或是你在他身上割了他一刀，
你就不能用剑埋葬他吗？’ 但是你要注意，不可教以色列人学
像外邦人所做的。须要教他们记起自己是外邦人的时候，
所以是外邦人的身份。那可能广义地包括表亲或同族，
或是更广义地共同国籍或同族，甚至同等级的。你还须要
教他们施与别人时，也当照着同一的标准行事。

Mt 5:48 何必必你只看自己的眼睛，‘若有人在你右脸上打了一巴掌，
你就不能还他一巴掌，或是你在他身上割了他一刀，
你就不能用剑埋葬他吗？’ 但是你要注意，不可教以色列人学
像外邦人所做的。须要教他们记起自己是外邦人的时候，
所以是外邦人的身份。那可能广义地包括表亲或同族，
或是更广义地共同国籍或同族，甚至同等级的。你还须要
教他们施与别人时，也当照着同一的标准行事。

51 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
52 Leviticus 19:18
53 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 Προσέξετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐξουσίαν τῶν ἀνθρώπων πρὸς τὸ òθανεῖν 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 Ὑμᾶς οὖν τοὺς ἐλέησον, µὴ σαλπίζοντος ἐξουσίαν σου, ὥσπερ οἱ ὑποκρίται ποιοῦν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχονται τὸν μισθὸν αὐτῶν.

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

Mt 6:3 σοῦ δὲ ποιοῦντος ἑλεησομένην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἢ 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 διὸς ἐν σοῦ ἡ ἑλεησομένην ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ [αὐτός] 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 ὑποκρίται· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικαῖς τῶν πλατειῶν ἑστώτες προσεύχεσθαι, ὅπως φανότωσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχονται 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 σοῦ δὲ ὅταν προσεύχησα, εἴσελθε εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν θύραν σου πρὸςευχεῖτα τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

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

Mt 6:7 Ἐφεσχομένοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἔθνοι, δοκοῦν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσκομηθοῦσιν.

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.

---

54 61: τοῖς δικαιοσύνην Κ*2 B D 0250 ⸿ 892 1582* 2814 vg ℞ευδησε ἐς, δευτ., δευτ. ἱ, ἱ, τ. NA27 { } \ || δοκοῦν τοὺς Κεν συρ. κέν cp bo \ || ἑλεησομένην K L M U W Z Α Θ Π ὑ ὑ 2 28 33 118 124 157 346 579 700 788 1071 1424 1582c m v tv ερ Π Ἰ Ἰ συρ. Ἰ Ἱ TR HF RP. “Tzedakah” are acts of philanthropy, charity, righteousness.

55 67: Greek, βατταλογέων - βατταλογέων. Following is what BDF §40 says about this word. All uses of it except one are in Christian literature or dependent on Christian literature. Because of the doubling of the t consonant, which is incorrect for Greek, we know this is a word imported or adapted in hybrid form from some other language(s), most likely Semitic. According to Frederic Blass, it is a combination of a Semitic word, בּאֵת, Beth-Teth-Lamedh, for ‘empty, inane, idle,’ with λογεῖν appended. According to Delling, it is a remodeling of βατταρίζειν - ‘stammer,’ in connection with λογεῖν. Also, it looks similar to the Latin batt(t)ulus = μογγόλος, that is, speaking with difficulty or having an impediment in one’s speech. And see also Corp. Gloss. Lat. II 32.17, garriulus - βατταλόγος - fond of talking endlessly, prattling, given to prosy, rambling, or tedious loquacity. In the only use of βατταλογίαν in non-Christian literature, it had the idea of prattling foolishly. So I say that in the context here, it means speaking mindlessly with the goal of quantity of words in mind, rather than thoughtful or heartfelt speech. Therefore we should avoid possibly even short prayers, if the prayers are formulaic. And consider what this says about ‘speaking in tongues’ when you don’t even know the meaning of what you are saying. “What therefore does this conclude? I will pray with the spirit, and I will also pray with the mind.” 1 Cor. 14:15 “When you pray, let not your mind be unfruitful, but still pray with your spirit.” 1 Cor. 14:14. If your mind is idle when you are praying, it is ἄθορος prayer.
Mt 6:8 μὴ οὖν ὅμοιωθέτη αὐτοῖς, οίδεν γὰρ ὁ πατὴρ ὑμῶν ὃν χρείαν ἔχετε πρὸ τοῦ ὕμας αἰτήσαί αὐτόν.
9Do not be like them therefore. You see, your Father knows what you need before you ever ask him.
Mt 6:9 οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγαθοθήτω τὸ ὅνομά σου,
9This, then, is how you should pray: "Our Father in heaven, hallowed be your name.
Mt 6:10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.
10Your kingdom come, you will be done on earth as it is in heaven.
Mt 6:11 Τὸν ἄρτον ὑμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.
11Give us today our daily bread.
Mt 6:12 καὶ ἰσχύς ἡμῖν τὰ φροέληματα ἡμῶν, ως καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
12And forgive us our debts, as we also have forgiven our debtors.
Mt 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· Ὃτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
13And lead us not into temptation, but deliver us from evil. For yours is the kingdom, and the power, and the glory, for ever. Amen."57
Mt 6:14 Ἐὰν γὰρ ἀφής τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐρανός·
14For if you forgive people their trespasses, your heavenly Father will also forgive you.
Mt 6:15 Ἐὰν δὲ μὴ ἀφής τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
15But if you are not forgiving to people,58 neither will your Father forgive you your trespasses.

**Fasting**

Mt 6:16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ως οἱ ὑποκριτα σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανώσαι τοῖς ἄνθρωποις νηστεύοντες· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
16"And when you fast, do not become of somber countenance like the hypocrites do, for they disfigure their faces so that they will appear to people as fasting. Truly I tell you, they have their reward in full.
Mt 6:17 σοὶ δὲ νηστεύουν ἄλειψαι σου τὴν κεφαλήν καὶ τὸ πρόσωπόν σου νύσαι,
17But when you fast, anoint your head and wash your face,
Mt 6:18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπταί καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ 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 ύμιν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσιν.
19 Do not accumulate for yourselves treasures on earth, where moth and corrosion eat away, and where thieves break through and steal.
Mt 6:20 θησαυρίζετε δὲ ύμιν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
20 But accumulate for yourselves treasures in heaven, where neither moth nor corrosion eat away, and where thieves do not break through and steal.
Mt 6:21 ὃς γὰρ ἐστιν ὁ θησαυρὸς σου, ἐκεῖ ἔσται 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 ὄρθιος ἑαυτὸς, ἐὰν οὖν ὁ ὄρθιος σου ἄπλος, ὅλον τὸ σῶμα 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 ἐὰν δὲ ὁ ὄρθιος σου πονηρὸς ὃς ὁ λύχνος σου σκοτεινὸν ἔσται, εἰ ὁ λύχνος τὸ ἐν σοι σκότος ἔστιν, τὸ σκότος σου πόσον.
23 But if your eye is suspicious and stingy, your whole body will be dark. If then darkness is in the light you, how great the darkness is!
Mt 6:24 Οὐδὲς δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἑαυτόν μισῆτε καὶ τὸν ἑτέρον ἀγαπήσητε, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσητε· 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 τούτο λέγω ύμιν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τῇ φάγητε [ἡ τί πίπτε], μηδὲ τῷ σώματι ὑμῶν τῇ ἐνδύσῃσθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστίν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματός;
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 ἄρα ῥαπλοῦς, "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 ἂρα ᾧς, which means literally, single. But it is from a Semitic idiom, not to be translated literally. Compare Proverbs 11:25 in the Septuagint, where ἡραιοὺσιν means "generous."
61 ἂρα ᾧς, Literally, "if your eye is evil." From the Hebrew, ἂρα ᾧς, see endnote for a full discussion of this concept.
62 ἂρα ᾧς, A common Aramaic word for wealth and property, which meant literally, a fortress to rely on. The sin of serving mammon involves thinking that there is security in wealth and property, and with that mentality to store up wealth for the future, as the Rich Fool did in Luke chapter 12. Jesus taught us not to worry even about food or clothes. He also said to pray: "Give us this day our DAILY bread." That means that to work so that you have more than enough stores for just one day at a time, that is serving mammon. The apostle Paul said that with food and clothes we should be content. Worldly wealth is very insecure, especially the theoretical kinds such as stocks, bonds, Federal Reserve Notes, negotiable instruments. And stored up food reserves are perishable and subject to vermin. But if we store up treasure in heaven, where there are no thieves, rust, or moths, or taxes, that is real security, real estate. There is a secure inheritance that is non-negotiable. If you do not think this is what Mammon means, then look at the context before and after: it is all against storing up more food and clothes than you need for one day. Your retirement is in heaven. You cannot serve both God and Financial Security.
Mt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

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

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

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

Mt 6:28 καὶ περὶ ἐνδύματός τί μεριμνᾷτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πώς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήσουσιν·

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

Mt 6:29 λέγω δὲ ὑμῖν ὅτι οὐδὲ σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ώς ἐν τοῖς τοῦτοις.

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

Mt 6:30 εἰ δὲ τὸν χρόνον τοῦ ἄγρου σήμερον ὄντα καὶ αὐρίον εἰς κλίσιαν οἰκείων ὁ θεὸς ὑμῶν ἀμηχανίαν δοθήσεται, ὥστε δοκίμασθε ὑμεῖς; ὡς πολλῷ μᾶλλον ὑμῖς, ὡς ὑπακοότεροι;

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

Mt 6:31 μη τί ἐν ὑμῖν μεριμνήσῃς λέγοντες, Τί φάγωμεν; ή, Τί πίωμεν; ή, Τί περιβαλόμεθα;

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

Mt 6:32 πάντα γὰρ ταῦτα τὰ ἐθνῆ ἑπιζητοῦσιν· οἴδατε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὃτι χρῆσεται τοῦτων ἄπαντων.

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

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

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

Mt 6:34 μη τί ἐν ὑμῖν μεριμνήσῃς εἰς τὴν αὐρίον, ἢ γὰρ αὐρίον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς.

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

Chapter 7

Correcting Others

Mt 7:1 Μη κρίνετε, ἵνα μὴ κρίθητε·

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

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

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

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

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

63627 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."
64634 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, Ἄφεσ ἐκβάλῳ τὸ κάρφῳ ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἢ δοκῶς ἐν τῷ ὀφθαλμῷ σου;

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

Mt 7:5 ὑποκρίτα, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφῳ ἐκ τοῦ ὀφθαλμοῦ τοῦ ἄδελφοῦ σου.

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

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

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

Ask, Seek, Knock
Mt 7:7 Λήτετε, καὶ δοθήσεται ὑμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἄνοιγήσεται 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 αὐτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἄνοιγήσεται.

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

Mt 7:9 ἢ τίς ἐστιν ἡ 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 ἵνα αἰτήσει — μὴ ἄραν ἐπιδώσει αὐτῷ;

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

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

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

Mt 7:12 Πάντα οὖν δόσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοὺς· οὕτως γὰρ ἐστίν ὁ νόμος καὶ ὁ προφήται.

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

False Prophets
Mt 7:13 Εἰσέλθατε διὰ τῆς στενῆς πόλης· ὁτι πλατεία ἡ πόλη καὶ εὐρύχωρος ἡ ὄδος ἡ ἀπάγοσα 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 πόλη καὶ τεθλιμμένη ἡ ὄδος ἡ ἀπάγοσα εἰς τὴν ζωήν, καὶ ὀλίγοι 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 ἔχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἐσώθεν δὲ εἰσὶν λύκοι άρπαγες.

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

Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεθε αὐτοὺς· μήτι συλλέγουσιν ἀπὸ ἄκανθων σταφυλάς ἢ ἀπὸ τριβόλων σῦκα;”

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

The Wise and Foolish Builders
Mt 7:21 Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελθεῖται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
21Not everyone saying to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one doing the will of my Father who is in heaven.
Mt 7:22 πολλοί ἔργων μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὄνοματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὄνοματι δαμόνα ἐξεβάλομεν, καὶ τῷ σῷ ὄνοματι δυνάμεις πολλὰς ἐποιήσαμεν; 22Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name perform many miracles?’
Mt 7:23 καὶ τὸς ὁμολογῆσαι αὐτοῦς ὅτι θυεῖτε ἔξων ὑμᾶς ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
23And then I will declare to them on record: ‘I have never known you. Away from me, you workers of lawlessness!’
Mt 7:24 Πᾶς οὖν ὁς ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ ἀντίός ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅτις ὕκοδόμησεν αὐτοῦ τὴν σκεῖαν ἐπὶ τὴν πέτραν. 24Everyone therefore who hears these words of mine and practices them shall be likened to a prudent man who built his house on the bedrock.
Mt 7:25 καὶ κατέβη ἡ βροχὴ καὶ ἠλάθον οἱ ποταμοί καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσαν, τεθεμελιωμένον ἐπὶ τὴν πέτραν. 25And the rain came down, and the rivers came up, and the winds blew and beat against that house, and it did not fall, for it had been founded on the rock.
Mt 7:26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοῦς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅτις ὕκοδόμησεν αὐτοῦ τὴν σκεῖαν ἐπὶ τὴν ἄμμον. 26And everyone who hears these words of mine and does not practice them shall be likened to a foolish man who built his house on the sand.
Mt 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἠλάθον οἱ ποταμοί καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσαν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. 27And the rain came down, and the rivers came up and the winds blew and beat against that house, and it fell, and great was its fall.”
Mt 7:28 Καὶ ἔγενε τὸ ἐτέλεσαν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ δύο λεπταῖ ἐπὶ τῇ διδαχῇ αὐτοῦ. 28And it came about that when Jesus had finished saying these things, the crowds were amazed at his teaching.
Mt 7:29 ἦν γὰρ διδάσκοντι αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν. 29for he was teaching them as one who had authority, and not like their Torah scholars.
Chapter 8

A Man With Leprosy

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

Mt 8:2 καὶ ἰδὼν λεπρός προσελθὼν προσεκύνη αὐτῷ λέγων, Κύριε, εὰν θέλης δύνασαί με καθαρίσασαι.
2And behold, a leper approached and worshiped him, saying, "Lord, if you are willing, you are able to cleanse me."

Mt 8:3 καὶ ἐκείνης τῆς χειρᾶς ἠκολούθησαν αὐτῷ λέγων, θέλω, καθαρίσῃσαι καὶ εὑθέως ἐκαθαρίσῃ αὐτοῦ ἡ λέπρα.
3And stretching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately his leprosy was cleansed.

Mt 8:4 καὶ λέγει αὐτῷ ὁ Ἱσαώις, ὃ ρα μηδενί εἶπης, ἄλλα ὑπάγε σεαυτόν δείξῃς τῷ ἱερεῖ, καὶ προσένεγκον τὸ δώρον ὧν προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῦ.
4And Jesus says to him, "See that you tell no one. But go instead and show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

The Faith of the Centurion

Mt 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦ προσήλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν
5And when he had entered Capernaum, a centurion came to him entreating him,

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

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

Mt 8:8 καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
8But the centurion answered and said, "Lord, I am not worthy that you enter under my roof. But just say a word, and my servant will be healed.

Mt 8:9 καὶ γὰρ ἐγὼ ἀνθρώπος εἰμὶ ὑπὸ ἐξουσίαν, ἔχων ὑπ'] ἐμαυτόν στρατιῶτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἀλλῳ, Ἐρχο; καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τούτο, καὶ ποιεί.
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 Ἱσαώις ἔθαμβασεν καὶ εἶπεν τοῖς ἄκολουθοις, Ἀμὴν λέγω ὑμῖν διότι ὃ τις σταυροῦσαν τὰ πάντα σαίτων, τοῖς σταυροῦσι τοῖς σταυρωθησομεν προσευχὴν ἕκαστος ὑμετέρῳ καὶ τῷ τῶν ὀφειλόμενον αὐτῷ.
10And Jesus was astonished hearing this, and he said to those following him, "Truly I tell you, I have not found faith like this from anyone in Israel.

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

Mt 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἔξωτερον ἐκεί ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀφειλόμενον
12But natural heirs of the kingdom will be cast into the outer darkness; out there will be weeping, and gnashing of teeth."

---

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 εἶπεν ὁ Ἰησοῦς τῷ ἐκατοντάρχῃ, “Ὑπαγε, ὡς ἐπίστευσας γεννηθήτω σοι. καὶ ἱάθη ὁ παῖς ἐν τῇ ὥρᾳ ἑκεῖνῃ.

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

Jesus Heals Many
Mt 8:14 Καὶ ἔλθον ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθέραν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

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

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

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

Mt 8:16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλοὺς καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τούς κακῶς ἔχοντας ἔθεράπευσεν·

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

Mt 8:17 ὡς πληρωθῇ τὸ βῆθεν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Ἀυτὸς τὰς ἀσθενείας ἠμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

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

The Cost of Following Jesus
Mt 8:18 Ιδὼν δὲ ὁ Ἰησοῦς ζυλὸν περὶ αὐτοῦ ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

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

Mt 8:19 καὶ προσελθὼν εἰς γραμματέας εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅποι εὰν ἀπέρχησι.

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

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεούς ἠχουν καὶ τὰ πετεινὰ τοῦ σώματος κατασκηνώσεις, ὡς ὁ θρόνος τῆς θείας κατασκευής, καὶ οὐκ ἔχει πού τὴν κεφαλήν κλίνῃ.

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

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

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

Mt 8:22 ὃ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἀφεῖς τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.

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

Jesus Calms the Storm
Mt 8:23 Καὶ ἐμβαντὶ αὐτῷ εἰς [τὸ] πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

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

Mt 8:24 καὶ ἵος σεισμός μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὡστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.

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

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 ἦγειραν αὐτὸν λέγοντες, Κύριε, σώσον, ἀπολλύμεθα.
25And coming up to him, they roused him, saying, "Lord, save us! We are perishing!"

Mt 8:26 καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὁλιγόπιστοι; τότε ἐγερθεῖς ἐπετύμησαν τοὺς ἄνεμοις καὶ τῇ βαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.
26And he says to them, "Why are you afraid, O you of little faith?" Then, once he was up, he rebuked the wind and the sea, and there came a complete calm.

Mt 8:27 οἱ δὲ ἄνθρωποι ἐκδιώκασαν λέγοντες, Ποταπός ἐστιν αὐτὸς ὅτι καὶ οἱ ἄνεμοι καὶ ἡ βάλασσα αὐτῷ ὑπακούσαν;
27And the men marvelled, saying, "What kind of man is this, that even the winds and the sea obey him?"

The Legion of Demons Near Gadara
Mt 8:28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποί λίαν, ὡστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἕκεινς.
28And when he came to the other side to the region of the Gadarenes, two men coming out of the tombs met him, demon-possessed, extremely dangerous, such that no one was able to pass that way.

Mt 8:29 καὶ Ἰδοὺ ἔκραξαν λέγοντες, Τί ἦμιν καὶ σοί, Ἰησοῦ οὐεὶ τοῦ θεοῦ; ἠλθές ὅδε πρὸ καρποῦ βασάνισας ἡμᾶς;
29And behold they cried out saying, "What business do you have with us, O Jesus, you Son of God? Have you come here to torture us before the time?"

Mt 8:30 οἱ δὲ ἄνθρωποι ἀνάστησαν αὐτὸν ἀγέλη χοιρῶν πολλῶν βοσκομένη.
30Now some distance from them there was a herd of many pigs feeding.

Mt 8:31 οἱ δὲ δαιμόνες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.
31And the demons begged him saying, "If you drive us out, send us into the herd of pigs."

Mt 8:32 καὶ εἶπεν αὐτοῖς, Ὕπαγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὄρμησαν πάσα ἡ ἀγέλη κατὰ τὸν κρημνοῦ εἰς τὴν βάλασσαν, καὶ ἀπέθαναν εἰς τὸν ὄμοιον.
32And he said to them, "Go!" So coming out they went into the pigs; and behold, the whole herd rushed down from the steep bank into the sea, and died in the waters.

Mt 8:33 οἱ δὲ βοσκοῦντες ἔρυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζόμενων.
33And the herders fled. And when they had gone into the town they reported all things, including the things about the demon-possessed men.

Mt 8:34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἔξηλθεν εἰς ὑπάνησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὀρίων αὐτῶν.
34And behold all the town came out to have a meeting with Jesus. And when they saw him they begged him that he would move out of their borders.

Chapter 9
Jesus Heals a Paralytic
Mt 9:1 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασαν καὶ ἠλθέν εἰς τὴν ἡμέραν πόλιν.
1And embarking in a boat, he crossed over and came into his own town.

Mt 9:2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβηλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρεσαι, τέκνον· ἀφίενται σοι αἱ ἁμαρτίαι.
2And behold they brought to him a paralytic placed on a mat. And when Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

69 829 txt Ἰησοῦ οὗεὶ C* K M U W Δ Θ Π Φ 0242vid F3 2 157 565 579 700 788 1071 1424 1582 M it vgcl syr h cop sa bo TR HF RP Yi K B C* L f1 f 33 118 346 892 it 69 k l vg 69 syr mar bo NA27 τ Λ lac 69 A D F G H N P 28 69.
Mt 9:3 and idioi tines ton grammaetewn eipan en euautous, Othos blasphemew.

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

Mt 9:4 kai eidwos o 'Ipsiouz tas evnthymiseis auton evpe, Ipati evthenishte pnoera en tais karathias umewn;

4 And knowing78 their thoughts, Jesus said, "Why do you think evil things in your hearts?

Mt 9:5 ti gar estin eukopwteron, epiein, Arfientai sou ai amartiai, ei eipein, 'Egeire kai periapatet;

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

Mt 9:6 gia de eidei oti exousian elxi o uios to anthrwpou epiti tis ghis arfnei amartias – tote legi tis paralwstik, Egerheis avron sou tin klínhn kai upagei eis ton oikon sou.

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 kai egerheis apelthen eis tis oikon autou.

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

Mt 9:8 idontes de ei ochlioi ephobhthasan kai edoasasen ton theon ton donta exousian toiauthin tois anhrwpwpos.

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 Kai paragwn o 'Ipsiouz ekiteisen idion anhrwpon kathmenon epito telwion, Mavthaiou leugmenon, kai legi autw, Akolouthei moi. Kai anastasai hkolouthisen autw.

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 Kai egenveto autou anakeimenu en tis oikia, kai idioi polloi telwounai kai amartwloi elthontes syvanenkinti tis theo kai tis mabhtais autou.

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 kai idontes oi Fasiasioi elgen tois mabhtais autou, Dia ti metu tois telwounai kai amartwlon esthie o didaskalois umewn;

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

Note that the same variant repeats in Matthew 12:25.

Note also that, though the TR reads idion, the KJV reads "knowing."
Mt 9:12 ὃ δὲ ἀκούσας εἶπεν, Οὐ χρείαν ἔχουσιν οἱ ἱσχύοντες ἵπτροφον ἀλλ’ οἱ κακῶς ἔχοντες.

13But he heard, and said, "The healthy have no need of a doctor, but only those who have something bad do.

Mt 9:13 πορευθέντες δὲ μάθετε τί ἔστιν, "Ελεος θέλω καὶ οὐ θυσιάν· οὗ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.

14But 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 μαθηταὶ ἱωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύονται;

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

Mt 9:16 οὕτως δὲ ἐπιβάλλει ἐπίβλημα ἑκάστου ἀγάπην ἐπὶ ίματις παλαιῷ· ἀφεῖ γάρ τό πλήρωμα αὐτῶν ἀπὸ τοῦ ίματου, καὶ χεῖρον σχίσμα γίνεται.

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

Mt 9:17 οὕτως ἐπιβάλλουσιν οἰνὸν νέον εἰς ἄσκους παλαιοῦς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἄσκοι, καὶ ο ῥήγεσιν ἐκχείται καὶ οἱ ἄσκοι ἀπόλλυνται· ἀλλὰ βάλλουσιν οἰνὸν νέον εἰς ἄσκους καυνοῦς, καὶ ἀμφότεροι συντρίβονται.

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

A Dead Damsel and a Sick Woman

Mt 9:18 Ταῦτα αὐτοῦ ἀλαλοῦντος αὐτοῖς ἱδοὺ ἄρχων εἰς ἑλθὼν προσεκύνει αὐτῶ λέγων ὅτι Ἡ θυγάτηρ μου ἀρτι ἐτελεύτησεν· ἀλλὰ ἑλθὼν ἐπίδεις τὴν χείρα σου ἐπ’ αὐτῆν, καὶ ἔρχεται.

19While 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 ἔγερθες ὁ Ἰησοῦς ἑκλοῦσθησαν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

20And getting up Jesus followed him, including his disciples.

Mt 9:20 Καὶ ἱδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὑποσχέν ἤψατο τοῦ κρασέδου τοῦ ίματίου αὐτοῦ·

21And behold a woman suffering a twelve year flow of blood came up behind and touched the tassel23 of his cloak.

Mt 9:21 ἔλεγεν γὰρ ἐν ἑαυτῆ· ἐὰν μόνον ἄψωμα τοῦ ίματίου αὐτοῦ σωθήσομαι.

22For she was saying to herself, "If I only touch his cloak, I will be healed."

Mt 9:22 ο δὲ Ἰησοῦς στραφεὶς καὶ ἤδει ἄρτην εἶπεν, Θάρσοι, θύγατρε· ἵτις σου σέωσκέν σε. καὶ ἐσώθη· καὶ ἤγνη ἀπὸ τῆς ὕφρας ἐκείνης.

23And Jesus turning and seeing her said, "Take heart, daughter, your faith has healed you." And the woman was healed from that time on

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, "Do you believe that I am able to do this?" They say to him, "Yes, Lord." And when he had come into the house, the blind men came to him, and Jesus says to them, "According to your faith let it be done for you." And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised from the dead.

Mt 9:26 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!" And when he had come into the house, the blind men came to him, and Jesus says to them, "Do you believe that I am able to do this?" They say to him, "Yes, Lord." And when they came into the ruler's house, the blind men came to him. And Jesus says to them, "By the prince of the demons he expels the demons." But they went out and spread the news about him throughout that whole region.

Mt 9:32 And as they were going out, behold a mute who was demon-possessed was brought to him. And this news went out into all that region.

Mt 9:33 And when the demon was expelled, the mute spoke. The crowd was amazed, and said, "Nothing like this has ever been seen in Israel!"

Mt 9:34 But the Pharisees said, "By the prince of the demons he expels the demons."

The Workers Are Few

Mt 9:35 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. 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 ὥστε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·

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

Mt 9:38 δείχνετε ὦν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάται εἰς τὸν θερισμὸν αὐτοῦ.

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

Chapter 10

Jesus Sends Out the Twelve

Mt 10:1 Καὶ προσκαλεσάμενος τούς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὡστε ἐκβάλλειν αὐτά καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μάλακιαν.

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

Mt 10:2 Τῶν δὲ δώδεκα ἄποστόλων τὰ ὀνόματα ἔστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἄδελφος αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἄδελφος αὐτοῦ,

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

Mt 10:3 Φιλίππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαίος,

3Philip and Bartholomew; Matthew and Thomas the revenue agent; James son of Alphaeus and Thaddaeus;

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

4Simon from Cana74 and Judas of Kerioth,76 the one who also betrayed him.

Mt 10:5 Τούτων τοῦ δώδεκα ἄποστόλου ὁ Ἰσχρός παραγγείλας αὐτῶν λέγων, Ἐις ὅδον ἑθνῶν 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 σοῦ 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 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγέρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε·

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 100a Ext καναναίος B C (D) L N f 1 33 892 latc428W TG SBL NA28 27 || κανανιτης K E F K M U W Γ Δ θ Φ J f 13 2 28 157 346 565 579 700 788 1071 1424 26121 TR RP lacs Ψ 46 A H P Q R G 69. BDAG: "Kavanîthēs, ou, ὁ man from Cana, Cananite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.; ἀπὸ κώμης τινός (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Kavanîthōs with "Kavanîthēs." Under Kavanîthēs it says of him, "according to many, also of Simon, Mt 10:4 (s. Kavanîthōs). – Heinz Noetzel, Christus und Dionysus 60. – EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, and very unlikely Simon was a Gentile. Strong’s Concordance says Kavanîthēs (G2581) is derived from Ἰσχρός kan-naw, "jealous." Canaan in Greek consistently starts with the letter Χ. Canaan (Genesis 13:12) Xavaan; Canaanite: Xavanoj (Genesis 10:18) Xavanoj (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Xavanoj. The KJV is incorrect rendering the word kavanîthōs here as "Canaanite." The bottom line is that both of the Greek textual variants above mean "from Cana," although the first listed variant, kavanîthōs, 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 יִשְׁרֵי יַחֵיתִי, 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 Μὴ κτήσητε χρυσὸν μηδὲ ἀργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

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

Mt 10:10 μὴ πίραν εἰς ὄδον μηδὲ δύο χιτώνας μηδὲ υπόδηματα μηδὲ ράβδον· ἀξίος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

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

Mt 10:11 εἰς ἴδιον ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἦστιν· κάκει μείνατε ἐκεῖ ἄξιος ἢ ἐξέλθητε.

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

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

12But when entering the house, greet it.

Mt 10:13 καὶ εὰν μὲν ἢ ἢ οἰκία αξία, ἔλθατο ἢ εἰρήνη ὑμῶν ἐπ’ αὐτὴν· εὰν δὲ μὴ ἢ ἢ αξία, ἢ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφῆτοι.

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

Mt 10:14 καὶ δὲ ἢ δὲ ἢ δὲ ὑμᾶς μηδὲ ἄκοους τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἢξὶ τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκπαύσατε τὸν κοινοτόν [ἐκ] τῶν ποδῶν ὑμῶν.

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

Mt 10:15 ἄμην λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνη.

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

Mt 10:16 ἕδον ἢγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ δόρες καὶ ἀκέραιοι ὡς αἱ περιστροφαί.

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

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

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

Mt 10:18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀρχηγοῖς ἐνεκεν ἐμοὶ εἰς μαρτύριον αὐτῶς καὶ τοῖς ἑθνοῖς.

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

Mt 10:19 ὅταν δὲ παραδώσων ὑμᾶς, μὴ μεριμνήσατε πῶς ἢ τί λαλήσατε· δοθῆσαι γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὢρᾳ τί λαλήσατε·

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

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

20because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.
Mt 10:21 paradoxei de ádelphós álēphón eis thánaton kai patēr tēknōn, kai épatastēsoun tēkna epí gowexis kai thanaotōuson autoús.

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

Mt 10:22 kai ἐφέσθη μισοῦμεν ὑπὸ πάντων διὰ τὸ δόνομα μου· ὁ δὲ υπομείνας εἰς τέλος οὗτος σωθήσεται.

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

Mt 10:23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτη, φεύγατε εἰς τὴν ἑτέραν ὑμᾶς, φεύγετε εἰς τὴν ἑτέραν... 79

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

Mt 10:24 ὃς συντεθη ὑπὲρ τῶν διδάσκαλων οὗτος δώσος ὑπὲρ τὸν κύριον αὐτοῦ.

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

Mt 10:25 ἔρχετον τῷ μαθητῇ ἵνα γεννᾶται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δώσος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βαβλέξιβολ ἐπέκαλέσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

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

Mt 10:26 Μὴ σοι φοβηθῆτε αὐτοῦ· οὗτος γὰρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

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

Mt 10:27 δὲ λέγω ὑμῖν ἐν τῇ σκότῳ, εἶπάτε ἐν τῷ φωτὶ καὶ δὲ εἰς τὸ σῶς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

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

Mt 10:28 καὶ μὴ φοβέσθε ἀπὸ τῶν ἀποκτενοντῶν τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένου ἀποκτείνας φοβεῖτε δὲ μᾶλλον τὸν δύναμεν καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει.

28And do not fear because of those who kill the body but are not able to kill the soul. But do fear on the other hand the one who is able to destroy both soul and body in Gehenna.
Mt 10:29 oúchi duo stroulthia ássarioni puleitai; kai en ex autoun ou peseita epí thn giyn aneu tou patro convertible.

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

Mt 10:30 òmov de kai ai triexex ths kefaliès pasai hriothomenaio eiosin.

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

Mt 10:31 mi ou phoieidhe pollon strouluton diaferete umes.

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

Mt 10:32 Páx ouv òstois omoiologsei en emoi emproseben twon anbropon, omoiologhso kawg en autw emproseben tou patro mou tou en [tois] oufanosi.

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

Mt 10:33 òstois d’ an arniasetai me emproseben twon anbropon, arniasomai kawg auton emproseben tou patro mou tou en [tois] oufanosi.

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

Mt 10:34 Mê noumísethe òti õlthéon balein eirheni en epí thn giynou ouk õlthéon balein eirheni alla máxhain.

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

Mt 10:35 õlthéon gar diachasai anbropon kata tou patro autou kai thewateira kata ths metro autihs kai nymihs kata ths penebhn autihs.

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

Mt 10:36 kai ekkhori tou anbropou ou oikiai autou.

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

Mt 10:37 O filwv patéra òi metéra uper eme ouk estin mou àxios’ kai o filwn wion òi thewateira uper eme ouk estin mou àxios’

37bHe 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 kai ois ou lambanei ton stauron auton kai akoloubhei opiso mou, ouk estin mou àxios.

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

Mt 10:39 o evwv thn psichhn auton aprolesai authn, kai o aprolesas thn psichhn auton evkeken emou evrhesai authn.

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

Mt 10:40 o dechomenos umas eme dechetai, kai o eme dechomenos dechetai ton apostelianta me.

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

Mt 10:41 o dechomenos prophhtin eis thn omoua prophhtou miosthôn prophhtou lamfsetai, kai o dechomenos dikaiou eis thn omoua dikaiou miosthôn dikaiou lamfsetai.

41bHe 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 ὃς ἦν ποτίσα ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς δύο μαθητῶν, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

 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 ἐκέλευεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

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

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

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

Mt 11:3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ 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 ὁ 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 τοῦτοι ἄναβλέπουν καὶ χωλοί περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούονται, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται.

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

Mt 11:6 καὶ μακάριος ἦστιν ὃς ἦν μὴ σκανδάλισθη ἐν ἐμοί.

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

Mt 11:7 Τούτων δὲ πορευμένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὀχλοῖς περί Ἰωάννου, Τί ἔξήλθατε εἰς τὴν ἔρημον θέασασθαι; κάλαμον ὑπὸ ἀνέμου σαλεύομεν;

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

Mt 11:8 ἄλλα τί ἔξήλθατε ἰδεῖν; ἀνθρωπον ἐν μαλακοὶ ἡμιφρεσμον; οἶδοι οἱ τά μαλακά φοροῦντες ἐν τοῖς σίκους τῶν βασιλέων εἰσιν.

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

Mt 11:9 ἄλλα τί ἔξήλθατε 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. 1:14; Matt. 2:18; Luke 5:23). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Diatess. 10:30; Matt. 11:18-19; Luke 7:33, 34). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 19:7). He violated the Sabbath by allowing his disciples to husk grain (Mark 2:23-28; Matt. 12:1-8; Lk 6:1-5). He did not pay the two-drachma tax, except for only the two people who were discovered, out of the total of 13 in his party (Diatess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see the endnote at the end of this document.) It remains today, that some who consider themselves 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 οὕτως ἔστιν περὶ σοῦ γέραρπαι, ἵδον ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάσαι τὴν ὁδὸν σου ἐμπροσθὸν σου.

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

Mt 11:11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μεῖζων ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μεῖζον 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 ἦς ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτὴν.

12And from the days of John the Baptist until now, the kingdom of heaven has been aggressively advancing, and the aggressive are seizing it. 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 the Greek substantive is found only here, and the verb is found only here and in a similar passage in Luke 16:16. The verb could mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that a less pejorative use for the word did not exist, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the Baptist. Jesus had just finished describing John. He was no wimp swayed back and forth by wind. He wore rough and tough clothing, ate a rough and tough diet, lived in the rough and tough desert, and fearlessly rebuked Herod. My impression is that, just as it was such a strong, tough man pushing the kingdom forward, so also it was such people who were the first to eagerly snap it up for the treasure it was: aggressive or assertive people. Those who were forceful in the best sense of forceful. They "seized the day." Such people were also quick (labeled impetuous by some) to discern trends, and recognize an opportunity. Street wise people, not fastidious. John represented a somewhat veiled sign as being a type of Elijah. More cautious people would not jump in on such hints that maybe this was the Elijah who was to come. They, like the Pharisees, would want more black and white directions. But those who were impetuous in a good sense, took the plunge. Jesus later in Matt. 21:31-32 sheds more light on this subject: speaking to the chief priests and elders, he said, "The tax collectors and the prostitutes are going ahead of you into the kingdom. For John came to you to show you the way of righteousness, and you did not believe him. And the tax collectors and the prostitutes did believe him, but even after you saw that, you still did not repent and believe him." "Seize the day" is a word to the wise. The kingdom of God is not for the timid. "But as for the timid, and unbelieving, and abominable, and murderers, and immoral persons, and sorcerers and idolaters, and all liars, their inheritance will be in the lake of fire and burning sulfur, which is the second death." (Rev. 21:8) "And if he shrinks back, My soul will not be pleased with him." For we are not of those who shrink back and are destroyed, but of those who believe and possess their souls." Hebrews 10:38-39, Habakkuk 2:4
Woe on Unrepentant Cities
Mt 11:20 Tóte ἤρξατο ὄνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν 20

Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented:
Mt 11:21 Οὐάι σοι, Χοραζήν· οὐάι σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

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 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδώνι ἀνεκτότερον ἦσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.

22Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.
Mt 11:23 καὶ σοι, Καφαρναούμ, μὴ ἔως ύπαρσα προσθήη; ἡς ἔδωκα καταβήση, ὅτι εἰ ἐν Σοδόμῳς ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἐμείναι ἂν μέχρι τῆς σήμερον.

23And you, Capernaum, will you be exalted up to heaven? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.
Mt 11:24 πλὴν λέγω ὑμῖν ὅτι γι Σοδόμῳς ἀνεκτότερον ἦσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

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

Rest for the Weary
Mt 11:25 Ἐν ἑκεῖνι τῶν καιρῶν ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, ἦξε μολομογογοῦμαι σοι, πάτερ, κύριε τοῦ ύπαρσα καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

25At that time Jesus continued, and said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the sophisticated and learned, and revealed them to little children.
Mt 11:26 ναὶ, ὁ πατήρ, ὅτι οὕτως εὐδοκιά ἐγένετο ἐμπροσθέν σου.

26Yes, Father, for it was pleasing this way in your sight.
Mt 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ συνετες ἐπιγινώσκει τὸν ύπόν εἰ μὴ ὁ πατήρ, οὕτως τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὣς ἐὰν βουληθῇ οὐκ ἄλλο γίνεται ὑπὸ σοφῶν.

27All things have been revealed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.
Mt 11:28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ περιορισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

28Come to me, all you who are weary and burdened, and I will give you rest.
Mt 11:29 Ἀρατε τὸν ἰδίον μου ἑτο' ὑμᾶς καὶ μᾶθετε ἀπ' ἑμοῦ, ὅτι παράς εἰμι καὶ ταπεινός τῇ καρδίᾳ, καὶ εὑρίσατε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

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

---

86 11:19 ἅπα τῶν ἐργῶν αὐτῆς B* W syr,h copaβss bo slavmss Hiermss (Apollinaris); mss acc. to Jerome N27 [B] ἅπα ψυχα τῶν ἐργῶν 124 346 788 pc ἅπα τῶν τέκνων αὐτῆς B2 C D E F G K L N Δ Θ Π Σ X F1 22 28 33 157 174 180 205 565 579 597 700 892 1009 1006 1010 1071 1079 1195 1216 1230 1243 1253 1292 1342 1354 1365 1424 1505 1546 1646 2148 2174 Lect lectue αφλαδικανόν q v g ill2 slavms slavmss.mae1 arm ethi geo slavmss one Origen Epiphanius Chrysostom; Hilary Ambrose Jerome Augustine TR HF RF ἅπα τῶν τέκνων αὐτῆς 13 346 543 826 828 983 (ιταλικά εἰς filis suis) ἅπα τῶν τέκνων αὐτῆς πάντως 2680 ΣΗΟ pc ἅπα τῶν ἐργῶν κατὰ σοφῶν ἐπιπλησθεμένων διδασκόντως μᾶλλον ἢ ἅπα λόγων σοφίας 1507 (acc. to Wilker) lacuna Φ15 A H P 69 copaβss. The readings with τέκνων are probably a harmonization to the Luke 7:35 parallel. The ones that add πάντων are even more harmonized. (Note: the standard shorthand F13 does not work here, because that family is divided here. Part of it are 13, 124, 174, 346, 543, 788, 826, 828, 983.)
Mt 11:30 ο γὰρ ζυγὸς μου χρηστός καὶ τὸ φορτίον μου ἐλαφρόν ἔστιν.
30"For my yoke is easy and my burden is light."

Chapter 12

Lord of the Sabbath

Mt 12:1 'Εν ἑκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπιέασαν, καὶ ἤρωστο τὸλλίσσει σέανγας καὶ ἐσθίειν.

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

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

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 ὁ δὲ εἶπεν αὐτοῖς, Ὡθέν ἀνέγνωσε τί ἐποίησαν Δαυὶ ὅτε ἐπείνασαν καὶ οἱ μετ' αὐτοῦ;

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 προθέσεως ἔφαγον, δ οὐκ ἔξον ἢ αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἴ μὴ τοῖς ἱερεῖσιν μόνοις;

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 ἦ οὐκ ἀνέγνωσεν ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναιτίως εἰσίν;

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 μετίξον ἐστίν ὁ δή.

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

Mt 12:7 εἰ δὲ ἐγνώκειτε τί ἔστιν, "Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάσατε τοὺς ἁναίτιους."

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 υἱός τοῦ ἀνθρώπου.

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

Mt 12:9 Καὶ μεταβὰς ἐκείθεν ἠλθεν εἰς τὴν συναγωγήν αὐτῶν·

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

Mt 12:10 καὶ ἵδον ἄνθρωπος χείρα ἐχὼν ἔραφον. Καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σαββάσιν θεραπεύσαι; ἢν κατηγορήσωσιν αὐτόν.

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

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 ἔξωσια, 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 ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἀνθρώπως ὃς ἐξεῖ πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ?

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

Mt 12:12 καὶ διαφέρει ἀνθρώπως πρόβατον. ὥστε ἐξετιν τοῖς σάββασιν καλῶς ποιεῖν.

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

Mt 12:13 τότε λέγει τῷ ἀνθρώπῳ, Ἐκτεινόν σου τὴν χεῖρα. καὶ ἐξετείνειν, καὶ ἀπεκατεστάθη ὑγιῆς ὡς ἢ ἄλλη.

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

Mt 12:14 ἔξελθοντες δὲ ὁ Φαρισαῖος συμβούλιον ἐλαβόν κατ’ αὐτοῦ ὡς αὐτὸν ἀπολέσωσιν.

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

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

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

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

16and ordered them not to make him manifest,

Mt 12:17 ἵνα πληρωθῇ τὸ ῥήθη διὰ Ἰσαίου τοῦ προφήτου λέγοντος,

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

Mt 12:18 ἵνα ὁ δῆλος μου ἐκ τῆς ἡμέρας, ὁ ἄγαπητός μου εἰς δὲ ἐνυδάκτηκην ἢ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτῶν, καὶ κρίσον τοῖς ἐθέθεναι ἄγγελοι.

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

Mt 12:19 οὐκ ἔριζεν οὐδὲ κραυγάσει, οὐδὲ ἄκουσε τὴν φωνὴν τῆς φωνῆς αὐτοῦ.

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

Mt 12:20 κάλαμον συντετριμμένον οὐ κατεδρεύει καὶ λίγον τυφώμενον οὐ σβήσει, ἐως ἢ ἐκβάλι ἐκ νόσος τὴν κρίσιν.

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

Mt 12:21 καὶ τῷ ὄνοματι αὐτοῦ ἔθη ἐλπισθήν.

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

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

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

Mt 12:23 καὶ ἐξίσκασαν πάντες οἱ ὅχλοι καὶ ἔλεγον, Μή τις αὐτῶς ἔστιν ὁ υἱὸς Δαυίδ;

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

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

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

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 eἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθείσα καθ’ ἐαυτῆς ἔρημοταί, καὶ πᾶσα πόλις ἢ ὀρίον μερισθείσα καθ’ ἐαυτῆς οὐ σταθήσεται.

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

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

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

Mt 12:27 καὶ εἰ ἔγω ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ οίκοι ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τούτο αὐτοὶ κριταί ἔσονται ὑμῖν.

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

Mt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἔγω ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθάσεν 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 δὲ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἱερουργοῦ καὶ τὰ σκέυα αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῃσὶ τὸν ἱερουργόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρράψῃ.

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

Mt 12:30 ὁ μὴ ἐν τῇ ἐμῷ κατ’ ἐμῷ ἔστιν, καὶ μὴ ἐν τῇ ἐμοὶ σκορπίζῃ.

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 ὑμῖν, πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ δὲ τοῦ πνεύματος βλασφημία σὸν 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 ὅσον εἴπῃ λόγον κατὰ τοῦ οίκου τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ ὅσος εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἀγίου, οὐκ ἀφεθήσεται αὐτῷ ὡς ἐν τούτῳ ἑτέρῳ ὑμῶν 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 ἕκ γὰρ τὸν καρπὸν τὸ δένδρον γινώσκεται.

34Either 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 beelzeboul Ψ21 C D (L) W Θ 0281 f° f13 33 38 it syr h (copa εκ) HF RP NA27 {\} B Beelzebub (there are only non-Greek witnesses to this TR reading) ηεκετημενος TR. The spelling Beelzebub would represent the Hebrew בֶּלְשֶׁת בַּעֲלוֹת - ba’al zaḥūl as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בְּלֶשֶׁת בַּעֲלוֹת - ba’al zaḥūl would mean "lord of filth." "Ba’al," means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Baalzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Baalzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Baalzibbul and Beeldeba, "Beelezebub," 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" K 33 1562 pc syr h cop bo HF P Q. See the same variant in Luke 11:23.

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.

Mt 12:35 *The good person brings forth good things out of the treasure of good in his heart, and the evil person brings forth evil out of his treasure of evil.*

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 *For out of your words you will be justified, and out of your words you will be condemned.*

The Sign of Jonah

Mt 12:38 *Then some of the Torah scholars and Pharisees responded to him saying, “Teacher, we want to see a miraculous sign from you.”*

Mt 12:39 *But he answered and said to them, “An evil and adulterous generation asks for a miraculous sign. And no sign will be given to it except the sign of the prophet Jonah.*

Mt 12:40 *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.*

Mt 12:41 *Men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.*

Mt 12:42 *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.*

Mt 12:43 *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.*

Mt 12:44 *Then it goes and brings with it seven other spirits more evil than itself, and they enter inside those spirits more evil than itself, and they enter inside 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  "Ετί αὐτοῦ λαλοῦντας τοῖς ὕλοις ἵδοι ἡ μήτηρ καὶ οἱ ἄδελφοί αὐτοῦ εἰστήκεισαν ἐξω ἃς τούτοις αὐτῷ λαλήσαι.

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 ἐπεν δὲ τις αὐτῷ, ἢδοι ἡ μήτηρ σου καὶ οἱ ἄδελφοί σου ἐξω ἃς τούτοις ὑμῖν ἑτούντες σοι λαλήσαι.

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

Mt 12:48 ὁ δὲ ἀποκρίθης εἶπεν τῷ λέγοντι αὐτῷ, Τίς ἔστιν ἡ μήτηρ μου, καὶ τίνες εἰσίν οἱ ἄδελφοί μου;

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

Mt 12:49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, ἢδοι ἡ μήτηρ μου καὶ οἱ ἄδελφοι μου.

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

Mt 12:50 ὁ δὲ ἀπεκρίθης ἐπὶ τὸν αἰγιαλὸν ἑιστήκει.

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

Chapter 13

The Parable of the Sower

Mt 13:1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

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

Mt 13:2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὡστε αὐτὸν εἰς πλοῖον ἐμβάντα καθήσαται, καὶ πάς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

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

Mt 13:3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, ἢδοι ἐξήλθεν ὁ σπείρων τοῦ σπείρειν.

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

Mt 13:4 καὶ ἐν τῷ σπείρειν αὐτὸν ἀ μὲν ἐπεσεν παρὰ τὴν ὄδον, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.

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

Mt 13:5 ἄλλα δὲ ἐπεσεν ἐπὶ τὰ πετρῶδη ὅπου οὐκ ἐχεν γῆν πολλὴν, καὶ εὐθέως ἐξανετειλεν διὰ τὸ μὴ ἐχειν βάθος γῆς.

5And other seed fell on the rocky spots, where it did not have much soil, and it sprang up quickly, because it did not have depth of soil.

Mt 13:6 ἦλοι δὲ ἀνατελλόντος ἐκασμάτισθη καὶ διὰ τὸ ἐμ ἐχειν ῥίζαν ἐξηράνθη.

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

Mt 13:7 ἄλλα δὲ ἐπεσεν ἐπὶ τὰς ἄκανθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἐπνίξαν αὐτά.

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

Mt 13:8 ἄλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν, ὡς ο μὲν ἐκατόν, ὡς ἐξήκοντα, ὡς ἀρίθμοι.

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

Mt 13:9 ὁ ἐχὼν ὡτα ἀκούντα.

9Let the one who has ears, hear."
The Parable of the Sower Explained

Mt 13:10 And the disciples came to him and said to him, “Why do you speak to them in parables?”

Mt 13:11 For to the one who has, it will be given, and he will have an abundance. As for the one who does not have, even what he has will be taken away from him.

Mt 13:12 For this reason I speak to them in parables, that ‘Though looking they do not see, and to hear what you are hearing, but did not see, and though they neither hear nor understand.’

Mt 13:13 That which is sown on the good ground is he who hears the word and understands it, and yields its fruit with二十fold.

Mt 13:14 But he who received the seed on the gravelly ground is he who hears the word, but the cares of this world and the deceitfulness of riches choke the word, and it becomes unfruitful.

Mt 13:15 But he who received the seed on the good ground is he who has a good and impervious heart, and listens to the word and receives it with endurance, and bears fruit with twentyfold.

Mt 13:16 He who has ears to hear should hear.

Mt 13:17 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 Hear then the parable of the sower:

Mt 13:19 Pains sown do 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 And 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 on the rocky spots, this is someone who hears the word and immediately with joy receives it.

Mt 13:21 Ours who know and the free and the good soil are those whom Christ has chosen to know the mysteries of the kingdom of heaven, for to them it has been granted.

Mt 13:22 For this is the one who has, to him it will be given, and he will have an abundance. As for the one who does not have, what he has will be taken away from him.

Mt 13:23 And he answered and said, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

Mt 13:24 Yet the seed in the good soil is that which hears the word, and it bears fruit with a hundredfold.

Mt 13:25 But he who heard the word of the kingdom and did not understand, the evil one comes and snatches away what was sown in his heart.

Mt 13:26 But he who received the seed on rocky ground is he who hears the word and immediately with joy receives it.

Mt 13:27 But having no root in himself, he is alive only a short time. For when tribulation comes, or persecution because of the word, he quickly falls away.

---

97 Isaiah 6:9,10; This and other quotes of the Old Testament may differ from what your English Old Testament says, because your Old Testament was translated mainly from the Masoretic Text. When the gospels writers were recalling the words of Jesus, the differences between how they say Jesus quoted the O.T. and what our Old Testament says could be because they were quoting from the Septuagint, which is the Greek translation of the Hebrew Old Testament, done a couple hundred years before Christ.

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 chose the word, and it becomes unfruitful.

Mt 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιεῖς, δὲ δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, 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 παρέθηκεν αὐτοῖς λέγων, Ἡμοιώθη ἡ βασιλεία τῶν σοφρόνων ἀνθρώπων καὶ τῶν σοφῶν ἀνθρώπων ἀνθρώπως προσεύχεται καὶ σπείρα καὶ σπείρα ἐν τῷ ἀγρῷ αὐτοῦ.

4He 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 καθεύθευσιν τοὺς ἀνθρώπους ἦλθεν αὐτὸς ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σπόρου καὶ ἀπῆλθεν.

5He put before them another parable, as follows: "The kingdom of heaven is likened to a man sowing good seed in his field.Mt 13:26 ὅταν δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

6But while the people were sleeping, his enemy came and sowed zizania in between the wheat, and went away.

Mt 13:27 ὅταν δὲ προσελβύνθησαν δὲ οἱ δοῦλοι τοῦ σικουδιστοῦ ἔποιον αὐτῷ, Κύριε, οὐ χαράς καὶ σπέρμα ἐποιήσατε ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

7So the owner's servants came to him and said to him, 'Sir, you sowed good seed in your field, did you not? How then does it have zizania?'

Mt 13:28 ὁ δὲ ἔφη αὐτοῖς, Ἠχθρὸς ἀνθρώπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεσθαί οὖν ἀπελθοῦσιν συλλέξωμεν αὐτά;

8And he said to them, 'A hateful person did this.' "And the servants say to him, 'Do you want us to go out, then, and collect them?"

Mt 13:29 ὁ δὲ φησίν, Οὐ, μήποτε συλλέξοντες τὰ ζιζάνια ἐκριζώσῃ ἁμα αὐτοῖς τὸν σπόρον.

9But he says, 'No, in case while collecting the zizania you uproot the wheat along with them.

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

99 13:25 Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the head of seed appeared, because the zizania seed heads were different from the wheat heads. The zizania grain was not good for anything. The King James Version rendered ζιζάνιον as the English word "tare," a word probably descended from the Arabic tarbah, (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 ἀμφότερα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρώ τοῖς θερισταῖς. Συλλέξατε πρώτον τὰ ζίζανια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ τακακάσαι αὐτὰ, τὸν δὲ σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.

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

The Parables of the Mustard Seed and the Yeast

Mt 13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὅμοια ἦστιν ἡ βασιλεία τῶν οὐρανῶν κόκκως σινάπεως, ὅπως ἐλθείν αὐτῷ ἐπείρειν ἐν τῷ ἀγρῷ αὐτοῦ·

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

Mt 13:32 ὅ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζων τῶν λαχάνων ἐστίν καὶ γίνεται δένδρον, ὡστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

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

Mt 13:33 Ἀλλὰ παραβολὴν ἐδόθησαν αὐτοῖς· Ὅμοια ἦστιν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβὼν ἑγέρθη ἐν τῇ ἀγρῳ ἐκείνῳ ἐπείρειν ἐν τῇ ἡμέρᾳ τῆς ἐκκένωσεν [κόσμου].

33He told them another parable: “The kingdom of heaven is like yeast, which a woman took and buried into three measures101 of dough, until the whole batch was leavened.”

Mt 13:34 Ταῦτα πάντα ἐδόθησαν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ἰδίοις, καὶ χωρίς παραβολῆς σῶσεν ἐδέλει 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 ῥήθην διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

35so that the thing spoken through the prophet might be fulfilled, which says: "I will open my mouth in parables, I will utter things hidden since the creation of the world."102

The Parable of the Look-alike Weeds Explained

Mt 13:36 Τότε ἀφεῖς τοὺς ἰδίοις ἠλθεν εἰς τὴν οἰκίαν, καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασώφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

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

Mt 13:37 ὅ δὲ ἀποκρίθησεν εἶπεν, ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

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

Mt 13:38 ὅ δὲ ἀγρός ἐστὶν ὁ 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 ὅ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμός συντελεία αἰώνος ἐστίν, οἳ δὲ θερισται ἀγγελοὶ 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 ὅσπερ ὦν συλλέγεται τὰ ζιζάνια καὶ πυρί καίεται, οὗτοι ἔσται ἐν τῇ συντελείᾳ τοῦ αἰώνος·

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 θεός τοῦ ἀνθρώπου τούς ἁγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τούς ποιοῦντας τὴν ἄνομιάν.

41The Son of Man will send out his angels, and they will collect out of his kingdom all the things that lead to sin and those who practice lawlessness;
Mt 13:42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν 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 ὡτα ἀκουέτω.

43At that time, the righteous will shine forth like the sun in the kingdom of their Father. Let the one who has ears, hear.

The Parables of the Hidden Treasure and the Pearl
Mt 13:44 ὁμοίως ἔστιν ἡ βασιλεία τῶν χρυσάνθεμων κεκρυμμένων ἐν τῷ ἄγρῳ, ὅπως ἄρω ἄνθρωπος ἐκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὑπὸ ἐξεί καὶ ἀγοράζει τὸν ἄγρον ἐκείνον.

44"The kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it again. Then out of his joy he goes and sells what things he has, and buys that field.
Mt 13:45 Πάλιν ὁμοίως ἔστιν ἡ βασιλεία τῶν χρυσάνθεμων ἀνθρώπως ἐμπόρῳ ἐξεύρετον καλοὺς μαργαρίτας.

45"Again, the kingdom of heaven is like a merchant who was looking for fine pearls.
Mt 13:46 καὶ ἐξ ἐνα πολύτιμων μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὑπὸ εἶχεν καὶ ἠγόρασεν αὐτὸν.

46And when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

The Parable of the Net
Mt 13:47 Πάλιν ὁμοίως ἔστιν ἡ βασιλεία τῶν χρυσάνθεμων σαγήνης βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγοῦσαν.

47"Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish,
Mt 13:48 ἐκ τῶν ἐξηλεφθησαν ἀναβίβασαν ἐπὶ τὸν αἰγιαλὸν καὶ καθίσασαν συνέλεξαν τὰ καλά εἰς ἄγγη, τὰ δὲ σαπρὰ ἐξεί 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 κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

50and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth."
Mt 13:51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, 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 τοῦτο πᾶς γραμματέας μαθητευθεὶς τῇ βασιλείᾳ τῶν χρυσάνθεμων ὁμοίως ἔστιν ἀνθρώπως ὀἰκοδομήτητος ὑπότις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ κατά καὶ παλαιά.

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."
A Prophet Without Honor

Mt 13:53 Kai ἐγένετο ὡτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρεν ἐκεῖθεν.

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

Mt 13:54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐξίδισκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὡστε ἐκπλήσσεσαι αὐτοὺς καὶ λέγειν, Πόθεν τοῦτω ἢ σοφία αὐτῆ καὶ αἱ δυνάμεις;

54 And coming into his home town, such that they were astounded, and said, "Where did this man get this wisdom and these miraculous powers?

Mt 13:55 οὐχ οὗτος ἐστὶν ὁ τοῦ τέκτωνος υἱὸς; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰωάννας;

55 Isn’t this the son of the carpenter? Isn’t his mother named Mary, and his brothers Jacob and Joseph103 and Simon and Judah?

Mt 13:56 καὶ ἀδελφοὶ αὐτοῦ οὐχὶ πάσαι πρὸς ἡμᾶς εἰσίν; πόθεν οὖν τοῦτο ταύτα πάντα;

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

Mt 13:57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὃ δὲ Ἰησοῦς εἶπεν αὐτοῖς, οὐκ ἐστὶν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

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

Mt 13:58 καὶ οὐκ ἐποίησαν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

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

Chapter 14

John the Baptizer Beheaded

Mt 14:1 Ἑν ἐκείνῳ τῷ καιρῷ ἦκουσαν Ἦρωδῆς ὁ τηταράξης τὴν ἀκοήν Ἰησοῦ,

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

Mt 14:2 καὶ εἶπεν τοῖς παιον αὐτοῦ, ὦδῦς ἐστὶν Ἰωάννης ὁ βαπτίστης· αὐτοὶς ἤγερθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τούτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

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

Mt 14:3 ὁ γάρ Ἦρωδος κρατήσας τὸν Ἰωάννην ἠδίδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἦρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ;

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

Mt 14:4 ἐλέγεν γὰρ ὁ Ἰωάννης αὐτῷ, οὐκ ἐξεστίν σοι ἐχειν αὐτήν.

4 For John had been saying to him, "It is not lawful for you to have her."

Mt 14:5 καὶ θέλων αὐτὸν ἀποκτείναι ἐφοβήθη τὸν ὅχλον, ὅτι ώς προφήτην αὐτὸν ἐίχων.

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

Mt 14:6 γενέσεις δὲ γενομένοις τοῦ Ἦρωδου ὀρχήσατο ἢ θυγάτηρ τῆς Ἦρωδιάδος ἐν τῷ μέσῳ καὶ ἤρθεν τῷ Ἦρωδῃ,

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

---

103 13:55 τῶν Ἰωσήφ ν II B C N Θ f 33 700* 892 lat syr χ τσ ch cop[mac ho o b] 0 p p516 ὡτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρεν ἐκεῖθεν.
104 13:56 καὶ οἱ αδελφοὶ αὐτοῦ οὐχὶ πάσαι πρὸς ἡμᾶς εἰσίν; πόθεν οὖν τοῦτο ταύτα πάντα;
Mt 14:7 ὅθεν μεθ’ ὀρκου ὤμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται.

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

Mt 14:8 ἢ ἔδει προβισαθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὥδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

So 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 ὀρκοὺς καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

Though greatly distressed, the king because of his words of oath and those reining with him, commanded that it be given,

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

and sent orders and beheaded John in the prison.

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

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

Mt 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτώμα καὶ ἔθαψαν αὐτό, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

And his disciples came and took the corpse and buried him. Then they went and told Jesus.

Jesus Feeds the Five Thousand

Mt 14:13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἑρμοὺς κατ’ ἕδιαν· καὶ ἀκούσαντες οἱ ὄχλοι ἤκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

And hearing this, Jesus went away from there, in a boat, to a remote place by himself. And the crowds heard, and followed him on foot from the towns.

Mt 14:14 καὶ ἐξέλθων εἶδεν πολὺν ὄχλον, καὶ ἐπιλαγχνίσθη ἐπ’ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἄφρωστος αὐτῶν.

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

Mt 14:15 ὡσιὰς δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὅρα ἡ ἐν αὐτῷ παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἐαυτοῖς βρῶματα.

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

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

105 Mt 14:9 The Greek for oath is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. ‘Deaths,’ for example, would mean “ways of dying,” or “cases of death.” Here it would mean something like “words of oath.” Other examples are Matthew 14:9 and Luke 5:21.
20And all ate and were satisfied. And they picked up the extra of the fragments, twelve large baskets full.

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

Jesus Walks on the Water

Mt 14:22 Καὶ εὐθέως ἤναγκασεν τοὺς μαθητὰς ἐμβηνία εἰς τὸ πλοῦν καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἐως ὦ ἀπολύσῃ τοὺς ὦχλους.

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

Mt 14:23 καὶ ἀπολύσας τοὺς ὦχλους ἀνέβη εἰς τὸ ὄρος κατ’ ἱδίαν προσεύξασθαι. ὄψιας δὲ γενομένης μόνος ἦν ἐκεῖ.

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

Mt 14:24 τὸ δὲ πλοῦν ἦδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ὄμιος.

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

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

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

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

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

Mt 14:27 εὐθὺς δὲ ἔλαλησαν [ὁ Ἰησοῦς] αὐτοῖς λέγων, θαρσεῖτε, ἐγώ εἰμί· μὴ φοβεῖσθε.

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

Mt 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ οὐ εἰ, κέλευσον με ἔλθειν πρὸς σὲ ἐπὶ τὰ ὀδότα.

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

Mt 14:29 δὲ εἶπεν, Ἐλθε. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιετάτησεν ἐπὶ τὰ ὀδότα καὶ ἤλθεν πρὸς τὸν Ἰησοῦν.

29And he said, "Come." And Peter got down out of the boat and walked on the water, and went toward Jesus.

Mt 14:30 βλέπων δὲ τὸν ἄνεμον ἐφοβηθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σωσόν με.

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

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

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

106 κόφινος (kóphinos) a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word kóphinos, but in the account of the feeding of the 4,000 all two of the gospels that contain the event used the Greek word σπυρίς. A kóphinos 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 (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all. See the endnote about this, which discusses the possibilities in greater detail.

108 Between 3 a.m. and 6 a.m.
Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλόιον ἐκόπασεν ὁ ἄνεμος.
32 And when they climbed into the boat, the wind died down.
Mt 14:33 οἱ δὲ ἐν τῷ πλοῖῳ προσεκόμησαν αὐτῶν λέγοντες, Ἀληθῶς θεοῦ νῦν ἐλ.
33 And those in the boat worshipped him, saying, "You truly are the Son of God."
Mt 14:34 Καὶ διασπέρασσαν Ἡλίαν ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.
34 And once they had crossed over, they came ashore at Gennesaret.
Mt 14:35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,
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 παρεκάλουσιν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἰματίου αὐτοῦ· καὶ ὁσι ἠμαντο 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 Ἱησοῦ ἀπὸ Ἴεροοσολύμων Φαρισαίοι καὶ γραμματεῖς λέγοντες,
1 Then some Pharisees and Torah scholars from Jerusalem came to Jesus, saying,
Mt 15:2 Διὰ τί οἱ μαθηταὶ σοῦ παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νῦνται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.
2 Why do your disciples break the tradition of the elders?109 For they do not wash their hands when they eat.”
Mt 15:3 οἵ 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 ο饮水 ς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα βανατέω τελευτάτῳ
4 For God said, 'Honor father and mother' and 'The one who curses father or mother must be put to death.'
Mt 15:5 οἵ ύμεῖς δὲ λέγετε, Ὑς ἀν εἴπῃ τὸν πατέρα ἢ τὴν μητέρα, Δώρων ο ἕαν ἐξ ἐς ἐμοὶ ὄρθις.
5 But you say, whoever says to father or mother: 'Whatever you might be owed from me is a gift vowed to God,'
Mt 15:6 οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
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 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων,
7 You hypocrites! Isaiah has prophesied rightly about you, in saying,

109 152 Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a “fence” around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowledged that only the Torah was authoritative, and that their “fence” laws could be debated. A few generations later, other teachers of the law arose, called the 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 ὁ λαὸς οὕτως τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσιν με τιμᾷ: ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

8th 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 ἁνθρώπων.

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

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

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

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

11th 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 μαθηταί λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἑκατοντάδεκασάνων;

12th 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 φυτεῖα ἴνα οὐκ ἐφύτευσαν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

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

Mt 15:14 ἀφετε αὐτούς· τυφλοὶ εἰσίν ὁ δηνοῦ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁ δηνή, ἀμφότεροι εἰς βοῦθον πεσοῦντα.

14th 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.

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

Mt 15:16 ὁ δὲ εἶπεν, Ἀκούσας καὶ ὑμεῖς ἀσύνετοι ἔστε; 

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

Mt 15:17 οὐ νοεῖτε ὅτι πάντα τὸ εἰσερχόμενον εἰς τὸ στόμα εἰς τὴν κολίαν χωρεῖ καὶ εἰς ἀφεδρόνα ἐκφάλλεται; 

17th 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 ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέχεται, κάκεινα κοινὸ τὸν ἀνθρώπον. 

18th 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 ἐξέχονται διαλογισμοὶ πνευματικοὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτύρια, βλασφημίαι.

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

110 58 Exodus 23:31 159 Isaiah 29:13
Mt 15:20 ταύτα ἔστιν τὰ κοινοῦντά τὸν ἀνθρώπον, τὸ δὲ ἀνίπτοις χεριῶν φαγεῖν οὐ κοινοὶ τὸν ἀνθρώπον.

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 ἵδιον γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγοντας, Ἐλέησόν 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 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρωτον αὐτὸν λέγοντες, Ἀπόλουσαι αὐτήν, ὅτι κραίζει ὅπισθεν ἡμῶν.

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

Mt 15:24 ὁ δὲ ἀποκρίθης εἶπεν, Οὐκ ἀπεστάλην εἰ μή εἰς τὰ πρόβατα τὰ ἄπολωλότα σικοῦ Ἰσραήλ.

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

Mt 15:25 ἢ δὲ ἐλάθοσα προσεκύνει αὐτῷ λέγοσα, Κύριε, βοήθε μοι.

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

Mt 15:26 ὁ δὲ ἀποκρίθης εἶπεν, Οὐκ ἔστιν 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 καὶ ἐπίεσεν, Νά, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθιεῖ 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.”

12The Greek in this verse is quite unusual. There is either an unusual use of the word ναὶ - naí, or an unusual use of the word ἔπαι. The word ναὶ is usually an affirmative answer, that is, expressing agreement. The word ἔπαι is a causal conjunction, used to express cause and effect. If both these words are used in this verse according to their most common usage, then this verse makes no sense. Following is how the verse should be read, when rendering these two words in their most common meanings: “Yes, Lord, for even the dogs eat of the crumbs falling from their master’s table.” The affirmative agreement 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 irreguarly. Most or all choose to render ἔπαι irregularly. They render it as an adversative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where ἔπαι is an adversative. But if we are not going to render ἔπαι as an adversative, then there are only two or three other solutions: to render ναὶ 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 ναὶ as “Why.” This latter is well within the realm of possibility according to the lexical authorities. The main other causal conjunction, ἄρα, 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 ναὶ is used as an adversative, which is lexically valid. Another possible rendering again makes ναὶ the adversative, and ἔπαι 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 Ὡς. 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.

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

Mt 15:29 Καὶ μετὰ ταῦτα ἐκείθεν ὁ Ἰησοῦς ἤλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ δρόσον ἐκάθισεν ἐκείνη.

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

Mt 15:30 καὶ προσήλθον αὐτῷ ὁ ὄς ἀνθρώπων ἔχοντες μεθ’ ἑαυτῶν χωλούς, τυφλούς, κυλλούς, κωφούς, καὶ ἔτερους πολλούς, καὶ ἔρριψαν αὐτούς πάρα τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

31 And many large crowds came to him, having with them the lame, the cheiroplegic,113 the blind, the mute, and many others, and they laid them down at his feet, and he healed them,

Mt 15:31 ὅστε τὸν ὄς θαυμάσας βλέποντας κωφούς λαλοῦντας, κυλλούς ὑγιεῖς, καὶ χωλούς περιπατοῦντας καὶ τυφλούς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

32 causing the crowd to marvel, seeing the mute speaking, the impaired of hand whole,

Mt 15:32 Ὑς Ἰησοῦς προσκάλεσαμενος τοὺς μαθητάς αὐτοῦ εἶπεν, Ἐπλαγνιζόμαι ἐπὶ τὸν ὄς, ὅτι ἦδη ἡμέραι τρεῖς προσεμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπόλυσα αὐτούς τῆς τῆς θέλω, μήποτε ἐκλύθωσιν ἐν τῇ ὄδῷ.

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

Mt 15:33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν ἐρμην ἄρτους τοσούτοι ὅστε πορεύσῃ ὄς τοσοῦτον;

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

Mt 15:34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἐπτά, καὶ ὄλα ἱερὸν ἱερὸν. 35 And Jesus says to them, "How many loaves do you have?" And they said, "Seven, and a few fish."

Mt 15:35 καὶ παραγγείλας τῷ ὄς ἄναπεσεν ἐπὶ τὴν γην

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

Mt 15:36 ἔλαβεν τούς ἑπτά ἄρτους καὶ τοὺς ἱερούς καὶ εὐχαριστήσας ἐκλασεν καὶ ἔδιδον τοῖς μαθηταῖς, οἱ δὲ μαθηταί τοῖς ὄσις.

37 And 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 καὶ ἔρριψεν τοὺς ἔρριπτας καὶ ἔχορτασθήσαν, καὶ τὸ περισσεῖν τῶν κλασμάτων ἧραν, ἔπτα σπυρίδις πληρέως.

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

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

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

---

113 15:30 "Stricken hand," that is, those impaired of upper limb. The Greek word is κυλλός - kyllòs, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kyllòs here is found with another word meaning "lame" having already been used, so you would think that kyllòs is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kyllòs 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 ἐπηρώτησαν αὐτὸν σημεῖον ἵνα τοῦ οὐρανοῦ ἐπιδείξῃ αὐτῷς.

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

Mt 16:2 δὲ ἀποκρίθησιν εἶπεν αὐτοῖς, Ὡφίας γενομένης λέγετε, Εὐδία, πυρράζω γὰρ ὁ οὐρανός.

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

Mt 16:3 καὶ πρῶξ, Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. [[Ὑποχρίται,]] τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γνωσκέτε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]

And in the morning, 'Today, stormy weather, for the sky is red and threatening.' [[You hypocrites.]] The face of the sky you know how to judge, but the signs of the times you are not able to.] 114

Mt 16:4 Γενεὰ πονηρὰ καὶ μοιχαλῖς σημείον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον ἵωνα. καὶ καταλίπουσ αὐτοῦς ἀπῆλθεν.

And he left them and went away.

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

Mt 16:6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς ὃρατε καὶ προοίμετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

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

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

Mt 16:8 γνώσεις δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὅλιγόπιστοι, ὅτι ἁρτοὺς οὐκ ἔχετε;

And 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 ἁρτοὺς τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἔλαβετε;

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

Mt 16:10 οὐδὲ τοὺς ἐπτὰ ἁρτοὺς τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἔλαβετε;

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

114 162-3 txt include without ὑποχρίται, C D (W) Δ 33 [NA27] [C] || include all bracketed E F G H K L (M) (N) Ο U Θ Π Σ Φ (δὲ τὰ) f¹ ² ⁵ 118 180 205 346 565 597 700 892 1006 1009 1010 (1071 οἰκοπριφάπται) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582c 1646 2148 2174 Lect itaaurbcdeffhi Wgj1 q1 vg syrph copab55 eth geo slav Euseb Chrysost; Jevencusc Hieray Jer Aug TR TF RP † insert w. variation after v. nine 579 || omit all bracketed K B X Y Γ 00767 to Gregory p5 ² 2 25 126 syrsc cop53ma5e5 arm; Or Hierms messac. to Jer † lacuna φ1⁴⁵ 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 - perrarzō, is found only in literature by Byzantine writers. (The Septuagint has πυράζω - purrazō.) 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 πώς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπό τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

Mt 16:12 τότε συνήχθαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν ἄρτων] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

Peter’s Confession of Messiah

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

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

Mt 16:14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἄτεροι 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, Ὕμεις 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 Χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντος.

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

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

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

Mt 16:18 κἀγα δὲ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ τοῦτο τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ζῶου ὑμῖν κατισχύσωσιν 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 δῶσω σοι τὰς κλέιδας τῆς βασιλείας τῶν οὐρανῶν, καὶ δ’ εἶναι δήσης εἶπ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ δ’ εἶναι λύσης εἶπ 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 διεστείλατο τοῖς μαθηταῖς ᾗ ἡμεῖς εἰπον ὅτι αὐτός ἐστιν ὁ Χριστός.

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

116 Mt 16:12 Many witnesses add various words after “yeast,” in five varieties. It appears that the shorter reading is original, and the additions are various attempts to explain the seeming contradiction, where Matthew says Jesus said yeast, then here he says he did not say yeast. But, the phrase “said” can also mean “mean” as I have it translated above. This seems more likely than copyists taking away the explanations. But, it is possible that copyists considered the presence of τῶν ἄρτων or τοῦ ἄρτου to be unnecessary for the sense and therefore omitted the words as superfluous. The UBS4 edition includes τῶν ἄρτων and rates it (C) in certainty, UBS3 gave it a (D), and the NA26 edition includes the words τῶν ἄρτων.

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

118 Mt 16:18 Peter’s name means “rock” in Greek. Yes, Jesus did build his church upon Peter, and also upon the other eleven apostles. See Revelation 22:14 “with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.” Rev. 21:9 says this is talking about “the bride, the wife of the Lamb.” So we see that the church is built on Peter indeed, but Peter’s foundation is no wider or higher than the other eleven foundations. And was he the only apostle allowed to bind and loose? No, we see that all the apostles practised that.

119 Mt 16:19 Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 18:18. It should be noted that here in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only, whereas in chapter 18 v. 18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles.
Jesus Predicts His Death

Mt 16:21 Ἀπὸ τότε ἦρατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἰερουσαλήμ 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 προσαλβώμενος αὐτὸν ὁ Πέτρος ἦρατο ἐπιτιμᾶν αὐτῷ λέγων, ἰλεώς σοι, κύριε· οὐ μή ἐσται σοι τοῦτο.

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

Mt 16:23 ὃ δὲ στραφεῖς εἶπεν τῷ Πέτρῳ, ὑπαγε ὁπίσω μου, Σατανά· σκάνδαλον εἶ ἐμοῦ, ὅτι ὑμεῖς φρονεῖτε τὰ τοῦ θεοῦ ἅπαξ 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, ἐὰς τις θέλει ὁπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀρτάω τὸν σταυρὸν αὐτοῦ καὶ ἁκολουθεῖται 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 ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτήν· ὅς δὲ ἄν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει 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 ὠφελεθήσεται ἀνθρώπος εὰν τὸν κόσμον ὄλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιώθη; ἢ τί δώσει ἀνθρώπος 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 ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

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

Mt 16:28 ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τίνες τῶν ὁδών ἑστώτων οὕτως ὡς οὐ μὴ γεύσωνται βανάτου ἔως ἐὰν ἰδοὺ τὸν ὑιόν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

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

Chapter 17

The Transfiguration

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

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

Mt 17:2 καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ ἐλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἡλίος, τὰ δὲ ἰμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

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

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

3And behold, Moses and Elijah appeared to them, conversing with Him.
Mt 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἔστιν ἡμᾶς ὡς εἶναι εἰ θέλεις, ποιῆσον ὡς τρεῖς σηκῶς, οἱ μὲν καὶ Μωσῆς μῖαν καὶ Ηλία μῖαν.

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

Mt 17:5 ἔτι αὐτὸῦ ἑλαλοῦντος ἰδίῳ νεφέλη φωτεινὴ ἐπεσκήσαν αὐτούς, καὶ ἱδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Ὑμῶν ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

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

Mt 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ἐπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

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

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

7And Jesus approached them, and after touching them reassuringly, he said, “Stand up, and do not be afraid.”

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

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

Mt 17:9 Καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους ἐνετέλεσαν αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ ἐπιτε τὸ ὄραμα ἐκ τοῦ υἱοῦ τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθή.

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

Mt 17:10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, Τί ὁ̣ν ὁ γραμματεῖς λέγουσιν ὃτι Ἡλίαν ἐδει λέγειν πρῶτον;

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

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

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

Mt 17:12 λέγων δὲ υἱόν ὅτι Ἡλίας ἢ ἡλίαν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὡς ἡθίλησαν· ὡς καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.

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

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

13Then 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 ἔλθοντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἀνθρώπος γονυπετών αὐτὸν

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

Mt 17:15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνίαζεται καὶ κακῶς πάσχειν· πολλακὶς γὰρ πάπητον εἰς τὸ ὕδωρ καὶ πολλακὶς εἰς τὸ ὕδωρ.

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

Mt 17:16 καὶ προσήγγειλα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἤδυνήθησαν αὐτὸν ἰατρεύσαι.

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

Mt 17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεα ἢ πίστος καὶ διεταραμένην, ἐξ ὑμῶν ποτὲ μεθ’ ὑμῶν ἐσομαι; ἐξ ὑμῶν ποτὲ ἀνέχομαι ὑμῶν; φερέτε μοι αὐτὸν ὡς.

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

Mt 17:18 καὶ ἐπετίμησαν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξήλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπευθή ὁ παῖς ἀπὸ τῆς ὕπαρκτης ἕκεινης.

18And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.
Mt 17:19 Then the disciples came to him in private, and said, “Why were we not able to drive it out?”

Mt 17:20 He said 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.”

Matthew 17:20 (ESV)

The Two Drachma Tax

Mt 17:24 “He spoke to them again in parables, and said to them, ‘The kingdom of heaven may be likened to a man who gave a great banquet for his servants’:

Mt 17:25 the master of the house said to his servant, ‘Go out to the roads and paths, and bring in my guests into the banquet hall.’

Mt 17:26 But when the servant went out to bring in the guests, he brought in a blind man, and the master of the house said to him, ‘You bring in the guests I invited for the wedding banquet. Go out and bring in guests worthy of the banquet.’

Mt 17:27 But the servant said, ‘Sir, what you did was wrong. Did not you invite the ten virgins? Yet the five virgins did not come in.’

Mt 17:28 But the master of the house replied, ‘I tell you that these five went in, because of the didrachma. But the didrachma is not just one drachma, for it was only to be collected “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. In fact, it was never paid. The Mashal of the two drachmas is about to be cast out. But the idea of a ransom is a part of the Torah. See the didrachma tax in Exodus 30:11–16. But this 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. 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 ἐξήντα ἐις τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί οσιοδοξίας ἐμφάνισαν τοῖς πρεσεπαθεῖσιν; ἦν τοίς γάρ ἄντων καὶ οἱ βασιλεῖς τις γῆς ἀπὸ τῶν αὐτῶν ἐπὶ τῶν ὑφίστανται λαμβάνουσιν τέλη ἢ κηρύσσοιν; ἀπὸ τῶν ὑπὸ ἄνθρωπον ἢ ἀπὸ τῶν ἄλλων ἔργων; 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 εἴπόντος δὲ, Ἀπὸ τῶν ἄλλων τῶν ἐπὶ τὸν ἐπί τοῦ ἔργου, ἔφη ἄντων ὁ Ἰησοῦς, Ἀρα γε ἐλεύθεροι εἰσίν οἱ οἰκίαι. 26And when he answered, “From others,” Jesus said to him, “Alright then, the sons are free. 123

Mt 17:27 Ἰνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βαλε ἀγκιστρόν καὶ τὸν ἄναβάντα πρῶτον ἵνα μὴ εἰσέλθῃε εἰς τὴν βασιλείαν τῶν ὑπογείων. 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.”

Chapter 18

Who Is the Greatest?

Mt 18:1 Ἐν ἑκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἀρα μείζων ἐστίν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 1Then that same hour, the disciples approached Jesus, saying, “So who is the greatest in the kingdom of heaven?”

Mt 18:2 καὶ προσκαλεσάμενος παιδίον ἑστησαν αὐτό ἐν μέσῳ αὐτῶν 2And calling a child over, he stood him in the midst of them.

Mt 18:3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 3and he said, “I tell you truly: unless you change and become like little children, there is no way you will enter into the kingdom of heaven.

Mt 18:4 δότις οὖν ταπεινωθεὶς ἐμαυτῷ ὡς τὸ παιδίον τοῦτο, ὀδοὺς ἐστίν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 4Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven.

Mt 18:5 καὶ ὃς ἐὰν δέξηται ἐν παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 5And whoever receives one little child such as this on the basis of my name, is receiving me.

---

122 17:25 The meaning of οἰκίαι, "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 ἄλλοτροι, which in Jewish Greek like in the Septuagint, meant "aliens." Here the meaning would be, that since the two drachma tax was supposedly for maintenance of the temple—God’s house, then God’s children, the citizens of the kingdom of God, were exempt from that tax.

123 17:26 This word free, will not be understood properly, unless one understands "tribute" properly. Tribute was a poll tax paid to the conqueror, by a conquered or subjugated people. Anyone paying tribute, was by definition not free, but rather a member of an enslaved nation.

124 17:27a Some surmise that Jesus did this in order to appear to be compliant with an illegitimate tax, so as not to scandalize any believers who thought that he surely must "obey every law of man." That is possible. But also possible, is that Jesus wanted to honor the oral contract Peter had already made with the tax collectors: the collectors had previously asked if Jesus pays the tax, and Peter had answered in the affirmative. Thus, only those two individuals involved in the oral contract, were obligated to pay it this instance.

125 17:27b A silver coin worth four drachmas, equivalent to 12 grams of silver. Each man was to pay 6 grams of silver, which =1 stater=1 Babylonian shekel=1/2 of a sanctuary shekel (Phoenician or Hebrew standard).

126 17:27c Note that Jesus did not tell the other eleven disciples to pay. The payment at issue in this passage was a Jewish religious matter, and originally not even a tax (see previous footnote on "the two drachmas." Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the Kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings don't pay the tax. And kings is what Jesus and the twelve apostles were.
More About Little Ones

Mt 18:6 ὦς δ' ἀν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὁνίκος περὶ τοῦ τράχηλον αὐτοῦ καὶ καταποντισθῇ 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 οὐάς τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' αὐτό τὸ σκάνδαλον ἔρχεται.

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

Mt 18:8 Εἴ δὲ ἢ χείρ σου ἢ ὁ ποὺς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σου· καλὸν σοὶ ἔστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλῶν· ἢ χωλόν, ἢ δύο χείρας ἢ δύο πόδας ἔχοντα βληθήσῃ εἰς τὸ πῦρ το ἀιώνιον.

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

Mt 18:9 καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σου· καλὸν σοὶ ἔστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθήσῃ 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 Ὑπάτε μὴ καταφρονήσῃς ἐνός τῶν μικρῶν τούτων· λέγω γὰρ ὅτι οἱ άγγελοί αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόοσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

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

Mt 18:11 [Ἡλθὲν γὰρ ὁ Υἱὸς τοῦ Άνθρώπου σώσαι τὸ ἄπολωλός.] [11For the Son of Man came to seek and to save what was lost.]

12 Mt 18:12 Τί ὅμως δοκεῖ; ἐὰν γενήσιτα τινι ἀνθρώπῳ ἐκατόν πρόβατα καὶ πλανηθῇ ἐν τοῖς αὐτῶν, οὐχὶ ἀφῆσαι τὰ ἐνενήκοτα ἐννέα ἐπὶ τὰ δρῆ καὶ πορευθῆ ζητεῖ τὸ πλανούμενον;

12What do you think? Suppose a man has a hundred sheep, and go look for the one that is wandering?

Mt 18:13 καὶ ἐὰν γενήσιται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὅτι ἀρεί ἐπί τοῖς ἐνενήκοτα ἐννέα τοῖς μη πεπλανιμένοις.

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

---

18:11 txt omēt N B L* Θ* f13 (not 346) 1* 9 33 146 556 788 837 892* 899* 1294 1502 1582* 2317 2680 itcjr synfr pal copssmorh geo Origen Eusebius; Jevencus Jerome NA27 Fl Ἡλθὲν γὰρ ὁ Υἱὸς τοῦ Άνθρώπου σώσαι τὸ ἄπολωλός. D F E K L* MM* (M1* ζητήσας, M2* ζητήσαι) N U W (Δ -ο before Υἱος) Θ* Π Σ Fl 078rd 1* 2 22 28 118 124 180 205 565 597 700 1006 1071 1079 1230 1241 1242 1253 1292 1344 1365 1424 1546 1582* 1646 2128 2174 (ΠΙ 1,360 minuscules) Lect* Ἡλθὲν γάρ ὁ Υἱὸς τοῦ Άνθρώπου ζητήσας καὶ σώσαι τὸ ἄπολωλός. G (Lc1th* has ζητήσας for ζητήσαι καὶ) 157 346 579 892* 1009 1010 1195 1216 1243 1342 1505 (250 minuscules) Lect* θ50 (itc) synfr copssmorh eth slav Ἡλθὲν γὰρ ὁ Υἱὸς τοῦ Άνθρώπου ζητήσας καὶ σώσαι τὸ ἄπολωλός. D Ε Ε Ε 08 D O B1835 E11 Ε03 Ε14 Ε42 // lacuna Θ* A C P 69. The UBS Editorial Committee says that there can be little doubt that the words Ἡλθὲν γάρ ὁ Υἱὸς τοῦ Θεοῦ (ζητήσασι) καὶ σώσαι τὸ ἄπολωλός 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 οὐ τῶν οὐκ ἔστιν θέλημα ἐμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τοῖς μικροῖς τούτοις.

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 Εἴς ὑμᾶς ἂν ἀμαρτήσῃ [εἰς σέ] ὁ ἁμαρτωλός σου, ὑπαγε ἐλεγχὸν αὐτοῦ μεταξὺ σοῦ καὶ αὐτοῦ μόνον. ἔαν σου ἀκούσῃ, ἐκείρθηςας τόν ἁμαρτωλόν 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 ἔαν δὲ μη ἀκούσῃ, παράλαβε μετὰ σοῦ ἕτε· διώκε, ἵνα ἐπὶ στόματος δύο ἁμαρτών ἥ τριων σταθή πάντες ῃ·

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 ἔαν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ: ἔαν δὲ καὶ τῇ ἐκκλησίᾳ παρακούσῃ, ἐστὶν σοι ὁ ἅγιος καὶ ὁ τελώνιος.

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, ὅσα ἔαν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανοῖ καὶ ὅσα ἔαν λύσητε ἐπὶ τῆς γῆς ἔσται λευμένα ἐν οὐρανοῖ.

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 ἔαν δύο συμφωνήσωσιν εἰς ὑμῶν ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐ ἔαν αἰτηθοῦνται, γενησται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖ.

19Again I say to you, if two of you on earth agree with one voice concerning any and all matters about which you make request, it will be brought about for you by my Father who is in heaven.

Mt 18:20 οὐ γάρ εἰσίν δύο ἢ τρεῖς συνημένοι 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.

---

128 18:14 Or, "...that even one of these little ones be ruined."
129 18:15 txt [Di] ἀμαρτήσῃ εἰς σέ Ο D E F G H K L N O U W Δ Π Σ Φ 078 f 3 2 28 157 205 346 565 597 700 788 892 902 1000 1079 1216 1230 1241 1242* 1243 1253 1326 2174 LectFAD Ιταλ. b, Ραφ. f 160 f 160 g 160 h 160 l 160 q 160 r 160 v g syr cp m pal cop msg h b o cp arm eth geo slav ms BasI9 BasII Chrysostom ms; Hilary Lucifer Pacian Chrosmatius Jerome Augustine 2 TR HF RP [NA27] [C] ἀμαρτήσῃ εἰς σέ 118 1071 1195 1344 1546 1646 ἀμαρτήσῃ εἰς σέ W 33 180 1009 1242 1342 1424 1505 1582 2148 LectF BasI9 Didymus Chrysostom Thdoret ἁμαρτήσῃ E K B 0281 1 2 22 579 1582 cp cop msg ms slav ms Cyril Augustine 1/1 WH ἁμαρτήσῃ Lk 17:3 Origen BasI9 lacuna 1 A C R. G. There might have been a dictation error, that when reading ἁμαρτήσῃ εἰς σέ the listener thought that there had been a repetition by accident (because the last two syllables sound similar in later Greek to the first two syllables), or that the reader changed his pronunciation or stumbled over the pronunciation, and so the scribe listening wrote only the first set of sounds. On the other hand the phrase "against you" might have been added, according to the UBS textual commentary, to harmonize this verse with the "against me" of v. 21 shortly hereafter where Peter asks, "How many times shall my brother sin against me and I forgive him?" The reading without "against you" is the earliest, but this could have been changed very early on, according to the UBS commentary. In the UBS 4th Edition Greek New Testament, the words "against you" are in single square brackets, and this result is given a C rating of certainty. Regarding single square brackets, the explanation is "that the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship the text 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 Τότε προσελθὼν ὁ Πέτρος ἐπεν αὐτῷ, Κύριε, ποσάκις ἀμαρτήσεις εἰς ἐμὲ ὁ ἀδελφός μου καὶ φησίν αὐτῷ; ἐως ἐπτάκις;

At that time Peter approached and said to him, "Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?"

Mt 18:22 λέγει αὐτῷ ὁ Ἱσσοῦς, ὁ δέ λέγω σοι ἐως ἐπτάκις ἀλλὰ ἐως ἐβδομηκοντάκις ἐπτά.

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

Mt 18:23 διὰ τούτου ὠμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων βασιλεία δὲ θήλησαν συνάραι λόγων μετὰ τῶν δούλων αὐτοῦ.

Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants.

Mt 18:24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ ἐς ὀφειλέτης μυρίων ταλάντων.

So 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 ἀποδοθῆναι ἐκέλευσεν αὐτὸν ὁ κύριος πραθήκην καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ pánta δόσῃ ἔχει, καὶ ἀποδοθῆναι.

But since he did not have the means to repay, the master ordered him to be sold as a slave, and also his wife and children and everything he had, and then to be paid back.

Mt 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

"The servant therefore fell down, and was entreating him, saying, 'Be patient with me, and I will pay you back everything.'"

Mt 18:27 σπλαχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

And moved with compassion, the master released him, and forgave his debt.

Mt 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὐρέν ἐνα τῶν συνδούλων αὐτοῦ δὲ ὀφειλεῖν αὐτῷ ἐκατόν δηνάρια, καὶ κρατήσας αὐτὸν ἐπήγαγεν λέγων, Ἀπόδοσέ με τί ὀφειλεῖς.

"But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, 'Pay me back everything you owe.'"

Mt 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.

"The fellow servant therefore fell down, and was begging him, saying, 'Be patient with me, and I will pay you back.'"

Mt 18:30 ὁ δὲ οὖν ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν ἐως ἀποδῷ τὸ ὀφειλόμενον.

"But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt."

Mt 18:31 ιδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσφάρησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.

"When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πάσαν τὴν ὀφειλήν ἐκείνην ἀφῆκα σοί, ἐπεὶ παρεκάλεσας με·

"Then summoning him, his master is saying to him, 'You wicked servant! All that debt of yours I forgive you, because you begged me.

Mt 18:33 οὖν ἔδει καὶ σὲ ἔλησα τὸν σύνδουλόν σου, ὡς κάγω σὲ ἡλέσα;"

"Aren't you then also obligated to forgive your fellow servant, as I have forgiven you?"

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

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 ὦτις καὶ ὁ πατὴρ μου ὁ οὐρανός ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε 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 ἔγενε τὸ ὅτε ἐτέλεσεν ὁ Ἱσσοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλατιαίας καὶ ἦλθεν εἰς τὰ ὁρια 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 δύο δούλους πολλοὺς, καὶ ἑθεράπευσαν αὐτοὺς ἐκεί.

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

Mt 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαίοι περιαύλοις τοῦ τάξους καὶ λέγοντες, Εἴ ἐξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰώνια;

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 ὥστε ἁπατήθησαν εἶπεν, ὡμίαν ἀνέγνωτε ὅτι ὁ κτίσας ἀπ’ ἀρχῆς ἡμᾶς καὶ ἐθελεὶ ἐποίησαν 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 ἐπεζέκανεν, Ἐνεκα τούτου καταλείψει ἀνθρώπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικί αὐτοῦ, καὶ ἐσονταί 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 ὥστε ὁ θεὸς ἐντεύξατο οὖν τούτῳ ἀνθρώπῳ ἔναν τὸν τόπον δὴ, καὶ ἐκεῖ ἐσονται οἱ δύο εἰς σάρκα μίαν.

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

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

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

Mt 19:8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὸ σκληροκαρδιάν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ’ ἀρχῆς δὲ οὐ γέγονεν ὡτός.

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

134 197b txt ἀπολύσαι NI D L Z G it pm sequential, arm eth germ Orig, Jerome Augustine ἀπολύσαι αὐτήν B C N W Θ 078 087 1241 (ἰδ.ἰδ.) syr m gal bo (includes) (platt).
Mt 19:9:  
But I tell you that whoever releases his wife, except upon grounds of fornication, and marries another, commits adultery.

Mt 19:10:  
The disciples are saying to him, “If this is the situation of a man with a wife, it is not advisable to marry!”

Mt 19:11:  
Oú pántes χαροῦσιν τὸν λόγον, ἀλλ’ οἷς δέδοται.

Mt 19:12:  
For there are some who are eunuchs, who were born that way from their mother’s womb. And there are some who are eunuchs who were made to be eunuchs by human beings. And there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it.”

The Little Children and Jesus

Mt 19:13:  
And he said to them, “Not everyone can receive this word, but only those to whom it has been given.

Mt 19:14:  
But Jesus said, “Let the little children come to me, and do not hinder them. For of such is the kingdom of heaven.”

Mt 19:15:  
And when he had laid hands on them, he moved on from there.

---

135 199 [D] txt

mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ K C* L itl̓ vg̓ mss syr̓ NA28 [] mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ S

136 199 [D] txt

parēktōs lógo̱s pornei̇as kai̇ gamē̇s ȧll̓ en moĩχatai̇ D itl̓ vg̓ mss cop̓ α mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ kai̇ o̱ apolele̱mē̱n̓ en gamē̱s moĩ̱ χatai̱ K E F G H K U Z vg̓ mss TR RP

137 199 [D] txt

parēktōs lógo̱s pornei̇as poin̄ o̱ ē̱ tūṇ moĩ̱ che̱ ṇ ṭ ai̱ kai̱ o̱ apolele̱ mē̱ ṇ eṇ ga̱ mē̱ ṣ moĩ̱ χatai̱ B paṛ e̱ ḳ ṭ o̱ ṣ ló̱ go̱ ṣ e̱ p̣ i̱̣ o̱ ṇ ḥ a̱ ṣ kαι̱ γα̱ μη̱ ṣ a̱ ḷ ḷ η̱ μοĩ̱ χαται̱ E F G H K U Z vg̓ mss TR RP

138 199 [D] txt

mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ kai̇ o̱ apolele̱ mē̱ ṇ eṇ ga̱ mē̱ ṣ moĩ̱ χatai̱ 0233 mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ 0233 mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ 0233

mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ kai̇ o̱ apolele̱ mē̱ ṇ eṇ ga̱ mē̱ ṣ moĩ̱ χatai̱ 0233 mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ kai̇ o̱ apolele̱ mē̱ ṇ eṇ ga̱ mē̱ ṣ moĩ̱ χatai̱ 0233 mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ kai̇ o̱ apolele̱ mē̱ ṇ eṇ ga̱ mē̱ ṣ moĩ̱ χatai̱ 0233

mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ kai̇ o̱ apolele̱ mē̱ ṇ eṇ ga̱ mē̱ ṣ moĩ̱ χatai̱ 0233 mē ēpī pornei̇a kai̇ gamē̇s ȧll̓ en moĩχatai̇ kai̇ o̱ apolele̱ mē̱ ṇ eṇ ga̱ mē̱ ṣ moĩ̱ χatai̱ 0233
The Rich Young Ruler

Mt 19:16 Kai ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ὃνα σχῶ ἐκὼν αἰώνιον;

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

Mt 19:17 ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθῶν; ὡδεῖς ἁγαθός, εἰ μὴ εἰς, ὁ θεός. εἰ δὲ θέλεις εἰς τὴν ἐκὼν εἰσέλθειν, τήρησον τάς ἐντολάς.

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

Mt 19:18 λέγει αὐτῷ, Ποιας; ὁ δὲ Ἰσσοῦς εἶπεν, Τὸ ὦ φονεύσεις, ὡδεῖς μοιχεύσεις, ὡδεῖς κλέψεις, ὡδεῖς ἄρνομαι πορείας.

18He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not give false testimony, do not pay someone to give the poor, and you will have treasure in heaven, and then come follow me.”

Mt 19:19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς συναντῶν.

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

Mt 19:20 λέγει αὐτῷ ὁ νεανίκος, Πάντα ταῦτα ἔφυλαξα· τί ἢτι ὑπέτρεπτος;

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

Mt 19:21 ἔρη αὐτῷ ὁ Ἰσσοῦς, Εἰ θέλεις τέλειον εἶναι, ὑπάγει πώλησον σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις ἥθελοις ἐν υἱαῖς, καὶ δεύτερο ἀκολούθει μοι.

21Jesus said to him, “If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me.”

Mt 19:22 ἀκούσας δὲ ὁ νεανίκος τὸν λόγον ἀπήλθεν λυπούμενος, ἦ γὰρ ἐξων κτήμα πολλά.

22But when the young man heard this statement, he went away regretting, for he was owner of much property.
Mt 19:23 Ὅ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσέλθεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

23And Jesus said to his disciples, "Truly I say to you, the rich will get into the kingdom of heaven with great difficulty.

Mt 19:24 τάλιν ὁ λέγω ὑμῖν, εὐκοπώτερον ἔστιν κάμηλον διὰ τριπήματος ῥαβνίδος διελθεῖν ἢ πλούσιον εἰσέλθειν εἰς τὴν βασιλείαν τοῦ θεοῦ.

24And again, I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich person to enter into the kingdom of God.

Mt 19:25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα δύναται οὕτως ὁμολογεῖν;

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

Mt 19:26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώπως τούτῳ ἀδύνατόν ἔστιν, παρὰ δὲ θεῷ πάντα δυνατά.

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

Mt 19:27 Τότε ἀποκρίθησεν οἱ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφῆκαμεν πάντα καὶ ἠκολούθησαμεν σοι· τί ἄρα έσται ἡμῖν;

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

Mt 19:28 τοῦτο δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολούθησαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίη ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθίσετε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἱσραήλ.

28And Jesus said to them, "Truly I say to you, you who are hearing me: In the new beginning, when the Son of Man sits on his glorious throne, you also will sit, upon twelve thrones, judging the twelve tribes of Israel.

Mt 19:29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφίας ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἁγίους ἐνεκεν τοῦ ὄντος δυσκόλον μοι ἐκατονταπλασίον ζωὴν αἰώνιον λήμφεται καὶ ζώην αἰώνιον κληρονομήσει.

29And everyone who has left houses or brothers or sisters or fathers or mothers or children or lands for the sake of my name, will receive a hundred times as much, and inherit eternal life.

Mt 19:30 Πολλοὶ δὲ ἔσονται πρῶτοι ἐσχάτοι καὶ ἐσχάτοι πρῶτοι.

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

Chapter 20

The Parable of the Workers in the Vineyard

Mt 20:1 Ὄμοια γὰρ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων οἰκοδομήτη οὕτως έξήλθεν ἂμα πρώτι μισθώσασθαι ἐργάταις εἰς τὸν ἄμπελόνα αὐτῶ.

1Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.

Mt 20:2 συμφωνήσας δὲ μετὰ τῶν ἑργατῶν ἐκ δηναρίων τὴν ἡμέραν ἀρκεστείλην αὐτοῖς εἰς τὸν ἄμπελόνα αὐτοῦ.

2And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

---

1924 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 20:3 and εξέλθων περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστώτας ἐν τῇ ἀγορᾷ ἄργοὺς.

3 And when he went away, about the third hour, 4 he saw others, standing in the market place idle.

Mt 20:4 καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἄμπελονα, καὶ δὲ εἶναι ή δίκαιον δῶσῳ ὑμῖν.

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 ἀπήλθον, πάλιν δὲ ἐξέλθων περὶ ἑκτην καὶ ἐνατήν ὥραν ἐποίησαν ὑπατώς. 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 ἐξέλθων εὑρὲν ἄλλους ἐστώτας, καὶ λέγει αὐτοῖς, Τί ὦδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι;

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 λέγουσιν αὐτῷ, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἄμπελονα, καὶ δὲ έὰν ή 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 όψις δὲ γενομένης λέγει ὁ κύριος τοῦ ἄμπελωνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπὸ δύος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως 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 ἔλθόντες οὶ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ διηνάριον.

9 And those who had arrived at about the eleventh hour, each received a denarius.

Mt 20:10 καὶ ἔλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλέον λήψονται· καὶ ἔλαβον [τὸ] ἀνὰ διηνάριον καὶ αὐτοὶ.

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 ὁικοδεσπότου

11 So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, ὅτι οἱ ἐσχατοὶ μίαν ὥραν ἐποίησαν, καὶ τοὺς ἠμῖν αὐτοὺς ἐποίησας τοῖς βαστάσαις τὸ βάρος τῆς ἡμέρας καὶ τὸν κάψωνα.

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 ο δὲ ἀποκρίθη εἷς αὐτῶν εἶπεν, Ἐταίρε, οὐκ ἅδηκος σε ὁχὴ δηναρίου 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 ἅρον τὸ σὸν 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 [ὁ] οὐκ ἔχεστιν μοι δὲ θέλω ποίησαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὃ κἀγαθός εἰμι;

15 Is it not permissible for me to do what I want with things that are mine? Or is your eye evil 142 because I am generous?

Mt 20:16 οὖν ἔσονται οἱ ἐσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἐσχατοὶ.

16 Thus, the last will be first, and the first will be last. 143"

---

141 Mt 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 Mt 20:15 ὁ ὀφθαλμός πονηρός, "evil eye," is a Semitic concept, in which the attitude of the heart or the force of a person's thoughts, are focused out through, and cause the narrowing of the person's eye, out of envy, resentment, scheming, or even voodoo, toward one's neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.
Jesus Again Predicts His Death

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητάς] κατ’ ἱδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς,

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

Mt 20:18 ἵδιον ἀναβαίνομεν εἰς ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἄνθρωπον παραδοθήσεται τοῖς ἁρχιερεῖσιν καὶ γραμματεύσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ.

18Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death.

Mt 20:19 καὶ παραδώσω σοι τοὺς ἐθνεῖς εἰς τὸ ἐμπαίζει καὶ μαστιγώσαι καὶ σταυρώσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

19And he will be handed over to the Gentiles, to be ridiculed and crucified, and during the third day he will rise again."

A Mother’s Request

Mt 20:20 Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδείου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσα τί ἀπ’ αὐτοῦ.

20At that time, the mother of the sons of Zebedee approached him, along with her sons. She is worshiping him and asking a favor from him.

Mt 20:21 ο δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν ὦτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

21And he said to her, "What do you want?" She says to him, "Decree that these two sons of mine sit one on the right and one on the left of you in your kingdom."

Mt 20:22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὑμῖν οἴδατε τί αἰτεῖτε; δύνασθε πιστῶν τὸ ποτήριον δὲ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

22But 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 πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων ὦν ἐστιν ἐμὸν τούτῳ δοῦναι, ἀλλ’ ὦς ἡτοιμάσαι ὑπὸ τοῦ πατρός μου.

23He says to them, "My cup you will indeed drink, but to sit on my right or on my left is not mine to grant, but is only for those for whom it has been prepared by my Father."

Mt 20:24 Καὶ ἀκούσαντες οἱ δὲ διὰ ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

24And when the other ten heard, they were upset about the two brothers.

Mt 20:25 δὲ ὁ Ἰησοῦς προσκαλεσάμενος αὐτούς εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακρινοῦσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

25And Jesus, calling them to him, said, "You know that the rulers among the nations lord it over them, and the great ones exercise authority over them.

Mt 20:26 οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἔνεχθη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος.

26It shall not be so among you. Instead, whoever wants to be great among you shall be your servant,

Mt 20:27 καὶ ὃς ἔνεχθη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος.

27and whoever wants to be first among you must be your slave.

---

143 2016 Most witnesses add πολλοὶ γὰρ εἰσὶν κλητοί, ὦλιγοι 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 (R B L Z 085 892* 1243* 1342 (1424) copς, Ἰ σιας πλατεσσαρον). 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 ὦσπερ ὁ υἱός τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονήσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντί πολλῶν.

28Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

Two Blind Beggars Receive Their Sight
Mt 20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἡκολούθησαν αὐτῷ ὀχλος πολύς.

29And they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples,

Mt 20:30 λέγων αὐτοῖς, Πορεύσαθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρίσετε ὅνον δεδεμένην καὶ πολον μετ’ αὐτῶν λύσαντες ἀγάγετε μοι.

30And he told them, "Go into the village ahead of you, and immediately you will find a donkey tied up, and his colt with him. Untie them and bring them to me.

Mt 20:33 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοίγωσιν οἱ ὀφθαλμοί ἡμῶν.

33And they are saying to him, "Lord, that our eyes be opened."

Mt 20:34 σπαγχνιθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὄμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολουθήσαν αὐτῷ.

34And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they followed him.

Chapter 21

The Triumphal Entry
Mt 21:1 Καὶ ὅτε ἤγιγγαν εἰς Ἰερουσαλήμ καὶ ἠλθον εἰς Βηθφαγή εἰς τὸ Ὀρος τῶν Ἑλαιών, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητάς.

1And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples,

Mt 21:2 λέγων αὐτοῖς, Πορεύσαθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρίσετε ὅνον δεδεμένην καὶ πολον μετ’ αὐτῶν λύσαντες ἀγάγετε μοι.

2telling them, "Go into the village ahead of you, and immediately you will find a donkey tied up, and its colt with her. Untie them and bring them to me."

Mt 21:3 καὶ εάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει εὐθὺς δὲ ἀποστελεῖ αὐτούς.

3And if anyone says anything to you, say, 'The Lord needs them, and will send them right back.'"

Mt 21:4 Τούτῳ δὲ γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος,

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

Mt 21:5 Εἴπατε τῇ θυγατρὶ Σιών, ἵδον ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ ἐπὶ πῶλον ὑιόν ὑποζυγίου.

5Say 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.'"146"

146 21:5a It appears to me that Matthew (or a later editor of Matthew) mistook this exepegetical "and" in the Greek of the Septuagint Zechariah 9:9 as meaning both a donkey and its colt. An exepegetical "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: \textit{And those disciples went, and did just as they were instructed by Jesus.}

Mt 21:7: ἦγαγον τὴν δόνων καὶ τὸν πώλων, καὶ ἔπεθηκαν ἐπὶ αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισαν ἐπάνω αὐτῶν.

Mt 21:8: ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἐκοπτὸν κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώνυσαν ἐν τῇ ὁδῷ.

Mt 21:9: οἱ δὲ ὄχλοι οἱ προδότοις αὐτῶν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ἡσανᾶ τῷ υἱῷ Δαυίδ. Ἐν λόγῳ τῆς ἐρωτήσεως ἡμῶν ἐν τῇ πόλει τῆς Ἑλλάδος, ἤκουσαν τὸ κείμενον ὑμῶν μὲν, ἀλλὰ ἐπήλθων νῦν ἐν τοῖς ψυχῶι.

Mt 21:10: And when he came into Jerusalem, the whole city was stirred, saying, “Who is this?”

Mt 21:11: They brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:12: And the crowd proceeding ahead of him, and those following after, were shouting out as follows: “Hosha na147 to the Son of David!” “Blessed is he who comes in the name of the Lord!”

Mt 21:13: And the crowds would say, “This is the prophet Jesus, from Nazareth, Galilee.”

Jesus Clears the Temple

Mt 21:12: \textit{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,} 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: \textit{And the blind and the lame came to him in the temple, and he healed them.}

---

\textit{gospel writers say only the foal. See Mark 11:1-7; Luke 19:30-35; John 12:14, 15. And the Zechariah passage itself says he rides only one animal.}

\textit{146 21:5b Zechariah 9:9}

\textit{147 21:9a Ὡσαννα – Aramaic ὢσαν, ὄσαν, ὢσα, similar to the Hebrew Ὠσαν, hōša’ nā,} an expression reminiscent of the Ὠσαν ὢσα 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 Ὑ Kύριε, σώσον δή ὢσαν, ὢσαν δή, “O Lord, save now!” or “Save indeed!” No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally “save now,” and deliver them from the Romans and set up the kingdom of David.

\textit{148 21:9b Psalm 118:26}

\textit{149 21:11} text Naʿareθ K B 128 // Naʿaret

\textit{150 21:12} The Greek word here, κολλυβιστής - kollubistes, is traditionally translated "moneychangers," but bankers are 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.

\textit{151 21:13a Isaiah 56:7}

\textit{152 21:13b Jeremiah 7:11}
Mt 21:15 Ιδόντες δὲ οἱ ἁρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια αὐτὸν, καὶ τοὺς παιδὰς τοὺς κράτοντας ἐν τῷ ἱερῷ καὶ λέγοντας, ὤςαν νὰ τῷ ὑἱῷ Δαυὶδ, ἡγανάκτησαν

15But when the chief priests and the Torah scholars saw the wonders that he performed, and the children crying out in the temple and saying, “Hosha na to the Son of David,” they were indignant,

Mt 21:16 καὶ εἶπαν αὐτῷ, Ἀκούστης τί οὗτοι λέγουσιν; ὦ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναὶ: οὐδὲποτε ἀνέγνωτε ὅτι Εκ στόματος νηπίων καὶ θηλαζόντων κατηρτισά αὐτόν;

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’?"

Mt 21:17 Ὁ καταλιπὼν αὐτοὺς ἔξηλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἤπειροθέτευκεν.

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

The Withered Fig Tree

Mt 21:18 Πρωῒ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασαν.

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

Mt 21:19 καὶ ἴδων συκῆν μιᾷ ἐπὶ τῆς δόου ἤλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἕκ σού καρπός 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 ἴδοντες οἱ μαθηται ἑθαύμασαν λέγοντες, Πῶς 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, εὰν ἔχητε πίστιν καὶ μὴ διακριθήτε, οὐ μόνον τὸ τῆς συκῆς ποιῆσετε, ἀλλὰ κὰν τῷ ὁρεί τοῦτο εἴπητε, Ἀρθητε καὶ βλήσητε 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 δόα ἵνα ἀπείσητε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε.

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

The Authority of Jesus Questioned

Mt 21:23 καὶ ἔλθον αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἁρχιερεῖς καὶ οἱ πρεσβυτέροι τοῦ λαοῦ λέγοντες, Ἐν ποιᾷ εξουσίᾳ ταῦτα ποιεῖς; καὶ τὶς οἱ ἐδωκεν τῇ εξουσίᾳ ταύτῃ;

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, Ἐρωτήστως ὑμᾶς κἀγὼ λόγον ἔνα, ὅν εὰν εἶπητε μοι κἀγὼ ὑμῖν ἐρώ ἐν ποιᾷ εξουσίᾳ ταῦτα ποιῶ·

24And in answer Jesus said to them, "I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things.

Mt 21:25 τὸ βάπτισμα τὸ ἱωνάννου πόθεν ἦν; ἦ εὖ ὦρανοῦ ἢ ἦ ἡνθρώπων; οἱ δὲ διελογίζοντο ἐν ἐαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, ἦ εὖ ὦρανοῦ, ἔρει ἡμῖν, Διὰ τί τὸν 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?’

153 21:16 Psalm 8:2  Note also that in that culture, it was normal for children of speaking age to still be breast feeding.
Mt 21:26 ἦν δὲ εἶπομεν, ἔξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ως προφήτην ἔχουσιν τὸν ἰωάννην.

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

Mt 21:27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἴδαμεν. Ἐρα αὐτοῖς καὶ αὐτός, οὖν ἐγὼ λέγω ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ.

27 And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I telling you by what authority I am doing these things."

The Parable of the Two Sons

Mt 21:28 Τί δὲ ὑμῖν δοκεῖ; ἀνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελώνι.

28 So what do you think? A man had two sons. And he went to the first son and said, 'Son, go work in the vineyard today.'

Mt 21:29 ὅ δὲ ἀποκριθείς εἶπεν, ὦ θέλω, ὤστερον δὲ μεταμεληθεῖς ἀπήλθεν.

29 And he in answer said, 'I will not,' but with a subsequent change of heart, he went.

Mt 21:30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως. ὅ δὲ ἀποκριθείς εἶπεν, Ἐγώ, κύριε, καὶ οὐκ ἀπῆλθεν.

30 And 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 πατρὸς; λέγονσιν, ὁ πρώτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμήν λέγω ὑμῖν ὅτι οἱ τελώναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

31 Who 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 ἠλθεν γὰρ ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ. οἱ δὲ τελώναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῶν ὑμεῖς δὲ ἰδόντες οὖν διε μεταμελήθησεν ὤστερον τοῦ πιστεύσαι αὐτῷ.

32 For 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 Ἀλλὰ παραβολὴν ἀκούσατε. Ἀνθρωπος ἦν οἰκοδομότης ὡς ἐφύτευσεν ἀμπελώνα καὶ φραγμον αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ λῆνον καὶ ὕκοδόμησεν πύργον, καὶ ἐξέδωκεν αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.

33 Listen to another parable. There was a landowner who planted a vineyard, and he put a hedge around it, and dug a winepress in it, and built a watchtower, and leased it out to tenant farmers, and journeyed away.

Mt 21:34 δε ἠγίσαν ὁ καρπὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρπούς αὐτοῦ.

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

Mt 21:35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἔλιθοβόλησαν.

35 And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned.

154 21:31 This phrase προάγουσιν ὑμᾶς – proágousin humás, "are going ahead of you," is a "comparative expressing exclusion," according to BDF §245a(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."
Mt 21:36 ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτων, καὶ ἐποίησαν αὐτοῖς ὑσάτως.

36Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 ὥσπερ δὲ ἀπέστειλεν πρὸς αὐτούς τὸν τιτόν ἀυτοῦ λέγων, Ἐντραπήσονται τὸν τιτόν μου.

37So finally he sent his own son to them, thinking, ‘They will respect my son.’

Mt 21:38 οἱ δὲ γεωργοὶ ἀδόντες τὸν τιτόν εἶπον ἐν ἑαυτοῖς. Οὕτως ἐστίν ὁ κληρονόμος δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

38But the farmers when they saw the son said to each other, ‘This is the heir. Hey, let’s kill him, and his inheritance will be ours.’

Mt 21:39 καὶ λαβόντες αὐτὸν ἥξιβαλον ἔξω τοῦ ἀμπελώνος καὶ ἀπέκτειναν.

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

Mt 21:40 ὅταν δὲν ἔλθῃ ὁ κύριος τοῦ ἀμπελώνος, τί ποιήσει τοῖς γεωργοῖς ἔκεινοι;

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

Mt 21:41 λέγων αὐτῶι. Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελώνα ἐκδώσεται ἄλλους γεωργοὺς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καρποῖς αὐτῶν.

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

Mt 21:42 λέγει αὐτοῖς ὁ Ἰσαὰκ. Οὐδὲποτε ἀνέγγωσεν ἐν ταῖς γραφαῖς, Λίβον οὖν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας παρὰ κυρίον εγένετο αὐτῇ, καὶ ἐστὶν θαυμασθεί ἐν ὀφθαλμοῖς ἡμῶν;

42Jesus says to them, “Have you never read in the scriptures, “A stone which the builders rejected, this one has become the chief cornerstone. From the Lord this came about, and it is marvelous in our eyes?”

Mt 21:43 διὰ τοῦτο λέγω ὅτι ἀρθήσεται ἄρι ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἐξελε ποιήσεις τοὺς καρποὺς αὐτῆς.

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

Mt 21:44 Καὶ ὁ πεσὼν ἐπὶ τὸν Λίβον τοῦτον συνελαβήσατε· ἐὰρ οὖν δὲν πέσῃ λιμισῆς αὐτῶν.

44And the person who trips over that stone will be broken into pieces, and upon whomever the stone falls, it will turn him into powder.”

Mt 21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἐγνώσαν ὅτι περὶ αὐτῶν λέγει·

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

Mt 21:46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήσαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτῶν ἐβροχ.

46And though seeking to arrest him, they feared the crowds, since they held him to be a prophet.

155 21:41 There may be an alliteration here, κακοὺς κακῶς – kakoû kakôs (bad guys badly), where the word for bad guys starts with the same sound as the word for badly. He will kill those bad guys badly. Thus, many translations render it “bring those wretches to a wretched end.” The reason they chose those words is that they start with the same sound, not necessarily because those words are the best translation for the Greek words. The reason I chose these words starting with the K sound is that that sound is generally considered an unpleasant sound. (Although Kappa was a softer K than was Xi, Kappa being the unaspirated K sound, not necessarily because those words are the best translation for the Greek words. The reason I chose these words starting with the K sound is that that sound is generally considered an unpleasant sound. (Although Kappa was a softer K than was Xi, Kappa being the unaspirated K sound.) Thus we get the word “cachophous.” And the Spanish word “caca.”

156 21:42 Psalm 118:22,23

157 21:44 text include v. 44 K Β C L W Z Φ 0102 itaur.c.f.g.0[0]Lq vg syr.c.p.h copiαν,μεγ.βο arm eth geo slav Chrystostom Cyril; Jerome Augustine TR TG [WH] RP [NA28] SBL [ omit v. 44 D 33 itab.de,ff.fr.r1 syr1 Irenaeus54 Origen Eusebius7. Possibly also lacking in Papyrus 104 http://tinyurl.com/694eg7 from Oxyrhynchus (early III century). Some say the verse is an interpolation from Luke 20:18. Yet the words are quite different at the beginning, and according to the UBS committee, the verse’s omission can be accounted for when the eye of the copyist passed from αὐτός (last word of ver. 43) to αὐτόν (the last word of ver. 44). Also, the committee says, the more appropriate place for copyists to have inserted it, if it was an interpolation, would have been after verse 42.
Chapter 22

The Parable of the Wedding Banquet

Mt 22:1 Kai ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῦς λέγων,

And once again Jesus in response to them spoke by means of a parable, saying,

Mt 22:2 Ὑμοίωθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπω βασιλεί, ὡς ἐποίησαν γάμους τῷ υἱῷ αὐτοῦ.

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 ἔλθειν.

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 ἄλλους δούλους λέγων, Ἐπιτε τοὺς κεκλημένους, 'Ἰδοὺ τὸ ἄριστον μου ἡτόμακα, οἱ ταύροι μου καὶ τὰ σιτιστά τεθυμένα, καὶ πάντα ἔτοιμα' δεῦτε εἰς τοὺς γάμους.

But they disregarded this and went off, one to his own field, another on his trade route,

Mt 22:5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὡς μὲν εἰς τὸν ἱδιὸν ἁγρὸν, ὡς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ.

And they went away.

Mt 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτειναν.

Others captured his servants, and insulted and killed them.

Mt 22:7 ὅ δὲ βασιλεύς ὑφήγει καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πάλιν αὐτῶν ἐνέπτησεν.

And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.

Mt 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ, Ἐὰν μὲν γάμος ἐσεϊστιν, οἱ δὲ κεκλημένοι οὐκ ἠζων ἄξιοι.

He said 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 διεξοδοὺς τῶν ὁδῶν, καὶ ὅσοι ἔον εὐρίτης καλέσατε εἰς τοὺς γάμους.

Go out therefore on the roads, and whoever you find, invite them to the wedding feast.

Mt 22:10 καὶ ἔξελθοντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνῆγαγον πάντας οὓς εὗρον, πονηροὺς τε καὶ ἁγαθούς καὶ ἐπιλήσθη ὁ γάμος ἀνακειμένων.

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 εἰσαλὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυόμενον ἐνδύμα γάμου.

When the king went in to observe the ones reclining, he saw there a man who was not dressed in wedding clothes.

Mt 22:12 καὶ λέγει αὐτῷ, Ἐταίρε, πῶς εἰσήλθης ὡς μὴ ἔχων ἐνδύμα γάμου; ὁ δὲ ἐφημώθη.

Then he said 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 ἐπεί συν αὐτοῦς διακόνοις, ἰδάναντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτόν εἰς τὸ σκότος τὸ ἐξώτερον' ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

And he 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 ὁλίγοι δὲ ἐκλεκτοί.

For many are invited, but few are chosen.
Paying the Tribute Tax to Caesar

Mt 22:15 Tóte poreuθέντες oî Pharisaioi súmboúllon E lábov ópws auûtòn pahideúsowain èn lògów.

Mt 22:16 kai āpooóstéllosin auûtò tòus mabhthács auûtòn metá tòwn Ἡρωδιανών légoñtes, Diádaskale, oðdámen òti alhíthès òi kai tìn òdòn tòu òthès en alhíthia diádaskexeis, kai ou mèlê oû peri oûdén, ou yâr blêpécs eis pròswpon anvhrópwn.

Then the Pharisees left, and plotted how they might entrap him in a saying.

And they send disciples of theirs to him, along with Herodians, saying as follows, "Teacher, we know that you are honest, and that you teach the way of God with integrity, and it makes no difference to you about anyone, for you pay no attention to the personage of people.

But aware of their evil, Jesus said, "Why are you testing me, you hypocrites?

Show me the coinage used for the tribute." And they brought him a denarius.

And he says to them, "Whose image is this, and whose inscription?

They say to him, "Caesar's." Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."

Marriage at the Resurrection

Mt 22:23 Ἑν ἔκεινη τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώθησαν αὐτὸν.

During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.

Mt 22:24 λέγοντες, Διάδασκαλέ, Μωνύσης εἶπεν, Ἐὰν τὶς ἀπόθανη μὴ ἔχων τέκνα, ἐπιγαμβρεύει ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

As follows: 'Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man's wife, and raise up descendants for his brother.'

Mt 22:25 ἤσαν δὲ παρ' ἡμῖν ἔπτα ἀδελφοί· καὶ ὁ πρώτος γῆς ἔτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναίκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife.

Mt 22:26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἐώς τῶν ἔπτα.

And 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.

And last of all, the woman died.

Mt 22:28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἔπτα ἔσται γυνή; πάντες γὰρ ἔχον αὐτὴν.

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

---

158 22:15 The Greek phrase συμβουλιον 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, Ἡλατήσαντες μη ἐιδότες τὰς γραφὰς μηδὲ τὴν δύναμιν 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 ἀναστάσει οὐτε γαμοῦσιν οὐτε γαμίζονται, ἀλλ’ ὡς άγγελοι ἐν τῷ οὐρανῷ εἰσίν.

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 ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε 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 ἦγος εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακὼβ; οὐκ ἐστὶν ὁ θεὸς νεκρῶν ἄλλα ζώντων.

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.”

Mt 22:33 καὶ ἄκοψαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

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

The Weightiest Commandment

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἄκοψαντες ὃτι εἰφώσαντο τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτὸ.

34 And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same place.

Mt 22:35 καὶ ἐπηρώτησαν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτῶν,

35 and one of them, a lawyer, questioned him, testing him:

Mt 22:36 Διὰδόχατε, ποία ἐντολή μεγάλη ἐν τῷ νόμῳ;

36 “Teacher, which is the greatest commandment in the law?”

Mt 22:37 ὁ δὲ ἐφὶ αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ 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 ἐστίν η μεγάλη καὶ πρώτη ἐντολή.

38 This is the greatest and primary commandment.

Mt 22:39 δεύτερα δὲ ὡμοία 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 τάς δυο ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

40 On these two commandments hang all the law and the prophets.”

---

162 22:32 Exodus 3:6
163 22:35 τοῦ νομικὸς Κ B D E F K L S W Δ Θ Ψ Φ 0102 0161 0197 0199 f1 (but 124 without αὐτῶν preceding, and 828 νομικὸς εξ αὐτῶν) 28 33 157 180 346 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 x art ch c δ ϵ f g h i k l m n o p q r s τ υ χ θ ι τ υ ι ο ρ ζ 1357 syr h Connections 1365 pal cods meg bo eth geo slav

164 22:37 Deuteronomy 6:4, 5
165 22:39 Leviticus 19:18
Whose Son is the Messiah?

Mt 22:41 Συνηγμένον δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτούς ὁ Ἰησοῦς

41 And as long as the Pharisees were collected together, Jesus questioned them.

Mt 22:42 λέγων, Τί ὤμιν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστιν; λέγουσιν αὐτῷ, Τοῦ Δαυίδ.

42 saying: "What do you all think about the Christ— whose son is he?" They are saying, "David’s.

Mt 22:43 λέγει αὐτοῖς, Πῶς οὖν Δαυίδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,

43 He says, "How is it then that David, by the Spirit, calls him Lord, saying,

Mt 22:44 Ἐπεν κύριος τῷ κυρίῳ μου, Κάθω ἐκ δεξιῶν μου ἑώς ἢν τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

44 Yahweh said to my Lord,165 "Sit at my right hand until such time I put your enemies under your feet."166

Mt 22:45 εἰ οὖν Δαυίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;

45 So, since David calls him Lord, how is he his son?"

Mt 22:46 καὶ οὖν εὐδόκησαν ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ᾿ ἑκείνης τῆς ἡμέρας ἐπερωτήσατε αὐτόν οὐκέτι.

46 And no one was able to answer this argument, nor did anyone from that day on dare ask him anything else.

Chapter 23

Jesus Denounces the Rabbis

Mt 23:1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὅχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

1 Then Jesus spoke to the crowd and to his disciples,

Mt 23:2 λέγων, Ἐπὶ τῆς Μωϋσεως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαίοι.

2 saying, "The Torah scholars and Pharisees took167 the seat of Moses;

Mt 23:3 πάντα οὖν ὁ σοὶ ἐὰν ἔπισαι ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε: λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

3 therefore 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 δεσμεύσοντες δὲ σφραγίς ἐπὶ τοῖς νόμοις τῶν ἁγίων, αὐτοὶ δὲ τὸ δακτύλῳ αὐτῶν οὐ θέλουσιν κινηθῆναι αὐτά.

4 But they bind heavy loads168 and place them on the backs of the people, but they themselves would not budge them with a finger of theirs.169

---

165 22:44a Ἐπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהוָה יִשְׂרָאֵל - na’um Yahveh la’donī 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 יִשְׂרָאֵל.

166 22:44b Psalm 110:1

167 23:2 The Greek says ἐκάθισαν ἐπὶ καθέδρας τῆς Μωϋσεως, 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 τὰ ἐργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,

But 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 πρωτοκλησίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

and they love the places of honor in the banquets, and the prominent seats in the synagogues

Mt 23:7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἁγοραῖς καὶ καλεῖθαι υπὸ τῶν ἀνθρώπων, Ῥαββί.

and the greetings in the marketplaces and to be called Rabbi by the people.

Mt 23:8 ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἰς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἑστε.

But you, you should not be called Rabbi, because there is only one teacher for you, and you are all brothers.

Mt 23:9 καὶ πατέρα μὴ καλέσητε ὑμῖν ἐπὶ τῆς γῆς, εἰς γάρ ἐστιν ὑμῶν ὁ πατήρ ὁ οὐράνιος.

And call no one on earth your father, because there is only one father for you, the heavenly one.

Mt 23:10 μὴ δὲ κληθῆτε καθηγηταί, ὅτι καθηγητής ὑμῶν ἐστίν εἰς ὁ Χριστός.

Neither should you be called Teacher, because your teacher is the Messiah.

Mt 23:11 δὲ δὲ μεῖζὼν ὑμῶν ἐσται ὑμῶν διάκονος.

But the greatest among you shall be your servant.

Mt 23:12 Ὅσας δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅσας ταπεινώσει ἑαυτὸν ὑψωθήσεται.

And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13 Ὅσα δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθέν τῶν ἀνθρώπων· ὑμεῖς γὰρ ὑπὸ εἰσερχεσθὲ, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

Woe 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 23:15 Ὅσα δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ἐξῆν ποιήσατε ἕνα προσήλυτον, καὶ ὅταν γένηται ποιήσετε αὐτὸν ὑπὸ γεέννης διπλάσιον ὑμῶν.

Woe to you, Torah scholars and Pharisees, you hypocrites! Because you traverse sea and land to make one convert, and when it happens, you make him twice the son of Gehenna that you are.

Mt 23:16 Ὅσα δὲ ὑμῖν, ὄδηγοι τυφλοί οἱ λέγοντες, Ὅς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἔστιν· Ὅς δʼ ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὑπείλη.

Woe 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 ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγίασας τὸν χρυσὸν;

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

¹⁷⁰ 23:14 Some manuscripts have before verse 13, this text: Ὅσα δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μικρά προσευχόμενοι. Διὰ τούτου λήμψατε 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.'
Mt 23:18 καὶ, Ὅς ἃν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἔστιν· Ὅς δὲ ἃν ὀμόσῃ ἐν τῷ δόρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

18 Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.'

Mt 23:19 τυφλοὶ, τί γὰρ μείζον, τὸ δόρον ἢ τὸ θυσιαστήριον τὸ ἀγαθὸν τὸ δώρον;

19 O you blind men! For which is greater— the gift, or the altar that makes the gift something holy?

Mt 23:20 Ὅς ὁ σκότος ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ;

20 It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it,

Mt 23:21 καὶ ὃ ὀμόσῃ ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν;

21 and when you swear by the temple, you are swearing by it AND by the One residing in it. 171

Mt 23:22 καὶ ὃ ὀμόσῃ ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

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

Mt 23:23 Ὅς ὁ σκότος ἐν τῷ ναῷ ὀμνύει τοῖς ἐπάνω τοῦ ποιτρίου καὶ τῆς παραψυχῆς, ἐσώθεν δὲ γεμίουσιν εἴς ἀρατής καὶ ἀκρασίας.

23 Woe to you, Torah scholars and Pharisees, you hypocrites! For you tithe the mint and dill and cumin, and have passed over more important matters of the law— justice, mercy and faith. But these latter you ought to practice, without leaving the former undone.

Mt 23:24 Ὅς ὁ σκότος ἐν τῷ ναῷ ὀμνύει τοῖς ἐπάνω τοῦ ποιτρίου καὶ τῆς παραψυχῆς, ἐσώθεν δὲ γεμίουσιν εἴς ἀρατής καὶ ἀκρασίας.

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

Mt 23:25 καὶ ὁ σκότος ἐν τῷ ναῷ ὀμνύει τοῖς ἐπάνω τοῦ ποιτρίου καὶ τῆς παραψυχῆς, ἐσώθεν δὲ γεμίουσιν εἴς ἀρατής καὶ ἀκρασίας.

25 Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grabbiness and intemperance. 172

Mt 23:26 καὶ ὁ σκότος ἐν τῷ ναῷ ὀμνύει τοῖς ἐπάνω τοῦ ποιτρίου, ἐσώθεν δὲ γεμίουσιν εἴς ἀρατής καὶ ἀκρασίας.

26 O 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," Ν Β Θ Φ π1-13 1424 copab TR NA28 || κατοικοῦντι (punctiliar participle) "by him who had dwelt in it," C D E K L W Z Γ Δ 0102 565 579 700 892 1241 Ε844 RP. The New King James Version is the only major English translation that footnotes this issue. In the main text it reads "by Him who dwells in it," and then indicates in a footnote that they did not follow the majority text here. In the NKJV Greek—English Interlinear New Testament, Copyright 1994 by Thomas Nelson, Inc., the Word Studies textual notes say here: "The aorist reference 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 indicates, 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 the other word in this sentence, intemperance.

173 Mt 23:25b txt ἀκρασίας Ν Β Δ Λ Θ Φ Π102 f1-13 33 205 565 892 1010 1241 1243 1424 ια, c,d,e, f2, h, r syll arm geo slav Origen p1-13 Basil TR NA28 || ἀκρασίας C E F G H Κ Π 28 157 579 597 700 1006 1071 1292 1342 1505 syr Chrystostom RP || ἀκρασίας ἀκρασίας W (syrh) ἀκρασίας O Σ δαρ, f1, vg syr, pal Clement Jerome Π 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 ἀκρασίαν here—"unrighteousness"—instead of ἀκρασίας) But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate result of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. It is not solely a Bible-belt fundamentalist concept, that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great Greek philosophers. See the end note on this verse and the word ἀκρασία, with excerpts of the classic philosophers, showing how they used the word.
Mt 23:27 Oūaí úmín, γραμματεῖς καὶ Φαρισαῖοι υποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιμημένους, ὥστιν ἐξώθην μὲν φαίνονται ὡραίοι ἐσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

Mt 23:28 οὕτως καὶ ὑμεῖς ἐξώθην μὲν φαίνεσθε τοὺς ἀνθρώποις δίκαιους, ἐσωθεν δὲ ἔστε μεστοί ὑποκρίσεως καὶ ἀνομίας.

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

Mt 23:29 Oūaí úmín, γραμματεῖς καὶ Φαρισαῖοι υποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεία τῶν δικαίων,

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

Mt 23:30 καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἔν ἡμεθα αὐτῶν κοινωνοῖς ἐν τῷ αἵματι τῶν προφητῶν.

and you say, ‘If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.’

Mt 23:31 ὡστε μαρτυρεῖτε ἐαυτοῖς ὅτι ὑοί ἔστε τῶν φονευσάντων τοὺς προφήτας.

By 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.

You fill indeed the measure of your forefathers.174

Mt 23:33 δρες γεννήματα ἐχιδώνων, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

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

Mt 23:34 διά τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματέας· εἶ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε, καὶ εἰ αὐτῶν μαστίγωσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώκετε ἀπὸ πόλεως εἰς πόλιν.

Therefore 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 ὡς Ἐλθῇ ἐρ' ὑμᾶς πᾶν αἷμα δίκαιων ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἁβέλ τοῦ δικαίου ἐως τοῦ αἵματος Ζαχαρίαυ συν Βαραχίου, ὥς ἐρωτεύατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

So 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 ὑμὴν λέγω ὑμῖν, ἢξει τοῦτα πάντα ἐπὶ τὴν γενεάν ταύτην.

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

Mt 23:37 Ἰερουσαλήμ Ἰερουσαλήμ, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποικίλῳ θέλημα ἐπισυναγαγέν τὰ τέκνα σου, ὅτι τρόπον ὅρνις ἐπισυναγεί τὰ νοσίᾳ αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

O 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 her young under her wings, and you were not willing.

---

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 ίδες άφιέται υμιν ο οίκος υμών έρημος.

38Now behold, your house will be left to you desolate. 175

Mt 23:39 λέγω γάρ υμῖν, οὐ μή με ἵδητε ἀπ’ ἀρτι ἑως ἄν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὑνόματι κυρίου.

39For I tell you, from now on, me you will not see, until such time you say, ‘Blessed is he who comes in the name of the Lord.’” 176

Chapter 24

Signs of the Times

Mt 24:1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταί αὐτοῦ ἐπιδείξαντο 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 ο ἰδές ἀποκρίθησις εἶπεν αὐτοῖς, Οὐ βλέπετε ταύτα πάντα; ἀμὴν λέγω υμῖν, οὐ μὴ ἀφεθῇ ὤδε λίθος ἐπὶ λίθον ὡς καταλύθηση.

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 Καθῆμενος δὲ αὐτῷ ἑπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταί κατ’ ἱδίαν λέγοντες, Εἰπὲ ἡμῖν πότε ταύτα ἔσται, καὶ τί τὸ σημεῖον τῆς σής παρουσίας καὶ συντελειώσεως τοῦ αἰῶνος.

3Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, “Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?” Mt 24:4 καὶ ἀποκρίθησις ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μή τις υμᾶς πλανήσῃ.

4And in answer Jesus said to them, “See that no one misleads you. Mt 24:5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ όνόματί μου λέγοντες, Ἐγὼ εἰμί ὁ Χριστὸς, καὶ πολλοὺς πλανήσουσιν.

5For many will come in my name, saying, ‘I am the Christ,’ and they will deceive many. Mt 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκούσεις πολέμουν ὀράτη, μὴ θροεύεθε δεὶ γὰρ γενέσθαι, ἀλλ’ οὕτως ἐστίν τὸ τέλος.

6And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen, but the end is still not yet. Mt 24:7 ἐγερθήσεται γὰρ ἐθνος ἐπὶ ἐθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους.

7For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places. Mt 24:8 πάντα δὲ ταύτα ἀρχῇ ὡδίνων.

8But all these are just the beginning of birth pains. Mt 24:9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἐσοδεῖ μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

9At that time they will deliver you over to trial, and you will be hated by all nations because of my name.

175 Mt 23:38 It was once thought that texts of Matthew included the word ἔρημος - ἔρημος to harmonize with Luke 13:35, but now a new analysis of Papyrus 77 [late 11 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 οὗ and μή are still used in questions as in classical." BDF §440 further explains, "Οὐ is employed to suggest an affirmative answer, μή (μητι) a negative reply; in the latter, μή with the indicative is an external indication that it is a question, since independent μή can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word οὗ suggests a "yes" answer to Jesus’ question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.
Mt 24:10 and tōte skandaliothēsonantai polloi kai allhλous paradwsosson kai miossoi en allhλous.

And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 kai polloi fεudoproufhtai égerthōkontai kai plaiasoonontan pollouc.

And many false prophets shall arise, and lead many astray.

Mt 24:12 kai dīa to plēthounēthi tīn anōmian fugēstetai h ångape tou pollōn.

And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ð δε υπομείνας εἰς τέλος οὗτος σωβήσεται.

But the person who remains to the end, that one will be saved.

Mt 24:14 kai kηρυχθήσεται tōtō to euaggelion tīs basileias ēn òlē tē oikoumēnē eis mαrturion pāsin toīs òthνeian, kai tōte hēxē tō tēλo.

And 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 Ἄταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥήθην διὰ Δανιήλ τοῦ προφήτου ἐστός ἐν τόπῳ ἀγίω, ὁ ἀναγινώσκων νοεῖτω.

When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)

Mt 24:16 tōte οἱ ἐν τῇ Ἰουδαίᾳ fēugētōsan eīs tā ðrh.

Then those in Judea should flee to the mountains,

Mt 24:17 ð ἔπι τοῦ δωμάτου μὴ καταβάτω ἄραι τα ἐκ τῆς οἰκίας αὐτοῦ,

The one on the rooftop should not come down to take things from his house,

Mt 24:18 kai ὁ ἐν τῷ ἄγρῳ μὴ ἐπιστρέψατω ὅπως ἄραι το ἴματίον αὐτοῦ.

And the person in the field should not turn back to take his coat.

Mt 24:19 οὖν δὲ ταῖς ἐν γαστρὶ ἐχοῦσαι καὶ ταῖς θηλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέραις.

And al as for those who are pregnant, and the ones giving milk during those days!

Mt 24:20 προσεύχεσθε δὲ ἵνα μὴ γέννηται ἢ φυγή ὑμῶν χειμώνος μηδὲ σαββάτως.

And pray that your flight not happen during winter or on a sabbath.

Mt 24:21 ἔσται γὰρ τότε θλίψις μεγάλη οἵᾳ οὐ γέγονεν ἀπ' ἀρχής κόσμου ἐως τοῦ νῦν οὐδ' οὗ μὴ γένηται.

For 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 κολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἀν ἐσώθη πᾶσα σάρξ; διὰ δὲ τοὺς ἐκλεκτοὺς κολοβώθησαν αἱ ἡμέραι ἐκεῖναι.

And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.

Mt 24:23 τότε εἶδαν τις ὑμῖν εἴπῃ, Ἰδοὺ ὃς ὁ Χριστὸς, ἢ, Ἡ Ὁ, μή πιστεύσῃς·

At that time, if anyone says to you, 'Behold, here is the Messiah,' or 'There is the Messiah,' do not believe it.

178 This word in the Greek for "made short" is kolobōs - kolobōs. 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.

179 Daniel 9:27; 11:31; 12:11

180 Joel 1:12; Joel 2:2
Mt 24:24 έγερθήσονται γάρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσι σημεία μεγάλα καὶ τέρατα ὡστε 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 ἵδου προείρηκα ὑμῖν.

25 See, I have told you ahead of time.

Mt 24:26 Εάν οὖν εἰπῶσιν ὑμῖν, ἵδον ἐν τῇ ἔρημῳ ἑστίν, μὴ ἐξελθήτε ήδον ἐν τοῖς ταμείοις, μὴ πιστεύσητε·

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 Ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἑως δυσμῶν, οὕτως ἔσται ἡ παροικία τοῦ οὐανοῦ 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 ἐὰν ἦν τὸ πτῶμα, έκεί συναχθήσονται οἱ ἄνετοι.

28 Wherever the carcass is, there the vultures will be gathered.

Mt 24:29 ᾿Εκεῖθεν δὲ μετὰ τὴν ἑλίσθησιν τῶν ἡμερῶν ἑκείνων, ὃ ἡλίος σκοτισθήσεται, καὶ ἡ σελήνη ὡς δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἄστερες πεσόνται ἀπὸ τοῦ οὐρανοῦ, καὶ οἱ 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 σημείον τοῦ οὐανοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ δύνην τὸν οἶκον τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

30 And then the sign of the Son of Man will appear in the sky, and at that time, all the tribes of the land will mourn, and they will see the Son of Man coming on the clouds of the sky, with great power and great glory.

Mt 24:31 καὶ ἀποστελεῖ τοὺς ἄγγελους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξειν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρων 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.

Mt 24:32 Ἀπὸ δὲ τῆς σκυθῆς μιθέτε τὴν παραβολὴν· ὅταν ἦδεν ὁ κλάδος αὐτῆς γένεται ἀπαλός καὶ τὰ φύλλα ἑκύμη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

32 Now learn this parable from the fig tree:

---

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 παροικία - parousía here. When someone comes to you, they also "show." Coming is also an appearing, in English.

181 Mt 24:28a Greek: αὐτός – ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetós is ἠραξ – hierax, a hawk, v. 26. Both Aristotle and Pliny in their Histories the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

184 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.

183 Mt 24:29 Isaiah 13:10; 34:4; Joel 2:31

186 Mt 24:30 See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψονται ἡ γῆ κατὰ φυλὰς φυλὰς..."And the land [of Israel] will mourn tribe by tribe..."
In the same way you also, when you see all these things, you know that the time is near, right at the door. Mt 24:34 ἀμὴν λέγω ὑμῖν ὅτι εἰ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἐως ἃν πάντα ταῦτα γένηται.

Truly I tell you: this age will by no means pass away until all these things have taken place. Mt 24:35 ὁ οὐρανός καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου εἰ μὴ παρέλθωσιν.

Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown

Mt 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὀρᾶσον οὐδεὶς οικῆς, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ οἶκος, εἰ μὴ ὁ πατὴρ μόνος.

But as for that day and hour, no one knows except the Father alone; not even the angels of heaven, not even the Son.Mt 24:37 οὐσπερ δὲ αἱ ἡμέραι τοῦ Νῦε, οὕτως ἔσται ἡ παρουσία τοῦ οἰκείου τοῦ ἀνθρώπου.

But just as the days of Noah, that is how the coming of the Son of Man will be. Mt 24:38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρωγόντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἂς ἡμέρας εἰσήλθεν Νῦε εἰς τὴν κηδείαν,

For just as in the days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark, Mt 24:39 καὶ οὐκ ἔγνωσαν ἐως ἠλθεν ὁ κατακλυσμὸς καὶ ἤρθεν ἀπαντας, οὕτως ἐσται [καὶ] ἡ παρουσία τοῦ οἰκείου τοῦ ἀνθρώπου.

Mt 24:40 τοτε δύο ἔσται ἐν τῷ ἁγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται.

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 24:41 δύο ἀληθοῦσαν ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

At that time, two men will be in the field; one will be taken and the other left. Mt 24:42 γηγορεῖτε οὖν, ὅτι οὐκ ὀικήται ποια ἡμέρα ὁ κύριος ὁ ὁμόν ἔρχεται.

Two women will be grinding at the mill; one will be taken and the other left. Mt 24:43 γηγορεῖτε οὖν, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγγρηγόρησαν ἄν καὶ οὐκ ἐπῶσεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

Be watchful therefore, because you do not know at what hour your Lord is coming. Mt 24:44 ἐκείνῳ δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγγρηγορήσαν ἄν καὶ οὐκ ἐπῶσεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

But this you know: that if the home owner had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into. Mt 24:44 διὰ τούτου καὶ ὡμίτως γίνεσθαι οὖν, ὅτι ἕνα δοκεῖ ὡρα ὁ οἶκος τοῦ ἀνθρώπου ἔρχεται.

For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would. Mt 24:45 Τίς ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὁ κατέστησαν ὁ κύριος ἐπὶ τῆς οἰκείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ.

For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.

Mt 24:45 Τίς ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὁ κατέστησαν ὁ κύριος ἐπὶ τῆς οἰκείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ.

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

---

187 Luke in 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misinterpret this verse, from the error of limiting its meaning to only the fig tree. There is no significance to which tree Jesus picked for his parable, only the idea of the fresh green leaves in general being a sign of the times. 24:32

188 Thanks be to God, Jesus is clear and specific throughout this chapter concerning time periods. We will know the season, he says, but not the day or the hour. These words therefore must be taken at their ordinary face value: a season is about three months, a day is 24 hours, and an hour is 60 minutes. That is, when the season comes upon us, which we will recognize by all the signs given in this chapter, then at that time we will know that the his coming will be at most a few couple months after all these signs have taken place. We will never know the day or hour however. 24:36

189 Gnomic aorist 24:45
Chapter 25

The Parable of the Ten Virgins

Mt 25:1 Τότε ὁ θεσμός ἔφθασεν ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαμβάνοντες τὰς λαμπάδας ἑαυτῶν ἔξηλθον εἰς ἑαυτῶν τοῦ νυμφίου.

11At 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.190

Mt 25:2 ἐνεπέπτο δὲ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

2Now five of them were foolish, and five of them were wise.

Mt 25:3 αἱ γὰρ μωραὶ λαμβάνουσα τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν ἑλανοῦν·

3For the foolish ones when they brought their torches, had not brought some oil along with them.191

Mt 25:4 αἱ δὲ φρόνιμοι ἔλαβον ἑλανοῦν ἐν τοῖς ἁγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

4The wise, however, brought along with their torches, some oil in a container.

Mt 25:5 ὁ ὑπάντησις δὲ τοῦ νυμφίου ἐνύπταξαν πᾶσαι καὶ ἐκάθευδον.

5Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.

Mt 25:6 μέσος δὲ νυκτὸς κραυγῇ γέγονεν, ἵδοι ὁ νυμφίος, ἔξερχεθε εἰς ἑαυτὴν 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 ἤγερθησαν πᾶσαι αἱ παρθένοι ἑκεῖναι καὶ ἐκόμισαν τὰς λαμπάδας ἑαυτῶν.

7Then at that time, all those virgins woke up, and trimmed their torches.192

190 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 ἀπαντήσεις (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 bridgegroom 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.

191 25:3 The plural genitive form of ἑαυτῶν - heautou, as found here, ἑαυτῶν - heautōn, is the same form for all genders. Therefore, "along with them" could be referring either to the virgins, or to the torches. But we see, from verse 4, that it is referring to the torches.

192 25:7 The torches consisted of a rag sitting in a small cavity of oil, and for proper ongoing operation, the rag had to be trimmed occasionally, just as oil or kerosene lamps and refrigerators must have their wicks trimmed. Here,
Mt 25:8 aί ἐ μωραὶ ταῖς φρονίμιοις ἔπαν, Δότε ἡμῖν ἕκ τοῦ ἐλαιοῦ ύμῶν, ὅτι αἱ λαμπάδες ἡμῶν σφένυνται.

8And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

Mt 25:9 ἀπεκρίθησαν δε αἱ φρονίμιοι λέγουσα, Μήποτε οὐκ ἀρκέσε ἡμῖν καὶ ὑμῖν πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

9But the wise ones answered saying, 'There may not be enough for both us and you. Go to the vendors and buy more for yourselves.'

Mt 25:10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαί ἐλθέν τὸ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

10And while they were gone away to buy some, the bridegroom came, and the ones who were ready went in with him to the wedding, and then the door was locked.

Mt 25:11 ἦστερον δὲ ἐρχονται καὶ αἱ λυπαί παρθένοι λέγουσα, Κύριε κύριε, ἄνοιξον ἡμῖν.

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

Mt 25:12 ὡς δὲ ἀποκρίθησαν εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

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

Mt 25:13 Ἐγγραφέτε σοῦν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

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

The Parable of the Talants

Mt 25:14 Ἡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἱδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

14For 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 ὦ μὲν ἐξωκεν πέντε τάλαντα, ὦ δὲ δύο, ὦ δὲ ἐν, ἐκάστῳ κατὰ τὴν ἱδίαν δύναμιν, καὶ ἀπέδημησαν. εὐθέως,

15And to one he gave five talants,193 and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately, Mt 25:16 πορεύετε ὅ τὰ πέντε τάλαντα λαβὼν ἤργαστε ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε'

16the one who received the five talants went out and worked with them and gained194 five more.

Mt 25:17 ὡςαῦτως ὅ τὰ δύο ἐκέρδησεν ἄλλα δύο.

17Similarly, the one with the two, gained another two.

Mt 25:18 ὃ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὄρυξεν γῆν καὶ ἐκρύψεν τὸ ἄργυρον τοῦ κυρίου αὐτοῦ.

18But the one who had received the one talant went out and dug a hole in the ground, and he hid his master's silver.

the Greek word translated "trim," is κοσμεω - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.

193 25:15 A talant was a measurement of weight for gold, silver, or copper, from 58 to 80 pounds (26 to 36 kg.). There came to be a coin called a talant, whose worth varied depending on the metal, time, and place used. The silver coin here was probably worth about two thousand dollars.

194 25:16 ἐκέρδησεν: N < A* B C D L Θ f1 f13 33 157 118 124 788 392 1424 B 44 7211 al syrh; cop; NA27 ἐποίησεν: K* Α= Κ Μ Ο U W Δ Π Φ 2 28 346 565 579 700 1071 Μ it is syrh TR RP. Regarding the reading of Codex A, it appears to me that the original hand was ἐκέρδησεν, the first corrector was ἐποίησεν, and a second corrector went back to ἐκέρδησεν. You can view the manuscript online at this link: http://images.csntm.org/Manuscripts/RA/02 RA/02_0005a.jpg. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image. www.csntm.org. The variant word being discussed is on line 33 of the first column, in the middle of the line. There is disagreement here between the NA27 apparatus and that of Swanson, in that NA27 lists A* and f13 for ἐκέρδησεν, while Swanson lists those as supporting ἐποίησεν.
Mt 25:19  
And after a long time, the lord of those servants returns, and he is settling accounts with them.

Mt 25:20  
And when the one who had received the five talants came forward, he presented another five talants to him, saying, 'Lord, you entrusted to me five talants. Look, I have gained another five talants.'

Mt 25:21  
But in response, his master 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  
For 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.

---

195 The Greek word I translated "entrusted" here, is παραδίδωμι - paradidomi, the same word as in 25:14, where I translated it "handed over."

196 The verb λαμβάνω - lambanō (receive) changes from the aorist aspect found in v. 20, to no verb at all in v. 22, to the perfect aspect here in v. 24.

197 Or possibly, "who gathers from where he has not scattered seed." But that would seem redundant.
Mt 25:30 καὶ τὸν ἄχρεον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυχόμος τῶν ἁδόντων.

And 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·

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 ἡμεῖς καὶ αὐτοὶ πάντα τὰ ἐθνη, καὶ ἀφορίζει αὐτοὺς ἀπ’ ἄλληλους, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

and 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 ἔριψα ἐξ εὐνύμων.

and 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, δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·

Then the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world.

Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψατε καὶ ἐποίησατε με, ἔξον ἡμῖν καὶ συνηγάγετέ με,

For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink.

Mt 25:36 ἔσασα γὰρ καὶ περιβάλατέ με, ἡσθένασα καὶ ἐπεσκέφθησα με, ἐν φυλακῇ ἡμῖν καὶ ἠδαιμόνισα τό ἄτομο μέ.

I was a traveler and invited you in, or naked and put clothes on you?

Mt 25:37 καὶ ἀποκριθήσονται αὐτῶι οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεῖνώντα καὶ ἔβρεψαμεν, ἡ διψώντα καὶ ἐποίησαμεν;

Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink?

Mt 25:38 πότε δὲ σε εἶδομεν ἔξον καὶ συνηγάγομεν, ἡ γυμνὸν καὶ περιβάλομεν;

And when did we see you a traveler and invite you in, or naked and put clothes on you?

Mt 25:39 πότε δὲ σε εἶδομεν ἀσθενοῦντα ἡ ἐν φυλακῇ καὶ ἠλθοῦσας πρὸς σέ;

And when did we see you sick or in prison and come to visit with you?

Mt 25:40 καὶ ἀποκριθής ὁ βασιλεὺς ἂν τοὺς τοσοῦτον ἐνεργήσατε ἐν τούτων τῶν ἁμαρτωλῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποίησατε.

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

Mt 25:41 Τότε ἔρει καὶ τοῖς ἐξ εὐνύμων, Πορεύεσθε ἀπ’ ἐμοῦ [οί] κατηραμένοι εἰς τὸ πῦρ τοῦ αἰῶνον τὸ ἡτοιμασμένον τῷ δικαίῳ καὶ τοῖς ἄγγελοις αὐτοῦ·

Then, he will say also to the ones on his left, 'Depart from me, accursed ones, into the everlasting fire prepared for the devil and his angels.

---

200 25/40 The Greek formula here, ἐφ’ ὃσον ἐποίησατε is rather hard to render. The most common lexical glosses of the words are as follows: epi = (upon); hosos = (as much or as often); and epoieasate = (you have done). Bauer says that the preposition epi is sometimes used with indications of number and measure, and as an example, "epi tris" means "three times." So here, the formula could be rendered, "as many times as you have done it to these...you have done it to me..." Bauer says that here specifically, the formula epi hosos means to the degree that, in so far as. The only other time that this is used in the New Testament is in Romans 11:13. I notice that the rendering "Whatever you have done to these...you have done to me" is popular lately. The traditional rendering "Inasmuch as you have done it to them..." could imply a causative agency- because you have done it to them, you have done it to me.
Mt 25:42 ἔπεινασα γὰρ καὶ οὐκ ἐδώκατε μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

42For I was hungry, and you did not give me anything to eat. I was thirsty, and you did not give me a drink.
Mt 25:43 ἐξόν ἦμην καὶ οὐ δοθέν αὐτῷ πεινώνα ἢ δίψώνα ἢ ἤξον ἢ γυμνόν ἢ ἀσθενήν ἢ ἐν φυλακῇ καὶ οὐκ ἐπεσκέφθηθε 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 ἀποκρίθησαν καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἰδομεν πεινώνα ἢ διψώνα ἢ ἤξον ἢ γυμνόν ἢ ἀσθενήν ἢ ἐν φυλακῇ καὶ οὐκ ἐπικοινωνήσαμεν σοι;
44Then those also will answer, saying, 'Lord, when did we see you hungry or thirsty or traveling through or naked or sick or in prison and not minister to you?'
Mt 25:45 τότε ἀποκρίθησαν αὐτοὶ λέγοντες, Ἡμὴν λέγω ἤμιν, ἐφ' ὅσον οὐκ ἐποιήσατέ ἐν τούτων τῶν ἔλαχιστων, οὐδὲ ἔμοι ἐποίησατε.
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 ζωὴν αἰώνιον.
46And those he will send off into everlasting punishment, but the righteous into everlasting life."

Chapter 26

The Plot Against Jesus
Mt 26:1 Καὶ ἐγένετο δέτε ἔτελεσαν 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 δή ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ οὗ τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.
2"As you know, two days from now the Passover takes place, and the Son of Man will be handed over to be crucified."
Mt 26:3 Τότε συνήχθησαν οἱ ἁρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλήν τοῦ ἁρχιερέως τοῦ λεγομένου Καιάφα,
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 θόρυβος γένηται ἐν τῷ λαῷ.
5"But," they were saying, 'not in the festival, or there might be an uproar among the people."

Jesus Anointed at Bethany
Mt 26:6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν 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 ἀνακείμενον.
7A woman came to him holding an alabaster bottle of very expensive myrrh, and she poured it on his head as he was reclining.
Mt 26:8 ἵνα δέ τοῦ δεῖ οἱ μαθηταὶ ἦγανάκτησιν λέγοντες, Εἰς τί τῇ ἀπώλειᾳ αὐτῆς;
8And when the disciples saw this they were indignant, saying, "This is such waste, for what?"
Mt 26:9 ἔδύνατο γὰρ τοῦτο πραθηναι πολλοῦ καὶ δοθήναι πτωχοῖς.
9Because this could have been sold for a lot of money, to be given to the poor."
Mt 26:10 γνὸς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόψους παρέχετε τῇ γυναικὶ; ἐργὸν γὰρ καλὸν ἠργάσατο εἰς ἐμὲ.

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 αὐτῇ τὸ μύρον τοῦ ἐπὶ τοῦ σῶμάτος μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

12For she did the pouring of this myrrh on my body to prepare me for burial.

Mt 26:13 ἀμὴν λέγω ὑμῖν, ὅπως ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαλήσεται καὶ ὁ ἐποίησεν αὐτῇ εἰς μνημόσυνον αὐτῆς.

13Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her.

Mt 26:14 Τότε πορεύθησθε εἰς τοὺς δώδεκα, ὁ λεγόμενος Ἰουδάς Ἰσαρίωτης, πρῶς τοὺς ἄρχερείς

14At that time one of the twelve went to the high priests, the one called Judas of Kerioth,

Mt 26:15 εἶπεν, Τί θέλετέ μοι δοῦναι κάγω ὑμῖν παραδώσω αὐτὸν; οἱ δὲ ἐστησαν 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.

Mt 26:16 καὶ ἀπὸ τότε ἔξητε εὐκαριάν ἵνα αὐτὸν παραδῷ.

16And from then on, he was looking for a suitable time to betray him.

The Passover Supper

Mt 26:17 Τῇ δὲ πρώτῃ τῶν ἄζυμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμέν οἱ 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 δείνα καὶ εἴπατε αὐτῷ, Ὅ διδάσκαλος λέγει, ὁ καρπὸς μου ἐγγὺς ἐστίν’ πρὸς σέ ποιώ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

18And he said, “Go into the city to a certain person and say to him, ‘The Teacher says, ‘My time is near. I am doing Passover with you, along with my disciples.’”

Mt 26:19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξαν αὐτοῦς ὁ Ἰησοῦς, καὶ ἤτοιμασαν τὸ πάσχα.

19And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Φύσις δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

20And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἑσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσω 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 λυσοῦμενοι σφόδρα ἥξαντο λέγειν αὐτῷ εἰς ἔκαστος, Μήτε ἐγώ εἰμι, κύριε;

22And deeply saddened, they began every single one to say to him, 202 "It's not me, is it, Lord?"

201 26:15 Bauer says under ἄργυρον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.

202 26:22 In the apparatus below, dotted lines represent a lacuna, and blank space means the MS omits those words.
Mt 26:23 ὁ δὲ ἀποκριθεὶς εἶπεν, 'Ὁ ἐμβάψας μετ' ἔμοι τὴν χεῖρά ἐν τῷ τρυβλίῳ οὗτός με παραδοσεῖ.

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 υἱός τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δε' οὐ τὸ υἱός τοῦ ἀνθρώπου παραδίδοταί· καλὸν ἂν αὐτῷ εἰ οὐκ ἔγεννηθή ὁ ἀνθρώπως 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 παραδίδονς αὐτὸν εἶπεν, Μήτι εἰς εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

25 And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

Mt 26:26 ἔσθιόν των δὲ αὐτῶν λαβών ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοῦς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτο ἐστιν 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, Πίετε εξ αὐτοῦ πάντες,

27 And when he had taken the cup and given thanks, he gave it to them, saying, 203 "Drink from it everyone.

Mt 26:28 τοῦτο γὰρ ἐστιν τὸ αἷμα μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυσμόνων εἰς ἀφεσιν ἀμαρτιῶν.

28 For this is my blood of the covenant, 204 being shed on behalf of many for the forgiveness of sins. 205

Mt 26:29 λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ’ ἄρτος ἕκ τούτου τοῦ γεννήματος τῆς ἀμπέλου ἐως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ’ ὅμοιον καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

29 And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father.

Mt 26:30 Καὶ ὑμνήσαντες ἔξηλθον εἰς τὸ Ὄρος 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 οἰκοδομεῖτε ἑν ἐμοί ἐν τῇ νυκτί ταύτῃ, γέγραπται γὰρ, Πατάξατο τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμής.

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 τοῦ ἔγερθηνει με προάξω ὕμως 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 οἰκοδομεῖσθωσιν ἐν σοί, ἐγὼ οὐδέποτε οἰκοδομεῖσθομαι.

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

λέγειν αὐτῷ ἐκατοστὸς αὐτῶν A K U W Δ Π Φ 074 f 2 28 565 579 1424 Μ syr b TR HF RP
lac εἰς Π R P

203 26:27 Because of the way there are two aorist participles in a row at the beginning of this verse, there is ambiguity as to how to interpret the "kai" (and) between the two participles. The "kai" could be just a coupler stringing the verbs together in sequence, as follows: "And when he had taken the cup and given thanks, he gave it to them, saying,..." Or, the "kai" could mean "also," as meaning to point out that he gave a little ceremony twice - both when he distributed the bread, and now the wine as well, as follows: "And when he had taken the cup he also gave thanks, and gave it to them, saying,..." Luke seems to have something similar to the second interpretation, because in Luke 22:20, he says, "And the cup after the meal in the same way, saying,..."

204 26:28 ἡ διαθήκη (covenant) 26:31 ἡ διαθήκη (new covenant) A C D W Φ latt syr cop † hoof 1654 TR RP. The Textus Receptus reading is probably a harmonization with Luke 22:20, as there is no apparent reason why κανής,"new," might have been deleted, either accidentally or deliberately.

205 26:30 Isaiah 53:11

206 26:31 Zechariah 13:7
Mt 26:34 έφη αὐτῷ ο Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτί πρὶν ἀλέκτορα φωνήσαι τρὶς ἀπαρνήσῃ με.

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

Mt 26:35 λέγει αὐτῷ ο Πέτρος, Κἂν δέη με σὺν σοι ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὡμοίως καὶ πάντες οἱ μαθηταί εἶπαν.

35 Peter says to him, “Even if I have to die with you, I will never disown you.” And all the other disciples said the same.

Gethsemane

Mt 26:36 Τότε ἔρχεται μετ’ αὐτῶν ο Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἐως ἢ ἀπέλθων ἐκεί προσευχῶμαι.

36 Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, “Sit here during such time I am gone over there to pray.”

Mt 26:37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ὀδημοῖν.

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, Περίλυππος ἐστιν ἡ ψυχή μου ἐως θανάτου μείνατε ὥδε καὶ γρηγορεῖτε μετ’ ἑμοῖ.

38 Then he says to them, “My soul is too sad, to the point of death.207 Remain here and stay awake with me.”

Mt 26:39 καὶ προελθὼν μικρὸν ἐπέσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατὸν ἔστιν, παρελθάτω ἀπ’ ἑμοῖ τὸ ποτήριον τούτον· πλὴν ὑμᾶς ἐγὼ θέλω ἄλλ’ ὡς σοῦ.

39 And then after he had moved forward a little, he fell on his face, praying and saying, “My Father, if it is possible, remove this cup from me. Nevertheless, not as I will, but as you will.”

Mt 26:40 καὶ ἔρχεται πρὸς τοὺς μαθηταίς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως ὑμᾶς ἐγὼ ἰσχύσατε μίαν ὡρὰν γρηγορῆσαι μετ’ ἑμοῖ;

40 And he returns to the disciples, and finds them sleeping. And he says to Peter, “This is how you guys are,”208 lacking the self-control to stay awake with me one hour?

Mt 26:41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμὸν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ὀδηγήσῃ.

41 Stay awake and pray, that209 you not go into temptation. The spirit indeed is willing, but the flesh is weak.”

Mt 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσημέζατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν εάν μὴ αὐτὸ πίω, γεννήτω τὸ βέλημα σου.

42 Again for the second time he went away and was praying, saying, “My Father, if it is not possible for this cup to go away unless I drink it, may your will be done.”

Mt 26:43 καὶ ἔλθων πάλιν εὔρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ όρθαλμοι βεβαρημένοι.

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

Mt 26:44 καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσημέζατο 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.

207 26:38 ἐως θανάτου; heōs indicating the upper limit of possibility. In other words, he could not be more sad, because if he was any sadder, he would die.

208 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.

209 26:41 The Greek is ambiguous as to whether it means that the activity of praying would prevent them from going into temptation, or that their prayer request should be that they not go into temptation. Both could in fact be true simultaneously.
Mt 26:45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύσεθε; ἵδο, ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἄνθρωπος παραδίδοται εἰς χείρας ἰδρυμένων.

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.

Get up, let's go. Look, the one betraying me is approaching."

**Jesus Arrested**

Mt 26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἵδο, ἤιοδας εἰς τῶν δώδεκα ἠλθεν καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ἐξολοθρεὺς ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

Mt 26:48 ὁ δὲ παραδίδος αὐτὸν ἐδώκεν αὐτοῖς σημεῖον λέγων, ὅτι ἂν λαλήσω αὐτοῦ ἐστίν· κατηρήσατε αὐτὸν.

Mt 26:49 And he came straight up to Jesus and said, "Good morning, Rabbi." Then he kissed him.

Mt 26:50 ὁ δὲ Ἰησοῦς ἐπεν αὐτῷ, Ἑταίρε, ἔφι, ὅ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χείρας ἐπὶ τὸν Ἰησοῦν καὶ ἕκρατησαν αὐτὸν.

Mt 26:51 ὁ δὲ παραδίδος αὐτὸν ἐπεν αὐτῷ, Ἐστάλω τὸν Πάπα, ἐπεί γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρῃ ἀπολύνουσιν.

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 26:52 ποῦ εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἄφηλεν αὐτοῦ τὸ ὄντον.

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 26:53 ή δοκεῖ ὃτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλεῖος δώδεκα λεγώνας ἀγγέλων;

Mt 26:54 ὅτι οὐ λαλήσω σοι γραφαὶ ὃτι οὕτως δεῖ γενέσθαι;

Mt 26:55 ἤτοι ἐκείνη τῇ ὥρᾳ ἐπεν ὁ Ἰησοῦς τοῖς δούλοις. ὡς ἐπὶ λησθήν ἐξῆλθατε μετὰ μαχαίρων καὶ ἐξολοθρεύσατε με; καὶ ἤμεραν ἐν τῷ ἱερῷ ἑκατέρξιίμην διδώκαν καὶ ὅτι ἐκρατήσατε με.

Mt 26:56 τοῦτο δὲ ὅταν γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε ὅτι μαθηταὶ πάντες ἠφέντες αὐτῶν ἔφυγον.

But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

---

210 26:49 The Greek word used as greeting here means literally something like "Joy" or "Rejoice." But insert any cheerful greeting here used in your culture or language.
Before the Sanhedrin

Mt 26:57 Oi de kratešantek tov Ἱησοῦν ἀπήγαγον πρὸς Καίαφαν τὸν ἄρχιερα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

57 And the ones arresting Jesus led him away to Caiphas the high priest, where the Torah scholars and the elders had gathered.

Mt 26:58 ὃ δὲ Πέτρος ἠκολουθεὶ αὐτῷ ἀπὸ μακρόθεν ἐκ τῆς αὐλῆς τοῦ ἄρχιερῶς, καὶ εἰσέλθων ἐσώ ἐκαθῆτο μετὰ τῶν ὑπηρετῶν ἴδεν τὸ τέλος.

58 Now 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 o de ἄρχιερες καὶ τὸ συνέδριον ὄλον ἐξήτων πνευμονατυρίαν κατὰ τὸ Ἱησοῦ ὅπως αὐτὸν βασανώσοσιν,

59 And the high priest and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death,

Mt 26:60 καὶ οὐχ εὐθὺς πολλῶν προσελθόντων πνευμονατυρίων, ὦτερον δὲ προσελθόντες δύο

60 and they had not found it from the many false witnesses who had come forward. But then later, two came forward.

Mt 26:61 ἕπαν, ὅτους ἔφη, Ἀνάμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμέρων οἰκοδομήσησι.

61 and 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 ἀναστὰ ὁ ἄρχιερευς εἶπεν αὐτῷ, Ὅδειν ἀποκρίνη; τί οὗτοι σου καταμαρτυροῦσιν;

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

Mt 26:63 ὃ δὲ Ἱησοῦς ἔσωσέν· καὶ ὁ ἄρχιερευς εἶπεν αὐτῷ, Ἑξορκίζω σε κατὰ τοῦ θεοῦ τοῦ Ζῶντος ἵνα ἴμην εἰς τοῦ Χριστοῦ τοῦ θεοῦ.

63 But Jesus was keeping silent. And the high priest said to him, “I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God.”

Mt 26:64 λέγει αὐτῷ ὁ Ἱησοῦς, Σὺ ἐπιασάπλην λέγων υμῖν, ἀπ’ ἀρτί δῆσε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐν δεξιᾷ τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

64 Jesus says to him, “You said that. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.”

Mt 26:65 τότε ὁ ἄρχιερευς διέρρηξεν τὰ ἰμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν τί έτι χρείαν ἠχομεν μαρτύρων; οδυ νῦν ἔκουσάτε τὴν βλασφημίαν.

65 Then the high priest tore his robe, saying, “He has blasphemed! What more need do we have for witnesses? Behold, now you have heard the blasphemy.

Mt 26:66 τὰ μιν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἐνοχὸς βασιλέα ἔστιν.

66 How does it look to you?” And they said in answer, “He is guilty enough for death.”

Mt 26:67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν

67 Then they spit on his face and pummeled him; they slapped him

Mt 26:68 λέγοντες, Προφητήσεσθι ἡμῖν, Χριστέ, τις ἔστιν ο παῖς σε;

68 while saying, “Prophesy to us, you Messiah— who is the one who hit you?”

Peter Disowns Jesus

Mt 26:69 ὃ δὲ Πέτρος ἐκαθητοῖ ἔξω ἐν τῇ αὐλῆς· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ Ἰησοῦς μετὰ ὁ Ἱησοῦ τοῦ Γαλιλαίου.

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

Mt 26:70 δὲ ἦρνησατο ἐμπροσθεῖν πάντων λέγων, Οὐκ οἴδα τί λέγεις.

70 But he was denying it before all of them, saying, “I do not know what you are saying.”
Mt 26:71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἕκεῖ, Οὕτως ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71 And 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 ἤρινσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἀνθρώπον.

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

Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστώτες εἶπον τῷ Πέτρῳ, Ἀλήθως καὶ σὺ ἔξ αὐτῶν ἔι, καὶ γὰρ ἡ λαλία σου δηλόν σε ποιεῖ.

73 And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

Mt 26:74 τότε ἢρξατο καταθεματίζειν καὶ ὁμώνυμον ὅτι οὐκ οἶδα τὸν ἀνθρώπον, καὶ εὐθέως ἀλέκτῳ εἴρωνσεν.

74 Then 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 ἰματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτῳ φωνήσας τρὶς ἀπαρνήσθη με· καὶ ἐξελθὼν ἔξω ἐκλαυσεν πικρῶς.

75 And Peter was reminded of the statement Jesus had said, that "Before the rooster crows, you will deny me three times." And he went off outside, and wept bitterly.

Chapter 27

Judas Hangs Himself

Mt 27:1 Πρωὶς δὲ γενομένης συμβουλίου ἐλαβον πάντες οἱ ἄρχιερες καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὡσα ἀπαντῶσαι αὐτὸν

1 And very early in the morning, they all, the chief priests and elders of the people, reached the decision against Jesus that they would put him to death.

Mt 27:2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἤγεμόνι.

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

Mt 27:3 Τότε ἰδὼν Ἰουδάς ὁ παραδίκως αὐτὸν ὅτι κατεκρίθη μεταμεληθείς ἐστρεφεν τὰ τριάκοντα ἁργύρια τοῖς ἄρχιερεύσιν καὶ πρεσβυτέροις

3 Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders.

Mt 27:4 λέγων, Ἡμαρτών παράδος αἵμα ἅθιον, οἱ δε εἶπαν, Τι πρὸς ἡμᾶς; σὺ οὖν ὁ δῆ.

4 saying, "I have sinned; I have betrayed innocent blood." But they said, "What is that to us? You deal with that."

Mt 27:5 καὶ βίος τὰ ἁργύρια εἰς τὸν ναὸν ἀνεχώρησεν καὶ ἀπέλθων ἀπήγατο.

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

Mt 27:6 οἱ δὲ ἄρχιερες λαβόντες τὰ ἁργύρια εἶπαν, Ὑμῖν ἔξοστοι βαλεῖν αὐτὰ εἰς τὸν κορβανάν, ἐπεὶ τιμὴ αἵματος ἐστιν.

6 And 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 συμβουλίου δὲ λαβόντες ἤγραψαν εἴς αὐτῶν τὸν ἁγρὸν τοῦ κεραμεῶς εἰς ταφὴν τοῖς ξένοις.

7 And after conferring on a course of action, they bought with the coins the potter's field, as a burial place for foreigners.

Mt 27:8 διὸ ἐκλήθη ὁ ἁγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἦς τῆς σήμερον.

8 For which reason that field has been called "the Field of Blood" to this day.
Mt 27:9 τότε ἐπιλήφθη τὸ ἰηθὲν διὰ Ἰερείμον τοῦ προφήτου λέγοντος. Καὶ ἔλαβον τὰ τρίακοντα ἀργυρία, τὴν τιμήν τοῦ τετειμημένου ὑμῖν ἐτίμησαν ἀπὸ ὑμῶν 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."

Mt 27:10 καὶ ἠδυνασθαί διὰ τοῦ Ἰηροῦ τοῦ κεραμέως, καθά συνετάχθην μοι κύριος.

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

Jesus Before Pilate

Mt 27:11 ὁ δὲ Ἰησοῦς ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμών λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ιουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις.

11And Jesus was stood before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said, "You are saying that, not I."

Mt 27:12 καὶ ἐν τῷ κατηγοροεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

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

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλάτος, ὦκ ἀκούεις πόσα οὐκ Καταμαρτυροῦσιν;

13Then Pilate says to him, "Don't you hear all the things they are charging you with?"

Mt 27:14 καὶ ὦκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἐν ῥήμα, ὡστε θαυμαζεῖν τὸν ἡγεμόνα λίαν.

14And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἐστιν εἰσόθη ὁ ἡγεμών ἀπολύσει ἕνα τῷ οχλῳ δέσιμον ὃν ἠθέλον.

15Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 εἶχον δὲ τότε δέσιμον ἐπισήμου λεγόμενον Ἰησοῦν Βαραββάν.

16And they were holding at that time a particularly well-known prisoner named Barabbas.

---

211 27:9 The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.

212 27:10 Zechariah 11:12,13; Jeremiah 32:6-9

213 27:11 The BDF grammar in §277(1) says that this use of the nominative of a pronoun was used for contrast or other emphasis. In this case, "you" is emphasized, as in "YOU are the king of the Jews?" Blass says Pilate is expressing surprise as follows: "A man like you, is king of the Jews?" And in response also, Jesus' answer starts out with an emphatic you: "You are saying that, not I." 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.

214 27:16 txt Βαραββᾶς Β Β 9 9 Λ Μ Υ Υ Δ Π Ф 0250 F¹³ 1=2 33 (69 Βαραββᾶς) 157 180 205 346 565 579 597 700C 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582e M Lect b,a,a,b,c,d,e,f,f,f,g,I,g,b,q,r,vg syr,ρυθμος copis,νέβλη eth geo3 slav (Diatessaron=) Origen=†, Jerome Augustine TR H F RP Λ Ἰησοῦν Βαραββᾶς Θ 1* 118 209* 241** 299** 700* 1278* 1582 syr,ρυθμος arm geo3 Origen ms=acc. to Peter-Laurence [NA27] (C) If lacuna Φ35 C N P 28 syr=. It is possible that the original gospel of Matthew said "Jesus Barabbas." And possible that, according to the Editorial Committee of the United Bible Societies Greek New Testament, the word "Jesus" in connection to Barabbas was "deliberately suppressed in most witnesses for reverential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner [is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. In many even later witnesses, the copyists state in the margin that the earlier copies call Barabbas Jesus as well. But, they suppressed it, and the subsequent witnesses did not say Jesus Barabbas. Westcott and Hort however, state that the reading "Jesus Barabbas" was probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed contradistinction. The fact is, according to Josephus, Jesus was not an uncommon name among Jews. After all, Joshua was a big hero in Judaism, and Jesus is simply a form of the name Joshua.
Mt 27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ιησοῦν τὸν λεγόμενον Χριστόν;

17 When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas, or Jesus who is called Christ?"

Mt 27:18 ἤδει γὰρ ὅτι διὰ φθόνον παρεδόκων αὐτόν.

18 (For he knew that it was out of envy that they had handed him over.)

Mt 27:19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν οἰς καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἐπαθὸν οἴμερον κατ' ὅνα ἐπὶ αὐτόν.

19 And 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." 216

Mt 27:20 Οὶ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ὡς ἀιτήσονται τὸν Βαραββᾶν τὸν ἢ Ἰησοῦν ἀπολέσων.

20 And 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 ἀποκρίθησις δὲ ὁ ἤγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.

21 But when the governor answered, he said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

Mt 27:22 λέγει αὐτοῖς ὁ Πιλάτος, Τί σοι ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστὸν; λέγουσιν πάντες, Σταυρωθήτω.

22 Pilate 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 ἐρήμη, Τί γὰρ κακὸν ἐποίησαν; οἱ δὲ περισσώς ἔκραζον λέγοντες, Σταυρωθήτω.

23 But Pilate was saying, "Why? What crime has he committed?" But they kept shouting that much more, saying, "Let him be crucified!"

Mt 27:24 ἵδιον δὲ ὁ Πιλάτος διὶ οὖθεν ὀρειχαλκό γίνεται, λαβὼν ὄνομα ἀπενίστη τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶς εἰμὶ ἀπὸ τοῦ ἁμαρτίας τούτου ὑμέως ὀφθήσοι.

24 And 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. 217 You see to that yourselves."

Mt 27:25 καὶ ἀποκρίθησεν πᾶς ὁ λαὸς εἶπεν, Ὁ αἶμα αὐτοῦ ἐρ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

25 And in response the whole crowd said, "Let his blood be on us and on our children."

Mt 27:26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

26 At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

---

216 Mt 27:17 27:19: 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 to τὸ δίκαιον (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 Tōte òi stratiōtai tou ἡγεμόνος paraλαβόντες τόν Ἰησοῦν εἰς τό πραιτώριον συνήγαγον ἐπ’ αὐτόν ὅλην τήν σπείραν.

Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort.

Mt 27:28 καὶ ἐκδύσαντες αὐτόν χλαμύδα κοκκίνην περιέβηκαν αὐτῷ,

And they stripped him of his clothes and placed around him a scarlet robe.

Mt 27:29 καὶ πλέξαντες στέραν ἐξ ἀκανθῶν ἐπέβηκαν ἐπί τής κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαίρε, βασιλεῦ τῶν Ἰουδαίων,

and after weaving together a crown of thorns they set that on his head, and a rod in his right hand, and then they dropped to their knees before him and mocked him, saying, "Hail, King of the Jews!"

Mt 27:30 καὶ ἐμπτύσαντες εἰς αὐτόν ἔλαβον τόν κάλαμον καὶ ἐτυπώσαν εἰς τήν κεφαλήν αὐτοῦ.

And after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδοσαν αὐτόν τήν χλαμύδα καὶ ἐνέδοσαν αὐτόν τά ἰμάτια αὐτοῦ, καὶ ἄργαγον αὐτόν εἰς τό σταυρωτάτο.

And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion

Mt 27:32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναϊκόν ὄνοματι Σίμωνα τούτον ἤγγαρευσαν ἵνα ἄρῃ τόν σταυρόν αὐτοῦ.

And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross.

Mt 27:33 Καὶ ἔλθοντες εἰς τόπον λεγόμενον Γολοθά, ὁ ἐστιν Κρανίου Τόπος λεγόμενος,

And when they came to the place called Gulgolta, which is called the "skull" place,

Mt 27:34 ἔδωκαν αὐτῷ πιεῖν οίνον μετὰ χολῆς μεμιγμένον· καὶ γενόσμενος οὐκ ἠθέλησεν πιεῖν.

they offered him wine to drink, mixed with a bitter drug; and after tasting it, he refused to drink it.

Mt 27:35 σταυρώσαντες δὲ αὐτόν διεμερίσαντο τά ἰμάτια αὐτοῦ βάλλοντες κλῆρον,

And once they had crucified him, they divided up his garments by casting lots.

Mt 27:36 καὶ καθήμενοι ἔτηρουν αὐτόν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τήν αἵτιαν αὐτοῦ γεγαμέμενην· ὦτός ἐστιν Ἰησοῦς ὁ βασιλεύς τῶν Ἰουδαίων.

And sitting down, they kept watch over him there.

Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τήν αἵτιαν αὐτοῦ γεγαμέμενην· ὦτός ἐστιν Ἰησοῦς ὁ βασιλεύς τῶν Ἰουδαίων.

And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

---

218 27:29a There is no demonstrative pronoun here meaning "that" specifically, but this word serves to indicate in English that they set both the crown of thorns AND the sceptre. Otherwise, the sceptre has no verb.

219 27:29b The Greek word means a wooden stalk, reed or staff. The obvious purpose was to be a mock sceptre, for the King of the Jews.

220 27:34 The Greek word is χόλη - chólē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chōlos. Another reason it is most often associated with the gall bladder, was because it was yellow in color like bile, which is the secretion of the gall bladder. But the word was also used for many other things, such as the ink secretion of a certain fish, the poison of hemlock, a serpent’s venom, and of bitterness in general, including, according to the Liddell & Scott lexicon along with other lexical authorities, that in the New Testament, this word means a bitter, yellow ingredient of a drink. One thing certain about this word is that it referred to a substance that tasted very bad, and probably more specifically, tasted bitter. In conclusion, it was probably some kind of drug meant to ease the distress of his coming trauma.
Mt 27:38 Tóte stauroúnta sún aútw dúo lēstai, eìk ék deziów kai eìs ëx euývnonwów.

38There were being crucified along with him at that time two bandits, one on his right and one on his left.

Mt 27:39 Ói de paraporeuómenoi ñblasiophýmous aútwón kinnóntes tás kefálás aútwón

39And those passing by defamed him, wagging their heads

Mt 27:40 kai lêgyontes, ὁ katalúw tón návón kai én triisíon hýmérais oïkodómonín, sóson saeúton, ei úiós ei tó theou, [kai] kataíbí ép tóu stauroú.

40and saying, "Hey, you who destroys221 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 hómois kai ói árkhireis empiázyontes metá tónグラムmatévón kai prosbvntérón enlégov,

41In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying,

Mt 27:42 Ἀλλοις ἔσωσεν, ἑαυτὸν οὖ δύναται σῶσαι βασιλέως Ἰσραήλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ ποιεόμεθα ἑπτά αὐτῶν.

42Others 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 πέποιθην ἐπί τόν θεόν, ρυπάσθω νῦν εἰ θέλει αὐτὸν· εἶπεν γὰρ ὅτι θεοῦ εἰμι úiós.

43He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God’s son.'"

Mt 27:44 τὸ δ’ αὐτῷ καὶ οἱ λῆσται οἱ συσταυρώθηκεντι σὺν αὐτῷ ὑνείδιον αὐτῶν.

44In the same way the bandits who were crucified with him were also taunting him.

Jesus’ Death

Mt 27:45 Ἀπὸ δὲ ἐκτῆς ὦρας σκότους ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἔως ὦρας ἐνάτης.

45And starting from the sixth hour, darkness came over the whole land until the ninth hour.222

Mt 27:46 περὶ δὲ τῆν ἐνάτην ὄραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλι ἡλία λεμα σαβύχαναι; τούτ’ ἔστιν, θεόν μου θεόν μου, ἵνα με ἐγκατέλειπες;

46And at the ninth hour, Jesus cried out in a very loud voice, saying, "Eli, Eli, lema shebaqtani?" Which means, "My God, my God, why have you forsaken me?"

Mt 27:47 τινὲς δὲ τῶν ἑκεῖ ἐστηκότων ἀκούοντες ἐλέγον ὅτι Ἡλίαν φωνεῖ ὅπερ.

47And some standing there who heard this were saying, "This man is calling Elijah."223

Mt 27:48 καὶ εὐθέως ὑμάς ἐς τὸν θανάτον ὑμῶν ὁ θεός ὑμῶν ἐγείρετε αὐτόν.

48And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

Mt 27:49 οἱ δὲ λῃστοὶ ἐλέγον, Ἀφες ἰδοὺν εἰ ἔρχεται Ἡλίας σῶσον αὐτὸν.

49But the rest were saying, "Back off. Let’s see if Elijah comes to save224 him."

221 27:40 The nominative article used as vocative, that is, the case or lexical form for addressing someone.

222 27:45 That is, from noon until 3:00 p.m. In the Jewish system of that time, the first hour was the first hour of daylight, or 6:00 a.m. Thus, the sixth hour would be 12:00, six hours later, and the ninth hour was 9 hours after 6, which is 3:00 o’clock.

223 27:47 This shows that the bystanders did not know Hebrew or Aramaic. The sign above Jesus’ head was written in three languages for good reason. Most Jews of that day could not read the scriptures in Hebrew, and it is no surprise that they did not recognize this spoken form of the Hebrew name for God.

224 27:49 The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF 835(1), but see also §418(4).
Mt 27:50 δὲ Ἰησοῦς πάλιν κράζεις φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

But Jesus, after crying out again in a loud voice, gave up his spirit.

Mt 27:51 Καὶ ἵδοι τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ’ ἄνωθεν ἔως κάτω εἰς δύο, καὶ ἡ γῆ ἔσχισθη, καὶ οἱ πέτραι ἐσχίσθησαν,

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 ἀνέστησαν καὶ πολλά σώματα τῶν κεκοιμημένων ἀγώνων ἤγερθησαν,

and the tombs were opened, and many bodies of the saints who had fallen asleep were raised again,

Mt 27:53 καὶ ἐξελέβοντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

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 ἐκατόνταρχος καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἱδοντες τὸν σεισμόν καὶ τὰ γενόμενα ἔφρηκαν σωφρόνα, λέγοντες, Ἀλήθως θεοῦ υἱὸς ἦς οὗτος.

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 Ἐστίν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσα, αὐτίνες ἤκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ.

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

Mt 27:56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν νυών Ζεβεδαίου.

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 Οὐπάσας δὲ γενομένης ἤλθεν ἀνθρώπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, διὸ καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ.

And when evening had come, a certain rich man of Arimathea by the name of Joseph came, who himself had also become a disciple of Jesus.

Mt 27:58 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτέθη τό σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐντεῦθεν ἐξεκόπη μὲν τὴν στήλην καθαρᾶ,

And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἤθεκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προκυκλώσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

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.

226 Mt 27:50 ὁ δὲ Ἰησοῦς πάλιν κράζεις φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα; literally, “he gave up the spirit.” This is an expression from the Hebrew scriptures, or Old Testament, where the word for breath and spirit are the same. It says in Genesis that God breathed into man and animals the breath of life. When you give up the breath, it means to die.

227 Mt 27:52a ἐκ ταῦτα καὶ τὰ μνημεῖα ἀνέστησαν Κ* B D K Μ U Δ Θ Φ 28 69 124 157 565 700 788 1071 1424 TR RP NA 27 SBL { } καὶ τὰ μνημεῖα ἀνέστησαν Ἡσαυ Χ* Κ* L 22 33 579 καὶ τὰ μνημεῖα ἀνέστησαν Ἡσαυ Χ* Κ* L 22 33 579 καὶ τὰ μνημεῖα ἀνέστησαν 346 omετ Κ* 2* lac. N P 13
Mt 27:61 ἣν δὲ ἔκει Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

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

The Guard at the Tomb

Mt 27:62 Τῇ δὲ ἐπαύριον, ἣτις ἦτοι μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πίλατον

62The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate.

Mt 27:63 Λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος ἐπέτει ἦτοι ζῶν, Μετὰ τρεῖς ἡμέρας ἑγείρομαι.

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 ἁφαλισθῆναι τὸν τάφον ἑως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ ἐπίσωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

64Give orders therefore to secure the grave site through the third day, or his disciples might go steal him and then tell the people, 'He has risen from the dead,' and this last deception will be worse than the first."

Mt 27:65 ἔρθη αὐτοῖς ὁ Πίλατος, ἔχετε κουστῳδίαν· ὑπάγετε ἁφαλίσασθε ὡς οἴδατε.

65Pilate said to them, "You have a guard.229 Go secure it as best you know how."

Mt 27:66 οἱ δὲ πορευθέντες ἁφαλίσαντο τὸν τάφον σφραγίζαντες τὸν λίθον μετὰ τῆς κουστῳδίας.

66So they went and secured the grave site, sealing the stone along with stationing230 the guard.

Chapter 28

The Empty Tomb

Mt 28:1 Ὄψε ἐὰν σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἠλθεν Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία θεωρήσαι τὸν τάφον.

1And after the Sabbath,231 at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site.

Mt 28:2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβας ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκάλυψεν τὸν λίθον καὶ ἐκκαθήσετο ἐπάνω αὐτοῦ.

2And behold, there came a great earthquake. For an angel of the Lord had come down from heaven, and after going up to the tomb, he had rolled away the stone, and was sitting down now on top of it.

Mt 28:3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἐνδύμα αὐτοῦ λευκὸν ὡς χιόν.

3And his face232 was like lightning, and his garments a gleaming white like snow.

228 27:61 The verb "was" is in the singular, because the main subject of and focus of this account is Mary the Magdalene.

229 27:65 The word "guard" here is a collective noun. It does not mean one man who is a guard, but a contingent of guards. Pilate may be giving them some guards here, but more likely, he is referring to the company of guards that the Jewish religious authorities already had charge of, by Pilate's authority, for the purpose of guarding the temple, and enforcing their exclusive legal jurisdiction, which Rome allowed in some matters of their Jewish religious law.

230 27:66 The Greek preposition μετὰ - metà here, according to Bauer, "makes the stationing of the guard an 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 - sphragizo, 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.

231 28:1 The phrase Ὅψε δὲ σαββάτων might seem to mean "late part of the Sabbath," but according to BDF §164(4), this is a "partitive genitive," which has the end result of meaning, "after the Sabbath."
Mt 28:4 ἀπὸ δὲ τοῦ φῶβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροὶ.
4And for fear of him, the guards trembled, and became234 as dead men.

Mt 28:5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναικίς, Μὴ φοβεῖσθε ύμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἔσταυριμένον ἐπήτειτε:
5But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified man.

Mt 28:6 οὐκ ἔστιν ὃδε, ἡγέρθη γάρ καθὼς εἶπεν· δεῦτε ἱδετε τὸν τόπον ὅπου ἐκεῖτο.
6He is not here. For he has risen just as he said. Come, see the place where he was lying.

Mt 28:7 καὶ ταῦτα πορευθεὶς εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προέχει ύμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψασθε· ἰδοὺ εἶπον υμῖν.
7And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you.”

Mt 28:8 καὶ ἀπέλθοντο ταὐτὰ ἀπὸ τοῦ μνημείου μετὰ φῶβον καὶ χαρὰς μεγάλας ἐξερράμον ἀπαγγέλλατο τοῖς μαθηταῖς αὐτοῦ.
8And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐτῶν λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαν ἔκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.
9And behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

Mt 28:10 τότε λέγει αὐτῶι ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγέλλατε τοῖς ἀδελφοῖς μου ὑπὲρ ἐπεξερράσατε εἰς τὴν Γαλιλαίαν, κάκει μὲ ὄψονται.
10Then Jesus is telling them, "Do not be afraid. Go report to my brothers that I am leaving for Galilee, and they will see me there."

The Official Cover-Up
Mt 28:11 Πορευομένων δὲ αὐτῶν ἴδοι τίνες τῆς κουστοδιᾶς ἐλθόντες εἰς τὴν πόλιν ἀπῆγγελλαν τοῖς ἀρχιερεῖσιν ἄπαντα τὰ γενόμενα.
11And while those were on their way, behold, some of the guard went into the city and reported to the chief priests everything that had happened.

Mt 28:12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιον τε λαβόντες ἀργύρια ἴκανα ἐξωκαν τοῖς στρατιώταις
12And after coming together with the elders, they came up with a plan, and took the sufficient amount of silver coins and gave them to the soldiers,

Mt 28:13 λέγοντες, Εἴπατε ὅτι ὁι μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλέψαν αὐτὸν ἡμῶν κοιμώμενον.
13Telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ ἤσε ἀκουοθῇ τούτῳ ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσαμεν αὐτῶν καὶ ύμᾶς ἀμερίμνους ποίησαμεν.
14And if this should ever reach the ears of the governor, we will satisfy him235 and make you have no worries."

Mt 28:15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ως ἐδιδάχθησαν. Καὶ διεφθείση ὁ λόγος οὗτος παρὰ Ἰουδαίων μέχρι τῆς σήμερον [ἡμέρας].
15And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

---

232 28:3a Some manuscripts say ἴδεα – idéa, and others say εἶδεα – 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.
233 28:3b τοῦ ὅπου Β B D NA28 // ὅπου A C L W Φ RP
234 28:4 τοῦ ἐγεννημένου Β Β C D L NA28 // ἐγεννημένου Α W Φ RP
235 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 Ὅλοι δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὅρος οὗ ἔταξατο αὐτοῖς ὁ Ἰησοῦς,

And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:17 καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

And when they saw him, they worshiped him, though some hesitated.

Mt 28:18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἑδοθεὶ μοι πάσα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Mt 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

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 ἐνετειλάμεν ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμί πάσας τὰς ἡμέρας ἐως τῆς συντελείας τοῦ αἰῶνος.

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."236
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 = yə,
ְ = h,
ֶ = ō,
ש = sh,
ע = ʿa

"yə-hō-shu-ʿa"

The letter shwa, ə, transliterated as ø, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ו, transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, 黑马, 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,黑马, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats,黑马, or "a" as in father, looks just the same.)

The letter named ayin, ע, transliterated as ʿ, is a pharyngeal consonant, a sound for which we have no equivalent in English. It is accomplished by tightening the pharynx slightly, right as you begin saying the "a." It is something like when you gargle, how you tighten your throat to keep the stuff from going down no farther than the top of your throat.

The letter named shuruk, ו, 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-ʻa"  (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
aʿûšēy
(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)

Māšiāḥ Moshiach Pronounced "maw-shee-ach," the "ch" as in Bach.

The Hebrew article, i.e., the word for "the," is the word "ha." So if you wanted to say Jesus the Christ, that is, Jesus the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach.

Jesus' name in Greek is Ἰησοῦς (Iēsoûs), "Yaysoos," which was a common enough name for Jews in the time of Greek language ascendancy and Hebrew language descendancy. This is the form of the name into which the Jewish scholars of Alexandria, Egypt, translated the name Joshua from the Hebrew into Greek for their translation of the Jewish Bible into Greek a couple centuries before Christ. Thus the title page of the book of Joshua in the Greek translation of the Jewish Bible (the Septuagint or LXX) reads ΙΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Nauē), "Jesus son of Nun." So Iēsoûs (Yaysoos) was the transliteration of the Hebrew יֵשׁוּעַ yēshō’ā "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוָה Yəhōwāh, yēhōshu’ā "Y'oshua." (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 ᾿Ιησοῦς Iēsoûs Nauē), "Jesus son of Nun." So Iēsoûs (Yaysoos) 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 Yeshu 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 'י', "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this י sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have actually been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vav" (י) 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" (י). Only when the Beyt has a dot in the middle (יִ) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" (י) 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.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

One theory is that, since the original Hebrew scriptures did not have vowels marked in them, and the Israelites never uttered Yahweh's name, they forgot which vowels were in the name, so when the Nakdan and Masorete scribes added vowels after the time of Christ, they decided to put in the vowels from "Adonai" instead. So, the result of forcing the vowels of Adonai into YHVH, was the following fictional word:

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:

being twice repeated as in Ex. 3:14. If we supply אַֽ שֶׁׁר between these words we obtain nearly the same sense as expressed there in the words הֶֹׁ אְֶֹיֶֹהֹ אַֽ שֶׁׁר אְֶֹי. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of אַֽ דֹנָּי, 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 הֹיּ, as ב אדֹנָי, ל יהֹוָה, מֵיהֹום according to ב אדֹנָי, ל אדֹנָי, מֵאַֽ דֹנָי. Where, however, הֹי is already preceded by אַֽ דֹנָי, to avoid repetition, they furnished it with the vowels of אֶַֽׁלֹהִֹים in order that it be pronounced with its consonants, so that הֹי אַֽ דֹנָי is to be read אַֽ דֹנָי אֶַֽׁלֹהִֹים. The punctuators seem to intimate the originality of the vowels of הֹי by not pointing Yod with Hateph Pattah (הֹיּוָ) just as they point it with Hhateph-Segol to indicate the reading of אֶַֽׁלֹהִֹים. We could, moreover, not account for the abbreviated forms יְהֹוָ, י prefixed to so many proper names, unless we consider the vowels of הֹי original.
Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

- God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

- The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

- The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today don't.

- All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

- God is concerned about our heart attitudes, not that we pronounce things exactly.

- It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

- We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual- Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: http://www.stoa.org/diotima/essays/118267.pdf

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-ooos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.
Endnote #2 - Genealogies

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>LUKE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham</td>
<td>Abraham</td>
</tr>
<tr>
<td>Isaac</td>
<td>Isaac</td>
</tr>
<tr>
<td>Jacob</td>
<td>Jacob</td>
</tr>
<tr>
<td>Judah</td>
<td>Judah</td>
</tr>
<tr>
<td>Perez</td>
<td>Perez</td>
</tr>
<tr>
<td>Hezron</td>
<td>Hezron</td>
</tr>
<tr>
<td>Aram</td>
<td>Aram</td>
</tr>
<tr>
<td>Amminadab</td>
<td>Amminadab</td>
</tr>
<tr>
<td>Nahshon</td>
<td>Nahshon</td>
</tr>
<tr>
<td>Salmon</td>
<td>Salmon</td>
</tr>
<tr>
<td>Boaz</td>
<td>Boaz</td>
</tr>
<tr>
<td>Obed</td>
<td>Obed</td>
</tr>
<tr>
<td>Jesse</td>
<td>Jesse</td>
</tr>
<tr>
<td>David</td>
<td>David</td>
</tr>
<tr>
<td>Solomon</td>
<td>Nathan</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>Mattatha</td>
</tr>
<tr>
<td>Abijah</td>
<td>Menna</td>
</tr>
<tr>
<td>Asa</td>
<td>Melea</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>Eliakim</td>
</tr>
<tr>
<td>Joram</td>
<td>Jonam</td>
</tr>
<tr>
<td>Uzziah</td>
<td>Joseph</td>
</tr>
<tr>
<td>Jotham</td>
<td>Judah</td>
</tr>
<tr>
<td>Ahaz</td>
<td>Simeon</td>
</tr>
<tr>
<td>Hezekiah</td>
<td>Levi</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Matthat</td>
</tr>
<tr>
<td>Amos/Amon</td>
<td>Jorim</td>
</tr>
<tr>
<td>Josiah</td>
<td>Eliezer</td>
</tr>
<tr>
<td>Jeconiah</td>
<td>Joshua</td>
</tr>
<tr>
<td>Shealtiel</td>
<td>Er</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Elmadam</td>
</tr>
<tr>
<td>Abiud</td>
<td>Cosam</td>
</tr>
<tr>
<td>Eliakim</td>
<td>Addi</td>
</tr>
<tr>
<td>Azor</td>
<td>Melki</td>
</tr>
<tr>
<td>Zadok</td>
<td>Neri</td>
</tr>
<tr>
<td>Achim</td>
<td>Shealtiel</td>
</tr>
<tr>
<td>Eliud</td>
<td>Zerubbabel</td>
</tr>
<tr>
<td>Eleazar</td>
<td>Rhesa</td>
</tr>
<tr>
<td>Matthan</td>
<td>Joanan</td>
</tr>
<tr>
<td>Jacob</td>
<td>Joda</td>
</tr>
<tr>
<td>Joseph</td>
<td>Josech</td>
</tr>
<tr>
<td>Jesus</td>
<td>Semein</td>
</tr>
<tr>
<td>Mattathias</td>
<td>Joseph</td>
</tr>
<tr>
<td>Joseph</td>
<td>Jamnai</td>
</tr>
<tr>
<td>Melki</td>
<td>Levi</td>
</tr>
<tr>
<td></td>
<td>Matthath</td>
</tr>
<tr>
<td>Heli</td>
<td>Joseph</td>
</tr>
</tbody>
</table>

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiaikim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: [http://www.carm.org/diff/2geneologies.htm](http://www.carm.org/diff/2geneologies.htm)

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

First, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

Second, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

ENDNOTE #3 - Nazarene

WHAT O.T. PROPHECIES WAS MATTHEW REFERRING TO WHICH SAID OF JESUS, "HE SHALL BE CALLED A NAZARENE"?

Diatess. 3:10; Mt 2:23

PROBLEM: In Matthew 2:23, Matthew says, "And having been warned in a dream, he withdrew to the district of Galilee, 23and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: Ναζωραῖος - Nazoraios. 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 "nazär" 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 νεζερ [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazarene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people."
Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 'The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined.'" Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25: "...according to the word of YHVH, the God of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher." There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order the save the rest of our souls.

ENDNOTE #4 – Matt 14:21

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the
groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.

Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word χώρις. 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 χώρις 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 χώρις here for the geographical and temporal considerations stated, but not for the use of χώρις in Matthew's account of the feeding of the four thousand in 15:38. Thus it seems most reasonable to conclude that women and children were not in the groups of hundreds and fifties, but were still possibly present and fed, only segregated from the men.
ENDNOTE #5 – Atonement Tax

HOW DID A ONCE-ONLY ATONEMENT OFFERING BECOME AN ANNUAL TAX?

Diatessaron 17:22, Matthew 17:24

"11Then the LORD said to Moses, 12When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life." Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as ensamples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

"4So all the elders of Israel gathered together and came to Samuel at Ramah. 5They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' 6But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 7And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. 9Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' 10Samuel told all the words of the LORD to the people who were asking him for a king. 11He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13He will take your daughters to be perfumers and cooks and bakers. 14He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17He will take a tenth of your flocks, and you yourselves will become his slaves. 18When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' 19But the people refused to listen to Samuel. 'No!' they said. 'We want a king over us. 20Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' 21When Samuel heard all that the people said, he repeated it before the LORD. 22The LORD answered, 'Listen to them and give them a king.' I Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

"4, 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,  
12and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house.  
13No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust."

II Chronicles 24:4, 5; II Kings 12:4-12, 15

This is the first time in the Bible that it was ever suggested that the census be annual, and that each man pay money every year when he is counted.

Note that Joash decided this. It was not commanded by God. God had been rejected as king. The decision to make the census annual, and accompanied by a "tax," was the decision of a human king. This was a clear disobedience to God's command. And therefore, illegal.

Note that each priest collected the money "each from his own acquaintances," v. 5. Then in verse 7, Joash told the priests to no longer collect from their acquaintances, but apparently they continued to do so, as we will see in the New Testament.

In addition to collecting from their own acquaintances, there was a chest placed at the entrance to the temple for voluntary offerings. This money was then given to Levites in charge of repairing the temple. Note that "No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust." This system gave them opportunity to skim from the collections for themselves.

Between the time of King Joash and the time of Nehemiah, the temple was destroyed and the people of Judah were taken into exile. After regaining an opportunity to return to Jerusalem, Ezra and Nehemiah led the people in the effort to rebuild the city and the temple. At that time, the people said:

"We lay upon ourselves the obligation to charge ourselves yearly one third of a shekel for the service of the house of our God"  
Nehemiah 10:32

This time, it is not a king who imposes this "temple tax" upon the people, but the people themselves who "lay upon ourselves the obligation to charge ourselves yearly..."

Here the people themselves have set aside the scriptures in order to set up their own tradition. And is there any human government anywhere, that, if the populace volunteers to pay a tax of some sort, would say, "No, we do not want the money. Do not give us any money"? A voluntary or temporary tax takes on a life of its own, and soon becomes a much larger amount, becomes more frequent, and becomes mandatory. Typical this is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

24And when they arrived in Capernaum, the collectors of the two drachmas approached Peter, and they said, "Does your rabbi not pay the two drachmas?"
25He says, "Yes he does."

And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons, or from others?"

26And when he answered, "From others," Jesus said to him, "Alright then, the sons are free.  
27But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours."  
Matthew 17:24-27 (DRP)
It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything— all she had to live on.'" Mark 12:41-44; Luke 21:1-4

So by Jesus' time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: 'Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries?' No longer will you see these arrogant people...For Yahweh is our judge; Yahweh is our lawgiver." Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

ENDNOTE #6 – Evil Eye

What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmós 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 ὡς ὃς ὑπέρ ῥά ἀγάπην ἤπαν “ayin, or, with the article and modifier postpositive, ἦς ἐὰν ἤπαν ‘ayin hāra’. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponērós is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two passages really count as one context. Thus we have three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase ophthalmós ponērós.

When so few contexts are available, it is very helpful if the passages themselves designate any antonyms to the word or phrase in question, and this fortunately is such a case. For both the Matthew and Luke versions of the "lamp of the body" teaching show Jesus contrasting the ophthalmós ponērós to the ὀφθαλμός ἀπλόōs – ophthalmós haploūs. This word, in its uncontracted form, ἀπλόος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ἐλπὶ ἀλατύς ἰσχύς ἄπλος, "liberal soul," is translated from the Hebrew ὀφθαλμός πονηρός – ἐλπὶ ἀλατύς ἰσχύς, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye רָעָה עִיָּן - ῥα'āh 'ayin, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple 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 ῥα' also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that רָעָה עִיָּן, ῥα' - 'ayin means "eye of envy."

Also helpful is to note as many antonyms of ἡπλόος as possible in all the Greek literature. It is the opposite of διπλόος, "two-fold, double," of ἀκριβής, "strict, accurate," and of μεμιγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew רָעָה עִיָּן was also translated into the Greek attributive noun βάσκανος - βάςκανος, and the adjective βάσκανία - βάςκανία. For instances of these words in the Greek scriptures, see Proverbs 23:6, 28:22. In these and other Jewish writings in Greek, such as the Apocrypha and Josephus, the words usually pertain to envy, covetousness, stinginess, or selfishness. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye ῥα'āh 'ayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βάςκανω - βάςκανω. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskainô for "bewitch" when he says, "O foolish Galatians, who has bewitched you...? The idea of Galatians chapter three is, "Who has worked the evil eye on you and deluded you into going back to thinking you are perfected by works of the law?"

But throughout, whether in Babylonic, Kaballistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between baskainô 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 beneficent light of the love from God upon your neighbor. If you do this, the forces will work in your favor without your manipulation and narrow-eyed foxiness being necessary.

A fundamental principle of all magic is the belief in the power of thought. Evil people try to use magic to manipulate the environment in order to obtain their own selfish ends. The "evil eye" magically speaking was the focusing of the radiation of one's thought power by means of squinting the eye and beaming the energy out of the eye that way. This idea of squinting is essential to understanding why Jesus speaks of a good eye allowing fullness of light, but an evil eye causing darkness in the body. I am not saying that Jesus legitimized any aspect of magic, but that he was simply using the well known principle of a squinted eye to make a parable about the eye being the lamp of the body, and the idea of your eye letting light in or not.

Jesus, speaking of the eye as the lamp of the body in the Sermon on the Mount (Diatess. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a ἡπλόος - haploûs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym ἡπλόος - haploûs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the
other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unhateful and the evil.

Endnote #7 – TC Matt 19:17

Textual Variant Matthew 19:17

Τί με λέγεις ἰἀγαθόν; ὦδεις ἰἀγαθός, εἰ μὴ εἰς, ὁ θεός. C E F G H K M W Σ f¹ 2 28 33 118 124 157 180 205 346 565 788 1006 1009 1010 1071 1079 1159 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424* 1505 1546 1582c 1646 2148 2174 Lect itq syr,h cop* bo, om, ethms, Th slav (Ju) Basil Chrysostom TR HF RP

Τί λεγεις ἰἀγαθόν; οὐδεὶς ἰἀγαθό, εἰ μὴ εἰς, ὁ θεός. 579

Τί μι ἰἀγαθόν οὐδεὶς ἰἀγαθός εἰ μὴ εἰς ὁ θεός. 579

Τί με λέγεις ἰἀγαθόν; εἰς ἐστιν ὁ ἰἀγαθός Ματfr

Τί με λέγεις ἰἀγαθόν; εἰς ἐστιν ὁ ἰἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς Marcus acc, to Irenaeus Justin Naassenes acc, to Hippolytus (Ps-Clementines)

Τί με ἐρωτάς περὶ τοῦ ἰἀγαθοῦ; εἰς ἐστιν ὁ ἰἀγαθός, Ν B52 L Θ 1424* 1582* pc ita,d (lat, syr,c,h,hmg) copmae, bo Origen WH NA27 [A]

Τί με ἐρωτάς περὶ τοῦ ἰἀγαθοῦ ἐστιν ὁ ἰἀγαθός. 579

Τί με ἐρωτάς περὶ τοῦ ἰἀγαθοῦ; εἰς ἐστιν ὁ ἰἀγαθός. 579

Τί με ἐρωτάς περὶ τοῦ ἰἀγαθοῦ; συνεβίωσε Αὐγουστίνη

Τί με ἐρωτάς περὶ τοῦ ἰἀγαθοῦ; δεῖς ἐστιν ὁ ἰἀγαθός. 892c

Τί με ἐρωτάς περὶ τοῦ ἰἀγαθοῦ; οὐδεὶς ἐστιν ὁ ἰἀγαθός, εἰ μὴ εἰς, ὁ θεός. 892c

Τί με ἐρωτάς περὶ τοῦ ἰἀγαθοῦ; εἰς ἐστιν ὁ ἰἀγαθός. 579

Τί με ἐρωτάς περὶ τοῦ ἰἀγαθοῦ; εἰς ἐστιν ὁ ἰἀγαθός, ὁ πατήρ. 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 ἐρωτάς περὶ τοῦ ἰἀγαθοῦ; εἰς ἐστιν ὁ ἰἀγαθός: “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 ἰἀγαθό “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 τίνος (epidosis with tinos), "being given over to something." Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that
is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14: 32, Paul says that a
trait of a true prophet is that “the spirits of the prophets are subject to the prophets.” That is, under the control of the
prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or to
eating, or to drinking, or drugs, or pornography, or to romance novels, or to sex, or to television, or to complaining, or
cursing, or anything else. Whoever sins habitually is a slave to sin.

The “Majority Text” reads δικίαν here—"unrighteousness"—instead of ἀκρασίας. But the King James Version in this case
did not follow the "Majority Text."

Demosthenes, in his Second Olynthiac Speech, spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τίς σώφρων ἢ δίκαιος ἄλλος, τὴν καθ’ ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθην καὶ κορδακισμοὺς οὐ
dυνάμενος φερεῖν, παρεὼσθαι 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.


Isocrates, Speeches and Letters (ed. George Norlin)
Περὶ ἀντιδοσεως
Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And, mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.

Aristotle, *Nicomachean Ethics*  
(ed. J. Bywater) [1145a] book 7

Let us next begin a fresh part of the subject by laying down that the states of moral character to be avoided are of three kinds—Vice, Unrestraint, and Bestiality. The opposite dispositions in the case of two of the three are obvious: one we call Virtue, the other Self-restraint. As the opposite of Bestiality it will be most suitable to speak of Superhuman Virtue, or goodness on a heroic or divine scale; just as Homer has represented Priam as saying of Hector, on account of his surpassing valor—

nor seemed to be  
The son of mortal man, but of a god.

Hence if, as men say, surpassing virtue changes men into gods, the disposition opposed to Bestiality will clearly be some quality more than human; for there is no such thing as Virtue in the case of a god, any more than there is Vice or Virtue in the case of a beast: divine goodness is something more exalted than Virtue, and bestial badness is different in kind from Vice. And inasmuch as it is rare for a man to be divine, in the sense in which that word is commonly used by the Lacedaemonians as a term of extreme admiration—'Yon mon's divine,’ they say--, so a bestial character is rare among human beings; it is found most frequently among barbarians, and some cases also occur as a result of disease or arrested development. We sometimes also use ‘bestial’ as a term of opprobrium for a surpassing degree of human vice.

But the nature of the bestial disposition will have to be touched on later; and of Vice we have spoken already. We must however discuss Unrestraint and Softness or Luxury, and also Self-restraint and Endurance.


**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 βαπτίσθης δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη απὸ τοῦ ὕδατος· καὶ ἰδοὺ ἡνεῴχθησαν οἱ οὐρανοί, καὶ εἶδον [τὸ] πνεῦμα τοῦ θεοῦ καταβαίνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ’ αὐτόν.

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

Mt 5:12 χαίρετε καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολύς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.”
Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

Mt 7:21 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.

Mt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἔχως οὐρανοῦ ὑψωθῆτε; ἦδος ἄν καταβηστεῖ, ὅτι οἱ Σοδόμοι ἐγενήθησαν ἄρρηται καὶ ἀναμονήσαντες μέχρι τῆς σήμερον.

Rev. 12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· ὅσιος ἦν καὶ θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἃ ἤχων θυμιάς καὶ ὅλιγον καταράσαν.

ENDNOTE #10 – Matt 27:9

Matthew 27:9

Matthew 27:9

A very literal translation would have the word "price" in it three times, or forms of that word:

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;
<table>
<thead>
<tr>
<th>Translation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASV</td>
<td>the price of him that was priced, whom certain of the children of Israel did price</td>
</tr>
<tr>
<td>Darby</td>
<td>the price of him that was set a price on, whom of the sons of Israel had set a price on</td>
</tr>
<tr>
<td>YLT</td>
<td>the price of him who hath been priced, whom they of the sons of Israel did price</td>
</tr>
<tr>
<td>WEB</td>
<td>The price of him upon whom a price had been set, Whom some of the children of Israel priced,</td>
</tr>
<tr>
<td>Phillips</td>
<td>the value of him who was priced, whom they of the children of Israel priced</td>
</tr>
<tr>
<td>NKJV</td>
<td>the value of Him who was priced, whom they of the children of Israel priced</td>
</tr>
<tr>
<td>Recev.</td>
<td>the price of Him that had been priced, whom they of the sons of Israel had priced</td>
</tr>
<tr>
<td>NRSV</td>
<td>the price of the one on whom a price had been set, on whom some of the people of Israel had set a price</td>
</tr>
<tr>
<td>CBW</td>
<td>the price of the one whose price had been fixed by some Israelites</td>
</tr>
<tr>
<td>RSV</td>
<td>the price of him on whom a price had been set by some of the sons of Israel,</td>
</tr>
<tr>
<td>NASB</td>
<td>the price of the one whose price had been set by the sons of Israel</td>
</tr>
<tr>
<td>ISV</td>
<td>the value of Him whose price was set by the people of Israel</td>
</tr>
<tr>
<td>HCSB</td>
<td>the price of the one whose price had been fixed by the sons of Israel</td>
</tr>
<tr>
<td>ESV</td>
<td>the price of him on whom a price had been fixed by the people of Israel</td>
</tr>
<tr>
<td>Douay</td>
<td>the price of him that was prized, whom they prized of the children of Israel</td>
</tr>
<tr>
<td>Wey</td>
<td>the price of the prized one on whom Israelites had set a price</td>
</tr>
<tr>
<td>JB</td>
<td>the sum at which the Precious One was priced by the children of Israel</td>
</tr>
<tr>
<td>BBE</td>
<td>the price of him who was valued by the children of Israel;</td>
</tr>
<tr>
<td>NIV/TNIV</td>
<td>the price set on him by the people of Israel</td>
</tr>
<tr>
<td>JNT</td>
<td>which was the price the people of Israel had agreed to pay for him</td>
</tr>
<tr>
<td>NCV</td>
<td>That is how little the Israelites thought he was worth.</td>
</tr>
<tr>
<td>Mess</td>
<td>the price of the one priced by some sons of Israel</td>
</tr>
<tr>
<td>NLT</td>
<td>the price at which he was valued by the people of Israel</td>
</tr>
<tr>
<td>GW</td>
<td>the price the people of Israel had placed on him,</td>
</tr>
<tr>
<td>NAB</td>
<td>the value of a man with a price on his head, a price set by some of the Israelites</td>
</tr>
<tr>
<td>REB</td>
<td>the price set on a man's head (for that was his price among the Israelites)</td>
</tr>
<tr>
<td>CEV</td>
<td>the price of a person among the people of Israel</td>
</tr>
</tbody>
</table>

Bauer says under τιμάω, def. 1, that the price set could have been the price set for the field, or, if referring to a man, then referring to Judas, as being the one who valued Jesus at 30 pieces of silver.

The BDF grammar offers no comment on this specific passage.
<table>
<thead>
<tr>
<th>MS symbol</th>
<th>Alt</th>
<th>Date</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℓ³⁴</td>
<td></td>
<td>III</td>
<td>1:1-9,12,14-20</td>
</tr>
<tr>
<td>ℓ³⁵⁶</td>
<td>P.Oxy.1170</td>
<td>IV/V</td>
<td>10:32-11:5</td>
</tr>
<tr>
<td>ℓ³⁷¹</td>
<td>P.Oxy.1227</td>
<td>IV/V</td>
<td>12:24-26,32-33</td>
</tr>
<tr>
<td>ℓ⁴⁵</td>
<td></td>
<td>IV</td>
<td>18:32-34; 19:1-3,5-7,9,10</td>
</tr>
<tr>
<td>ℓ⁴⁰</td>
<td></td>
<td>III/IV</td>
<td>26:19-52</td>
</tr>
<tr>
<td>ℓ⁴⁴b</td>
<td></td>
<td>VI/V</td>
<td>17:1-3,6-7</td>
</tr>
<tr>
<td>ℓ⁴⁶</td>
<td></td>
<td>III</td>
<td>26:29-40; Acts 9:33-43; 10:1</td>
</tr>
<tr>
<td>ℓ⁴⁷</td>
<td></td>
<td>IV</td>
<td>11:25-30</td>
</tr>
<tr>
<td>ℓ⁷⁰</td>
<td>w/ℓ⁶⁷</td>
<td>200</td>
<td>3:9, 15; 5:20-22, 25-28; 26:7-8, 10, 14-15, 22-23, 31-33</td>
</tr>
<tr>
<td>ℓ⁴⁷¹</td>
<td>P.Oxy.2384</td>
<td>III</td>
<td>2:13-16, 22-3:1; 11:26-27; 12:4-5; 24:3-6, 12-15</td>
</tr>
<tr>
<td>ℓ⁴⁷²</td>
<td>P.Oxy.2385</td>
<td>IV</td>
<td>19:10-11, 17-18</td>
</tr>
<tr>
<td>ℓ⁴⁷³</td>
<td></td>
<td>VII</td>
<td>25:43, 26:2-3</td>
</tr>
<tr>
<td>ℓ⁴⁷⁴</td>
<td></td>
<td>II/III</td>
<td>23:30-39</td>
</tr>
<tr>
<td>ℓ⁴⁷⁵</td>
<td></td>
<td>VI</td>
<td>20:23-25, 30-31, 23:39; 24:1,6</td>
</tr>
<tr>
<td>ℓ⁴⁷⁶</td>
<td></td>
<td>IV</td>
<td>5; recto: 5:13-16, &lt;p&gt;verso: 5:22-25</td>
</tr>
<tr>
<td>ℓ⁴⁷⁷</td>
<td></td>
<td>VI</td>
<td>3:13-15</td>
</tr>
<tr>
<td>ℓ¹⁰⁰</td>
<td>P.Oxy. LXIV 4401</td>
<td>III</td>
<td>3:10-12, 16 - 4:3</td>
</tr>
<tr>
<td>ℓ¹⁰²</td>
<td>P.Oxy. LXIV 4402</td>
<td>III/IV</td>
<td>4:11-12, 22-23</td>
</tr>
<tr>
<td>ℓ¹⁰³</td>
<td></td>
<td>II/III</td>
<td>13:55-56; 14:3-5</td>
</tr>
<tr>
<td>ℓ¹⁰⁴</td>
<td></td>
<td>&lt;250</td>
<td>21:34-37; 21:43,45</td>
</tr>
<tr>
<td>ℓ*</td>
<td></td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>ℓ² or ℓc</td>
<td></td>
<td>I-VI</td>
<td></td>
</tr>
<tr>
<td>ℓ³</td>
<td></td>
<td>VII</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td></td>
<td></td>
<td>02</td>
</tr>
<tr>
<td>B</td>
<td></td>
<td></td>
<td>03</td>
</tr>
<tr>
<td>B¹</td>
<td></td>
<td></td>
<td>IV</td>
</tr>
<tr>
<td>B²</td>
<td></td>
<td></td>
<td>VI-VII</td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td>04</td>
</tr>
<tr>
<td>C¹</td>
<td></td>
<td></td>
<td>V</td>
</tr>
<tr>
<td>C²</td>
<td></td>
<td></td>
<td>V</td>
</tr>
<tr>
<td>C³</td>
<td></td>
<td></td>
<td>IX</td>
</tr>
<tr>
<td>D</td>
<td></td>
<td></td>
<td>05</td>
</tr>
<tr>
<td>E</td>
<td></td>
<td></td>
<td>07</td>
</tr>
<tr>
<td>L</td>
<td></td>
<td>VIII</td>
<td>lacks 4:22-5:14; 28:17-end</td>
</tr>
<tr>
<td>N</td>
<td></td>
<td>VI</td>
<td>022                      with lacunae</td>
</tr>
<tr>
<td>W</td>
<td>032</td>
<td>IV/V</td>
<td>all of Matthew</td>
</tr>
<tr>
<td>Z</td>
<td>035</td>
<td>VI</td>
<td>all</td>
</tr>
<tr>
<td>Σ</td>
<td>042</td>
<td>VI</td>
<td>all</td>
</tr>
<tr>
<td>Φ</td>
<td>043</td>
<td>VI</td>
<td>6:3- end</td>
</tr>
<tr>
<td>047</td>
<td>VIII</td>
<td>IV</td>
<td>18:18-29</td>
</tr>
<tr>
<td>064</td>
<td>w/090</td>
<td>VI</td>
<td>Matthew parts</td>
</tr>
<tr>
<td>067</td>
<td>VI</td>
<td>14:13-16,19-23; 24:37-25:1,32-45; 26:31-45</td>
<td></td>
</tr>
<tr>
<td>071</td>
<td>V/VI</td>
<td>1:21-24; 1:25-2:2</td>
<td></td>
</tr>
<tr>
<td>073</td>
<td>w/074,084</td>
<td>VI</td>
<td>14:19-35; 15:2-8</td>
</tr>
<tr>
<td>078</td>
<td>VI</td>
<td>17:22-18:3,11-19; 19:5-14</td>
<td></td>
</tr>
<tr>
<td>085</td>
<td>VI</td>
<td>20:3-32; 22:3-16</td>
<td></td>
</tr>
<tr>
<td>087</td>
<td>VI</td>
<td>1:23-2:2; 19:3-8; 21:19-24</td>
<td></td>
</tr>
<tr>
<td>089</td>
<td>w/0293</td>
<td>See 0293</td>
<td></td>
</tr>
<tr>
<td>094</td>
<td>VI</td>
<td>24:9-21</td>
<td></td>
</tr>
<tr>
<td>0102</td>
<td>w/0138</td>
<td>VII</td>
<td>21:24-24:15</td>
</tr>
<tr>
<td>0104</td>
<td>VII</td>
<td>23:7-22</td>
<td></td>
</tr>
<tr>
<td>0107</td>
<td>VII</td>
<td>22:15-23:14</td>
<td></td>
</tr>
<tr>
<td>0116</td>
<td>VIII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0118</td>
<td>VIII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0148</td>
<td>VIII</td>
<td>28:5-19</td>
<td></td>
</tr>
<tr>
<td>0160</td>
<td>IV/V</td>
<td>26:25-26, 34-36</td>
<td></td>
</tr>
<tr>
<td>0161</td>
<td>III/IV</td>
<td>22:7-46</td>
<td></td>
</tr>
<tr>
<td>0164</td>
<td>VI/VII</td>
<td>13:20-21</td>
<td></td>
</tr>
<tr>
<td>0170</td>
<td>V/VI</td>
<td>6:5-6,8-10,13-15,17</td>
<td></td>
</tr>
<tr>
<td>0200</td>
<td>VII</td>
<td>11:20,21</td>
<td></td>
</tr>
<tr>
<td>0204</td>
<td>VII</td>
<td>24:39-42,44-48</td>
<td></td>
</tr>
<tr>
<td>0231</td>
<td>P. Ant. 11</td>
<td>IV</td>
<td>26:75-27:1-3, 4</td>
</tr>
<tr>
<td>0233</td>
<td>VIII</td>
<td>all</td>
<td></td>
</tr>
<tr>
<td>0234</td>
<td>VIII</td>
<td>28:11-15</td>
<td></td>
</tr>
<tr>
<td>0237</td>
<td>VI</td>
<td>15:12-15, 17-19</td>
<td></td>
</tr>
<tr>
<td>0242</td>
<td>IV</td>
<td>8:25-9:2; 13:32-38, 40-46</td>
<td></td>
</tr>
<tr>
<td>0250</td>
<td>VIII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0275</td>
<td>VII</td>
<td>5:25,26,29,30</td>
<td></td>
</tr>
<tr>
<td>0277</td>
<td>VII/VIII</td>
<td>14:22,28,29</td>
<td></td>
</tr>
<tr>
<td>0281</td>
<td>VII/VIII</td>
<td>many lacunae</td>
<td></td>
</tr>
<tr>
<td>0293</td>
<td>w/089,092a</td>
<td>VI</td>
<td>21:27-28,31-32; 26:2-12</td>
</tr>
<tr>
<td>0307</td>
<td>VII</td>
<td>11:21-12:4</td>
<td></td>
</tr>
<tr>
<td>LATIN</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>itk</td>
<td>1</td>
<td>IV/V</td>
<td>1:1-3,10; 4:1-14,17; 15:20-36</td>
</tr>
<tr>
<td>ite</td>
<td>2</td>
<td>V</td>
<td>lacking 1:1-12,49; 24:50-28:2</td>
</tr>
<tr>
<td>ita</td>
<td>3</td>
<td>IV</td>
<td>lacking 25:2-12</td>
</tr>
<tr>
<td>itg</td>
<td>7</td>
<td>VIII/IX</td>
<td>all</td>
</tr>
<tr>
<td>itff</td>
<td>8</td>
<td>V</td>
<td>lacking 1:1-11:16</td>
</tr>
<tr>
<td>itff</td>
<td>9</td>
<td>VIII</td>
<td>Matthew</td>
</tr>
<tr>
<td>iff</td>
<td>10</td>
<td>VI</td>
<td>lacking 8:16-26</td>
</tr>
<tr>
<td>itl</td>
<td>11</td>
<td>VIII</td>
<td>lacking 1:1-2,15</td>
</tr>
<tr>
<td>ith</td>
<td>12</td>
<td>V</td>
<td>3:15-14:33; 18:12-28:20</td>
</tr>
<tr>
<td>itr</td>
<td>14</td>
<td>VII</td>
<td></td>
</tr>
<tr>
<td>iaur</td>
<td>15</td>
<td>VIII</td>
<td></td>
</tr>
<tr>
<td>itμ</td>
<td>9</td>
<td>V</td>
<td>9:17,30-37; 10:1-5,7-10</td>
</tr>
<tr>
<td>itπ</td>
<td>18</td>
<td>VII</td>
<td></td>
</tr>
</tbody>
</table>

http://bibletranslation.ws/palmer-translation/