The Gospel

of

Matthew

part of

The Holy Bible

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

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apparatus are gathered from the United Bible Societies’ Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed.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

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Chapter 1

The Genealogy of Jesus

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

Mt 1:1 Βιβλίος γενέσεως Ἰησοῦ Χριστοῦ τοῦ ιυδοῦ λαυδίου ἀβρααμ.

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

Mt 1:2 Ἀβραάμ ἐγέννησεν τὸν Ἅβακ, Ἅβακ δὲ ἐγέννησεν τὸν Ἅβακ, Ἅβακ δὲ ἐγέννησεν τὸν Ἅβακαν καὶ τοὺς ἄδελφους αὐτοῦ,

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

Mt 1:3 Ἰσαάκ δὲ ἐγέννησεν τὸν Φάραξ καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάραξ δὲ ἐγέννησεν τὸν Ἐσραήλ, Ἐσραήλ 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 Ἀμυναδὰβ, Ἀμυναδὰβ δὲ ἐγέννησεν τὸν Νασσὼν, Νασσὼν δὲ ἐγέννησεν τὸν Σαλαίμ,

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

Mt 1:5 Σαλαίμ δὲ ἐγέννησεν τὸν Βδές ἐκ τῆς Ῥαχάμ, Βδές δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥοῦβα, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰσσαά,

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

Mt 1:6 Ἰσσαά δὲ ἐγέννησεν τὸν Δαυιδ τὸν βασιλέα. Δαυιδ δὲ ἐγέννησεν τὸν Σολομώνα ἐκ τῆς τοῦ ὑφίου,

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

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

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

Mt 1:8 Ασᾶ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Οζίλαν,

8 and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,
Mt 1:9 ὃς ζὰς δὲ ἐγέννησεν τὸν Ἰωάθμ, Ἰωάθμ δὲ ἐγέννησεν τὸν Αχάζ, Ἀχάς δὲ ἐγέννησεν τὸν Ἐξέκιαν,

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

Mt 1:10 Ἐξεκίας δὲ ἐγέννησεν τὸν Μανασσή, Μανασσής δὲ ἐγέννησεν τὸν Ἄμων, Ἄμων δὲ ἐγέννησεν τὸν Ἰωσιαν,

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

Mt 1:11 Ἰωσιας δὲ ἐγέννησεν τὸν Ἰεχωνιαν καὶ τοὺς ἀδέλφους αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος,

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

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

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

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

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

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

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

Mt 1:15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεαζαρ, Ἐλεαζαρ δὲ ἐγέννησεν τὸν Ματθᾶν, Ματθᾶν δὲ ἐγέννησεν τὸν Ἰακωβ,

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

Mt 1:16 Ἰακωβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἣς ἐγέννηθη Ἰησοῦς ὁ λεγόμενος Χριστὸς.

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

Mt 1:17 Πάσαι οὖν αἱ γενεὰ ἀπὸ Ἀβραὰμ ἄωσι παῦλοι δεκατέσσαρες, καὶ ἀπὸ παῦλοι ἄωσι τῆς μετοικεσίας Βαβυλῶνος γενεὰ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἄωσι τοῦ Χριστοῦ γενεὰ δεκατέσσαρες,

Th17Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Anointed One.7

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4 1:10 τοῦ Ἀμώ, Ἀμών E K L U W Σ f13 2 28 118 180 346 565 579 597 788 1006 1009 1010 1216 1230 1241 1242 1433 1435 1424c 1505 1646 2148 Μ Let itb1 vgl syr ap xipal cop Miss slav (Ps-Eustathius); Augustine TR HF RP B Αμών, Αμών 700 892 1195 ε11 hsew Αμών, Αμών 124 Ἀμώνων, Ἀμώς Β B Αμώς, Αμώς Π A Αμώς Β B C (D ²) Μ Γ Δ ² c θ f1 33 157 1071 1079 1292 1546 ἦθ (f184) 653 672 673 613 6223 6227 6277 (d) vgl (syr) vgn s (syr) vgn s arm eth geo Ephiphanius; Ambrose NA27 (B) lac Ψ45 A D F G H N P Y Ψ 13 69. In the LXX of 1 Chron. 3:14, most manuscripts read Ἀμών, but A B C read Αμών, and B Β and one minuscule read Ἀμών. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts read Ἀμώς. It is admitted by almost all that Ἀμώς is an error, whether by LXX scribes, Matthew, or another scribe.

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

6 1:16b τὸν ἄνδρα Μαρίας, ἐξ ἦς ἐγέννηθη Ἰησοῦς ὁ λεγόμενος Χριστός is the reading of Ψ B C H E P L W (A omit τὸν) τοῦ (A omit Ἰησοῦς) 28 33 157 180 205 565 579 c 97 597 700 892 1006 1010 1071 1241 1230 1292 1424 1505 Μ Let itb1 vgl syr ap xipal cop arm (eth) geo slav TR HF RP NA27 (A) lac Ψ45 A D F G H N P Y Ψ 13 69. Other witnesses, θ f3 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, and then he ceased.
The Birth of Jesus

Mt 1:18 Τοῦ δὲ Ἰσραὴλ Ἡγεμόνος ἦν ὁ Ἰωσήφ, τούτῳ Ἐφραίμ τῷ Ἰσραήλ, πρὶν ἤ γεννήση αὐτοῦ εὐρήθη ἐν γαστρὶ Ἐκ Πνεύματος Ἁγίου.

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

Mt 1:19 Ἡγεμόνος δὲ ὁ Ἰωσήφ διὰ τὸ ἄνηρ αὐτῆς, δίκαιος ὦν καὶ μὴ θέλων αὐτὴν διεγνύσατο, ἔβουληθη λάθρα ἀπόλυσεν αὐτήν.

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

Mt 1:20 ταῦτα δὲ αὐτοῦ ἐνθυμήθησαν ἵδιον ἄγγελον κυρίου κατ’, ὅπερ ἔφη αὐτῷ λέγων, Ἡγεμόνος ὦν Ἰσραήλ, μὴ φοβῆθης παραλαβεῖν Ἰορδάνικαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ΕΚ Πνεύματος ἐστὶν Ἁγίου.

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

Mt 1:21 τέλεσαι δὲ τίθεν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτῷ γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

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

Mt 1:22 Τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῇ τὸ βήθην ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος,

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

Mt 1:23 Ἡγεμόνος ὄλον ἐναμονηλῆ, ὁ ἐστίν μεθερμηνευόμενον Μεθύ θεοῦ.

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

Mt 1:24 ἡ γέννησις ΕΚ Πνεύματος Ἁγίου ἐν γαστρὶ αὐτῆς Ἰουδαίας εἶναι ἱλοντικόντων ἐν γυναικί Ἰουδαίι ἐτοιμασμένην ὑπό αὐτοῦ ἄγγελος κυρίου καὶ παραλαβεῖν τὴν γυναῖκα ἁμαρτιῶν αὐτοῦ.

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

Mt 1:25 καὶ οὐκ ἔγνωσεν αὐτὴν ἐξως οὐ ἐτέκεν ὦν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

25But he did not know her¹¹ until she gave birth to her firstborn son.¹² And he called his name Jesus.

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⁸ 1:18 txt γένεσις Β K B (C W γενεσεις) L (P 2 γένεσις) S Z Δ Σ Σ4 579 ζ211 arm Eusebius Ps-Athanasius NA27 [B] || γένεσις E K L Π fæ 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 Μ Lect ita,hb,c,df,ehg,k,ka vg slav Irenaeus⁴ Origen Didymus⁴, Eusebius, Theodotus-Αncyra Nestorius; Chrysostom Jerome Augustine TR HF RP § lac Φ⁴ A D F G H N Y Φ 13 69.

⁹ 1:21 The Greek name, Ἰναοῦσι (Iənəos) “Yahweh,” which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ (yəhəshū’ā) “Yehoshua,” which in turn was a later form of Yahweh, 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 τοῦ ὄνομα αὐτῆς τοῦ πρωτόσκονον C D* (D* L ἴδιον αὐτῆς) E K M N W Π Δ 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 ὄνομα αὐτῆς) 1582c 1648 2148 2174 Μ Lect ita,hb,j,hg,ε,λ vg syr,y,h,pal⁴ arm eth slav Diatessaron Cyril-Jerusalem Didymus Didymus⁴, Eusebius, Theodotus-Αncyra Nestorius; Jerome Augustine TR HF RP § lac Φ⁴ A D F G H N Y Φ Θ 13 69 1424. Adding the words τοῦ before the word ὄνομα, "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 Τὸ δὲ Ἰησοῦς γεννηθέντος ἐν Βηθλεέμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ιδοῦ 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, μετὰ καὶ τοῦτον τῶν ἱεροσόλυμα μετ᾿ αὐτοῦ,

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 ὁ δὲ βασιλέας Ἡρῴδης ἐταράχθη καὶ πᾶσα ἱεροσόλυμα μετ᾿ αὐτοῦ, ἠκούσας γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνήσας αὐτῷ.

Upon hearing this, King Herod was disturbed, and all Jerusalem with him. Mt 2:4 And 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 oί δὲ εἶπαν αὐτῷ, ἐν Βηθλεέμ τῆς Ἰουδαίας· οὕτως 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 σὺ, Βηθλεέμ γη Ἰουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόνιν Ἰουδαία· ἐκ σοῦ γὰρ ἐξελεύσεται ἡ γοίον; ὡς ποιμανεὶ τὸν λαόν μου τὸν Ἰσραήλ.

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

Mt 2:7 Υπὸ τῆς Ἡρωδίδος λάθρα καλέσας τούτων μάγων ἔκριψεν 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 αὐτοὺς εἰς Βηθλεέμ εἶπεν, Πορευθέντες ἐξετάσατε ἄρκιβος περὶ τοῦ παιδίου· ἐπὶς δὲ εὑρίστε ἀπαγγελιάτε, ὡς κἀγὼ ἔλεβον προσκυνήσαι αὐτῷ.

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

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

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

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

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

Mt 2:11 καὶ ἔλθοντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσκύνησαν αὐτῷ, καὶ ἀνοιχτάντες τοὺς θησαυροὺς αὐτῶν προσήνησαν αὐτῷ δώρα, χρυσόν 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 χρηματισθέντες κατ’ ὄναρ μὴ ἀνακάμψατε πρὸς Ἦρωδην, δι’ ἄλλης ὅδος ἀνέχωρησαν 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 Ἀναχωρήσαντων δὲ αὐτῶν ἵδοι ἄγγελος κυρίου φαίνεται κατ’ ὄναρ τῷ Ἡσυχῷ λέγων, Ἑγέρθησι παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγει εἰς Αἴγυπτον, καὶ ἰσθι ἐκεί ἐως ἐν εἴπω σου μέλλει γὰρ Ἦρωδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσας 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 ἑγέρθησι παράλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνέχωρησεν εἰς Αἴγυπτον,

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

Mt 2:15 καὶ ἦν ἐκεῖ ἐως τῆς τελευτής Ἦρωδης· ἤπατε θησαυρὸν διὰ τοῦ προφήτου λέγοντος, ἐξ Αἴγυπτος 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 ἵδοι ὅτι ἐνεπαύχετο ὑπὸ τῶν μαγῶν ἑθομόθεν λίαν, καὶ ἀποστείλας ἀνεύλην πάντας τοὺς παιδὰς τοὺς ἐν Βηθλεέμ καὶ ἐν πάσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετοὺς καὶ κατωτέρω, κατὰ τὸν χρόνον ὑπὸ ἦκριβωσεν 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 ἐπηρώθη τὸ ἤθελον διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,

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

Mt 2:18 Φωνὴ ἐν Ἱακώβ, ἤκουσθη, κλαυθὼς καὶ ὀδυρμός πολύς· ῾Ραχήλ κλαίουσα τά τέκνα αὐτῆς, καὶ οὐκ ἦβελεν 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 - παῖδας. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδίσκας (paidiskas), like Luke did in Luke 12:45; Diatessaron 19:26.
18 2:18 Jeremiah 31:15
The Return to Nazareth

Mt 2:19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ’ ὅναρ τῷ ἱωσῆ ἐν Αἰγύπτῳ

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

Mt 2:20 λέγων, Ἐγερθείς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ, τεθνακίσας γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

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

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

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

Mt 2:22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθειν· χρηματισθεὶς δὲ κατ’ ὅναρ ἀνέχωρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

22But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. And having been warned in a dream, he withdrew to the district of Galilee,

Mt 2:23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν 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 Baptizer Prepares the Way

Mt 3:1 ἔν 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, ἡγγικεν γὰρ ὁ βασιλείᾳ τῶν ὑφανῶν.

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

Mt 3:3 οὗτος γὰρ ἔστιν ὁ θείας διὰ Ἰσαάκ τοῦ προφήτου λέγοντος, Φωνᾷ βοῶντος ἐν τῇ ἐρήμῳ, ἔτοιμασά τε τὴν ὄδον κυρίου, εὐθείας ποιεῖ 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 οὗτος δέ ὁ Ἰωάννης εἶχεν τὸ ἐνδύμα αὐτοῦ ἀπὸ τριχῶν καμηλίου καὶ ἄργινην δερματόν περὶ τὴν σώματος αὐτοῦ, ὡς ἀκρίδες καὶ μέλι ἄγριον.

4This man21 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 ἑξεπορεύετο πρὸς αὐτὸν Ἴεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου,

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

Mt 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ ἐξομολογώμενοι τάς ἀμαρτίας αὐτῶν.

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

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19 2:23 Greek: Ναζωραῖος - Ναζωραῖος 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." 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 'Iδών δὲ πολλοίς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ ἐπεν αὐτοῖς, Γεννήματα ἔχειν, τίς ὑπεδείξειν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

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

Mt 3:8 ποιήσατε σῶν καρπῶν ἄξιον τῆς μετανοίας'

9Then produce fruit characteristic of repentance.

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

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

Mt 3:10 Ἰησοῦς δὲ ἔθεεν πρὸς τὴν ῥίζαν τῶν δέντρων κεῖται· πᾶν οὖν δέντρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βαλλέται.

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

Mt 3:11 ἴψιν μὲν ὑμᾶς βαπτίζω ἐν ὑδάτι ἐς μετάνοιαν· ὁ δὲ ὄπισθος μου ἕρχομενος ἵσχυστόρησα μοῦ ἐστιν, οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ παρ᾽;

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

Mt 3:12 ὅτι τὸ πτῶν ἐν τῇ χεριᾷ αὐτοῦ, καὶ διακαθάρισεν τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχρονον κατακαύσει πυρὶ ἀσβέστῳ.

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

The Baptism of Jesus

Mt 3:13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι υπὶ αὐτοῦ.

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

Mt 3:14 δὲ Ἰωάννης διεκόμησεν αὐτὸν λέγον, Ἐγὼ χρεὶάζων ἔχω υπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;

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

Mt 3:15 ἀποκρίθησεν δὲ ὁ Ἰησοῦς εἰπεν πρὸς αὐτὸν, Ἀφες ἅρτῳ, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρώσαι πάσαι δικαιοσύνην, τότε ἀφίησαι αὐτόν.

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


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

Mt 3:17 καὶ οὐδὲ φωνή ἐκ τῶν οὐρανῶν λέγουσα, Οὐτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ὧ δεῦδοκησα.

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

The Temptation of Jesus

Mt 4:1 Tóte ó Ἰησοῦς ἀνήχθη εἰς τὴν ἐρήμον ὑπὸ τοῦ πνεῦματος, πειρασθήναι ὑπὸ τοῦ διαβόλου.

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

Mt 4:2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὄστερον ἐπείνασεν.

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

Mt 4:3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἴ νῦς εἶ τοῦ θεοῦ, εἴπε ἵνα οἱ λίθοι αὕτω ζήσουν.

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

Mt 4:4 ὁ δὲ ἀποκριθεὶς εἶπεν, ἔγραπται, Ὡς ἐπ’ ἀρτῳ μόνῳ ἤστηται ὁ ἀνθρώπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

4But he in answer said, "It is written, 'Man shall not live on bread alone, but on every word24 coming out of the mouth of God.'25"

Mt 4:5 Tóte παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἄγιαν πόλιν, καὶ ἴστησιν αὐτὸν ἐπὶ τὸ περιτόμενον τοῦ ἱεροῦ.

5Then the devil took him into the holy city and had him stand on the gable of the temple.

Mt 4:6 καὶ λέγει αὐτῷ, Εἴ νῦς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω γέραμπαι γάρ ὅτι Τοῦ ἀγγέλου αὐτοῦ ἐντελείται περί σου καὶ ἐπὶ χειρῶν ἁροῦσιν σε, κρίσις προσκύψεως πρὸς λίθον τὸν πόδα σου.

6and he says to him, "If you are the Son of God, throw yourself down. For it is written: 'He will command his angels concerning you; and they will lift you up on their hands, so you will not strike your foot against a stone.'26"

Mt 4:7 ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέραμπαι, Ὡς ἐκπειράσεις κύριον τὸν θεὸν σου.

7Jesus said to him, "It is also written: 'You shall not put Yahweh your God to a test.'27"

Mt 4:8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος υψηλόν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,

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

Mt 4:9 καὶ λέγει αὐτῷ, Ταύτα σοι πάντα δῶσω ἐὰν πεσὼν προσκυνήσῃς μοι.

9and 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, Σατανά, γέραμπαι γάρ, Κύριον τὸν θεὸν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

10Then Jesus said to him, 'Go away, Satan!'28 For it is written: 'You shall worship Yahweh your God, and him only shall you serve.'29"

Mt 4:11 Tóte ἀφίησαν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῶ.

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

24 4:4a Upon every ῥήμα - hrema 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 ἄνα "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 ὄπισθο 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 ἀνεχωρήσεν εἰς τὴν Γαλιλαίαν.

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

Mt 4:13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καφαρναοῦμ τὴν παραβαλασσαίαν ἐν ὅρισιν Ζαβουλῶν καὶ Νεφελίμι

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

Mt 4:14 ἵνα πληρωθῇ τὸ ῥήθην διὰ Ἰσαία τοῦ προφήτου λέγοντος,

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

Mt 4:15 γῆ Ζαβουλῶν καὶ γῆ Νεφελίμ, ὅδον θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

35Land of Zebulun and land of Naphtali, the road by the sea, on the other end of the Jordan, Galilee of the Gentiles—

Mt 4:16 ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

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

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

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

The Calling of Simon, Andrew, James, and John

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

38And walking beside the Sea of Galilee, he saw two brothers, Simon called Peter, and his brother Andrew, casting a net into the sea, for they were fishers.

Mt 4:19 καὶ λέγει αὐτοῖς, Δεῦτε ὑμῖν ὑμᾶς διδασάμενος. καὶ ποιήσω ὑμᾶς ἀλείποις ἀνθρώπων.

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

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

40And they followed him immediately, leaving the nets

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

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

Mt 4:22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

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

Jesus Heals the Sick

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

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

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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 ἐχοντας ποικίλας νόσους καὶ βασάνους συνεχομένους καὶ δαιμονιζόμενους καὶ σεληνιαζόμενους καὶ παραλυτικοὺς, καὶ ἐθεράπευσαν αὐτούς.

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

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

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

Chapter 5

The Beatitudes

Mt 5:1 Ἰδὼν δὲ τοὺς ὀχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

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

Mt 5:2 καὶ ἀνοιξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγον,

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

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

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

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

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

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

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

Mt 5:6 Μακάριοι οἱ πεινώντες καὶ δυσφόρους τὴν δικαιοσύνην, ὅτι αὐτοί χρηστάθησονται.

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

Mt 5:7 Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

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

Mt 5:8 Μακάριοι οἱ καθαροί τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν δύον ὄψονται.

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

Mt 5:9 Μακάριοι οἱ εἰρήνησοι, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.

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

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 makárioi oi deixwigménoi énekev dikaiosúnhs, óti aútwn éstin h basileía tôn ouranwv.  
10Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

Mt 5:11 makárioi ésthe ótan óneidísooun ùmács kai dióúsoin kai eipwson pan poynhrn kath' ùmács [phwusómenoi] énekev émou’
11“Blessed are you when people insult you, persecute you and falsely34 say all kinds of evil against you because of me.

Mt 5:12 xárете kai ágallasseth, óti ó muros ùmács polús en tois ouranwvóc; ouúws gár edwzax toûs proforfthas toûs pro ùmács.
12Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.”

Salt and Light

Mt 5:13 'Yméis ésthe to álacs tís yhís éan de to álacs mwaranáth, én tín álithsetai; eis óoudén iðxh été i mía phlhthnai ézw kai35 katapateísthai upo tón anphrópon.
13You are the salt of the earth. But if the salt is blanded down, with what will it be made salty? It is no longer potent enough for anything except to be thrown outside and trampled underfoot of people.

Mt 5:14 'Yméis ésthe to phós toû kósmou. ou dúnatai pólis krwthnai épánw drous keimewn'
14You are the light of the world. A city set on a hill cannot be hidden.

Mt 5:15 óoudé kaiwson lúghon kai tißásaion aútwn upo tón moudión allo' épi tìn luchías, kai lámpse páson toûs ein òtì oikìa.
15Neither do they light a lamp to put it under a basket, but rather on the stand, so it enlightens all those in the house.

Mt 5:16 ouúws laumfwtó to fóws ùmács épressebhen tón anphrópwn, ópws ïdwsin ùmács tâ kalâ érga kai doxáswn tòn patéra ùmács tôn en tois ouranwvóc.
16In the same way, let your light shine in the view of people, such that they will see your good works and give glory to your Father who is in heaven.

The Fulfillment of the Law

Mt 5:17 Mh vnomíste òti ëlwvn katalússai tòn nóvnon ò tòis proorhthas' ouk ëlwvn katalússai allá plhrríssai.
17"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Mt 5:18 âmhn gàr légw ùmhn, éwos òn paralebèh ò ouranvòs ò kà ùh, ðôta ên òn mia keraiâ ou mì paralebèh apò tòv nóvnon èwos òn pánta génnetai.
18"For truly I say to you, until the sky and the earth pass away, not one iota,36 not one serif,37 will by any means pass away from the Law until everything is carried out.

34 5111 txt phwusómenoi Κ Β Ε Κ Μ Υ Λ Δ Ο Π Σ Γ33 Ι Λ27,aur,f31,lq vg syr-p,h,pal copa,as,mbo arm eth geo Or36 Basil ApCon Greg-Nyss Did Epiph Chrys Cyr Hesych Theodoret; Crom35 Jer Ruf Aug6/11 [NA28] (C) || omit D ëh,c,kg5,hk syr5 Or35 Tert Hil Luc Ambrosiaster Ambrose Chrom6 Aug6/11 Spec || lac 545 A F G H I N P Ψ Y Æ εἰπώσων παν πονερόν ρύμα καθ' υμάν phwusómeni èvekev èmou Μ εἰπώσων παν πονερόν καθ' υμάν phwusómeni èvekev èmou SBL εἰπώσων καθ' υμάν παν πονερόν εἰκανòn ùkkoipón D
35 5131 βληθήνει έξω Æ56 Κ Β Ν Κ Μ Ν A28 || βληθήναι έξω καὶ D W TR RP. There ends up not being any difference in English. The infinitive passive form of the verb following, katapateísthai, enables me to translate this the way I did.
36 5118a The Greek says ìota (ìota), 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 "íota" 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 ζς έαν ούν λύση μίαν των έντολων τούτων των έλαξίστων καί διδάξει ούτως τούς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ζς δ’ άν ποιήσῃ καί διδάξη, ούτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

Mt 5:20 λέγω γάρ ούν ὅτι έαν μή πεπροσεψήμον ἕναν δίκαιον πλέον τῶν γραμματέων καί Φαρισίων, ού μή εισέλθητε 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 Ἡκούσατε ὅτι ἔρρεθι τοῖς ἀρχαίοις, Οὐ φονεύεσεις· ζς δ’ άν φονεύη, ἐνοχὸς έσται 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 ούν ὅτι πάς ὁ ὀργίζομενος τῷ ἀδελφῷ αὐτοῦ ἐνοχὸς έσται τῇ κρίσει· ζς δ’ άν εἶπῃ τῷ ἀδελφῷ αὐτοῦ, ’Ῥακά, ἐνοχὸς έσται τῷ συνεδρίῳ· ζς δ’ άν εἰπή, Μωρέ, ἐνοχὸς έσται εἰς τὴν γένναν τοῦ πορὸς.

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 qove'ow - phoneu 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 phoneu 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." Origen may have been right on this.

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 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.

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 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)
Mt 5:23 ἐὰν οὖν προσφέρης τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάνεις μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

23a Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you,

Mt 5:24 ἄρες ἔκει τὸ δῶρόν σου ἐξαφοσθήσειν τὸ θυσιαστήριον, καὶ ὑπάγει πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

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

Mt 5:25 ἵσθι εὐνόων τῷ ἀντιδίκῳ σου ταχὺ ἔως ὅτου εἶ μετ’ αὐτοῦ ἐν τῇ ὀδῷ, μὴ ποτὲ σε παραδώ ό ἀντιδίκος τῷ κρίτῃ, καὶ ὁ κρίτης τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῆσθαι.

25a Get on good terms with your legal adversary quickly, while you are with him on the way, or your adversary may hand you over to the judge, and the judge hand you over to the officer, and you be thrown in prison.

Mt 5:26 ἀμὴν λέγω σοι, ὅτι ἐξελθεῖς ἔως ᾗ ἀπόδοσις τὸν ἐσχατὸν κομάτην.

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

Adultery

Mt 5:27 Ἡκούσατε ὅτι ἔρρεθή, Οὐ μοιχεύεσθε.

27a You have heard that it was said, 'Do not commit adultery.'

Mt 5:28 ἐγώ δὲ λέγω ἀμὴν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

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

Mt 5:29 εἰ δὲ ὁ ὀρθαλίως σου ὁ δεξιός σκανδάλιζε σε, ἔξελε αὐτόν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν σου καὶ μὴ ὄλον τὸ σῶμα σου βληθῇ εἰς γέενναν.

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

Mt 5:30 καὶ εἰ ἡ δεξιὰ σου χεῖρ σκανδάλιζε σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν σου καὶ μὴ ὄλον τὸ σῶμα σου εἰς γέενναν ἀπέλθῃ.

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

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.
43 5:23 A higher cases, however, such as involving offenses punishable by death, as in Deuteronomy 21:18-21 and 22:13-21, a court of twenty-three or more judges was required. Finally, the supreme Sanhedrin in Jerusalem was composed of seventy men, plus the High Priest who presided over it. The seventy was made up of three kinds of members: (1) high priests- the current high priest and former high priests; (2) the Elders: tribal and family representatives of the lay aristocracy; and (3) and the Scribes, the experts in the law from the Torah. The Sanhedrin’s authority in civil matters was subject to the Romans limits, but in Jewish religious matters, it had complete authority, including a body of polls and guards under its command, by which to enforce its rulings. The Sanhedrin was abolished with the destruction of Jerusalem in A.D. 70. The scribes later codified its accumulated conclusions, however, in the form of the written Mishnah.
44 5:24 Hebrew 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 20:10-15). 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.
45 5:25 Exodus 20:13
46 5:26 That is, a woman not one’s own wife.
Mt 5:31 ἔρρεθη δὲ, ὡς ἐν ἀπολύσει τῆς γυναικάς αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

31“And it has been said, ‘Anyone who releases his wife must give her a “release of interest form.”’

Mt 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύον τῆς γυναικᾶς αὐτοῦ παρεκτὸς λόγῳ πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὡς εἶναι ἀποστελεμένην γαμῆς μοιχάται.

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

Oaths

Mt 5:33 Πάλιν ἡκούσατε ὅτι ἔρρεθη τοῖς ἄρχοις, Οὐκ ἐπιρκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὀρκοὺς σου.

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

Mt 5:34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμοσία δλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστίν τοῦ θεοῦ·

34“But I tell you not to promise with an oath at all: neither by heaven, because it is God’s throne; and by the earth, for it is the footstool of his feet, nor by Jerusalem, because it is the city of the Great King.

Mt 5:35 μήτε ἐν τῇ κεφαλῇ σου ὀμοσίας, ὅτι οὐ δόνασαι μίαν τρίχα λευκήν ποιήσαι ἢ μέλαιναν.

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

Mt 5:37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ, οὐ οὐ τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

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

46 531a “Releasing” is the opposite of “cleaving” or “joining.”
47 531b Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον - apostasia, “release of interest form,” was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in 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, πορνεία - porneia. This word was used for generally any sexual intercourse that is not between a married person and his or her spouse of the opposite sex. There was a different, more specific word for marital unfaithfulness in particular; μοιχεία - moicheia, and Jesus did not use it here. We know by the disciples’ reaction in 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 “forsoaked 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 exclain, "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 Ἦκοψατε ὅτι ἔρρεθ, Ὄφθαλμον ἄντι Ὄφθαλμοῦ καὶ ὄδοντα ἄντι ὄδοντος.  
38“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’”

Mt 5:39 ἐγὼ δὲ λέγω ὑμῖν τί ποινήρω ἀλλ’ ὅστις σε ῥητίζει εἰς τὴν δεξίαν σαγόνα, στρέφον αὐτῷ καὶ τὴν ἄλλην’
39“But I tell you not to resist the evil. On the contrary, whoever strikes you on the right cheek, turn to him the other also.

Mt 5:40 καὶ τῷ θέλοντι σοι κριθῆναι καὶ τὸν χτιτώνα σου λαβεῖν, ἄρες αὐτῷ καὶ τὸ ἴματόν’
40“And the one wanting to sue and take your shirt, surrender to him your jacket as well.

Mt 5:41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὅπως μετ’ αὐτοῦ δύο.
41“And whoever conscripts you for one mile, go with him two miles.

Mt 5:42 τῷ αἰτούντι σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.
42“Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love For Enemies

Mt 5:43 Ἦκοψατε ὅτι ἔρρεθ, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἑχθρὸν σου.  
38“You have heard that it was said, ‘Love your neighbor’ and hate your enemy.’

Mt 5:44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἑχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προεύχεσθε ὑπέρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διώκοντων ὑμᾶς;  
39“But I say to you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you and are persecuting you,

Mt 5:45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἄγαθους καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.  
40“So that you be children of your Father who is in heaven. For he causes his sun to rise upon the evil and the good, and rains upon the righteous and the unrighteous.

Mt 5:46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπώντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;  
41“For if you love the ones who love you, what reward do you have? Do not even the revenue agents do the same?

Mt 5:47 καὶ ἐὰν ἁπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσόν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;  
42“And if you greet your own kind only, what are you doing beyond the ordinary? Do not even the Gentiles do the same?

Mt 5:48 Ἐσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ ὑπάρξιος τέλειος ἑστιν.  
43“Be perfect, therefore, as your heavenly Father is perfect.

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

Giving to the Needy

Mt 6:1 Προσέχετε [δῆ] τὴν δίκαιοσύνην ὑμῶν μὴ ποιεῖν ἐξεμπορευθῆναι τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· ἐὰν ὁ μόνος ὑμῶν τῷ πατρί ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

1"Be careful not to do your works of tzedakah[54] 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 Ὅσον οὖν ποιήσεις ἐλεημοσύνην, μὴ σαλπίζῃς ἐξεμπορευθῆναι σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς βρύμασι, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:3 οὐ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξία σου,

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

Mt 6:4 ὅπως ἡ σοῦ ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ [αὐτῶς] ἀποδώσει σοι.

4So 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 ὑποκριταὶ· τί φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικείς τῶν πλατείων ἐστώτες προσεύχεσθαι, ὡς φανότων τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:6 σὺ δὲ ὅταν προσεύχησῃ, εἰσέλθῃ εἰς τὸ ταμεῖον σου καὶ κλείσῃς τὴν θύραν σου πρῶτον καὶ πρὸς θυσίας τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

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

Mt 6:7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἑθνοὶ, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσεκουσθήσονται.

7But when you pray, do not speak thoughtless repetition[55] like the Gentiles do. For they suppose that because of the greater number of their words they will be heard.

[54] Mt 6:1 tcd δικαιοσύνην K*2 B D 0250 f 892 1582* 2814 vg itol b, d, f, g, h, i, j, na27 {} || δοο(σί)ν K1 syr p cop bo || ἐλεημοσύνην K L M U W Z Δ Θ Π b1 2 28 33 118 157 346 579 700 788 1071 1424 1582c M itl k syr p bo mae TR HF RP. "Tzedakah" are acts of philanthropy, charity, righteousness.

[55] 67 Greek, βατταλογεῖν - βατταλογεῖν. Following is what BDF §40 says about this word. All uses of it except one are in Christian literature or dependent on Christian literature. Because of the doubling of the t consonant, which is incorrect for Greek, we know this is a word imported or adapted in hybrid form from some other language(s), most likely Semitic. According to Frederic Blass, it is a combination of a Semitic word, בְּמַלְכֹּס, Beth-Teth-Lamedh, for 'empty, inane, idle,' with λογεῖν appended. According to Delling, it is a remodeling of בְּתֶרַפְּצֵי - 'stammer,' in connection with λογεῖν. Also, it looks similar to the Latin battiferus － μουγγλάμος, that is, speaking with difficulty or having an impediment in one's speech. And see also Corp. Gloss. Lat. II 32.17, garritulus - βατταλογέω - fond of talking endlessly, prattling, given to prosy, rambling, or tedious loquacity. In the only use of βατταλογεῖν in non-Christian literature, it had the idea of prattling foolishly. So I say that in the context here, it means speaking mindlessly with the goal of quantity of words in mind, rather than thoughtful or heartfelt speech. Therefore we should avoid possibly even short prayers, if the prayers are formulaic. And consider what this says about 'speaking in tongues' when you don't even know the meaning of what you are saying. "What therefore does this conclude? I will pray with the spirit, and I will also pray with the mind." 1 Cor. 14:15 "When you pray, let not your mind be unfruitful, but still pray with your spirit." 1 Cor. 14:14. If your mind is idle when you are praying, it is ἑθνικός prayer.
Mt 6:8 μη οὖν ὑμωθῆτε αὐτοίς, οἴδει γὰρ ὁ πατὴρ ὑμῶν ὃν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτήσαι αὐτόν.

6Do 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 ἡμῶν ὁ ἐν τοῖς σύναξισί, ἀγασθήσω τὸ ὄνομά σου,

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

Mt 6:10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημα σου, ως ἐν σοφίᾳ καὶ ἐπὶ γης.

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

Mt 6:11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον;

11Give us today our daily bread.

Mt 6:12 καὶ ἰσορροπήσατε ὑμᾶς, καὶ ἴσοι ἐστε τοῖς ἵπτεροις τούτοις, ὑπακούετε τῷ ξυπνήτῳ καὶ τῷ ἡμέραν ὑμᾶς·

12And forgive us our debts, as we also have forgiven56 our debtors.

Mt 6:13 καὶ μὴ εἰσενέγκης ὑμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ὑμᾶς ἀπὸ τοῦ πονηροῦ. Ὁτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰώνας· 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 ἀφήσῃ τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ υἱόν αὐτοῦ;

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

Mt 6:15 Ἐὰν δὲ μὴ ἀφήσῃ 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 ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζοντες γὰρ τὰ πρόσωπα αὐτῶν ὡς φανοῦσιν τοῖς ἀνθρώποις νηστεύουσιν· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:17 σοὶ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νύφαι,

17But when you fast, anoint your head and wash your face,
Mt 6:18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ 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 ύμνιν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σής καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν.

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

Mt 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν σοφρασί, ὅπου οὔτε σής οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.

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

Mt 6:21 ὅπου γὰρ ἐστιν ὁ θησαυρὸς σου, ἐκεῖ ἐσται καὶ ἡ καρδία σου.

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

Mt 6:22 Ο λύχνος τοῦ σωμάτος ἐστιν ὁ ὀρθαλμός. ἐὰν οὖν ὁ ὀρθαλμός σου ἀπλοῦσθαι, 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 Εάν δὲ ὁ ὀρθαλμός σου πονηρός ἔσται, ὅλον τὸ σῶμα σου σκοτεινὸν ἔσται. Εἰ ὁφασὶ τὸ ἐν ὑμῖν, ὡσα ὁ σκότος ἔσται, ὡσα σκότος 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!

Mt 6:24 Οὐδεὶς δύναται δυσὶ κυρίως δουλεύειν· ἦ γὰρ τὸν ἐνα μισήσαι καὶ τὸν ἑτέρον ἀγαπήσαι, ἦ ἐνός ἀνθετεῖ· καὶ τοῦ ἑτέρου καταφρονήσῃ· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.

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

**Do Not Worry**

Mt 6:25 Τίν ἐκ τούτου λέγω ὑμῖν, μὴ μεριμνᾶτε τὴν βρῶσιν ὑμῶν τὴν φαγίτη [ἡ τί πίετε], μηδὲ τῷ σῶματι ὑμῶν τῷ ἐνδύσῃσθαι· ὅσοι ἤψι ψυχὴ πλείον ἐστιν τῆς τροφῆς καὶ τῷ σῶμα τοῦ ἐνδύματος.

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

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

61 Τίν ἐκ τούτου λέγω ὑμῖν, μὴ μεριμνᾶτε τὴν βρῶσιν ὑμῶν τὴν φαγίτη [ἡ τί πίετε], μηδὲ τῷ σῶματι ὑμῶν τῷ ἐνδύσῃσθαι· ὅσοι ἤψι ψυχὴ πλείον ἐστιν τῆς τροφῆς καὶ τῷ σῶμα τοῦ ἐνδύματος.

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Mt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ ὦρανοῦ ὅτι οὐ σπεῖροντες οὐδὲ θερίζουν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ ὦρανιός τρέφει αὐτὰ· 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 τις δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἥλικιαν αὐτοῦ πῆχυν ἕνα;

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

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

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 Σαλομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

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

Mt 6:30 εἰ δὲ τὸν χόρτον τοῦ ἄγρου σήμερον ὄντα καὶ αὐρίον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέστησαν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

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 μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν; ἢ, Τί πίωμεν; ἢ, 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 ἔθνη ἐπιζητοῦσιν· οἴδεις γὰρ ὁ πατὴρ ὑμῶν ὁ ὦρανιός ὃτι χρηζεῖ τούτων ἀπάντων.

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 μὴ οὖν μεριμνήσῃς εἰς τὴν αὐρίον, ἢ γὰρ αὐρίον μεριμνῆσαι αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ 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 Μὴ κρίνετε, ἵνα μὴ κρίθητε·

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

Mt 7:2 ἐν ᾗ γὰρ κρίματι κρίνετε κρίθησατε, καὶ ἐν ᾗ 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 κάρρος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

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

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

63:34 There is no verb in the Greek text of this last sentence. Therefore, we cannot declare with certainty whether this sentence is a command (imperative mood), or a statement (indicative mood). But from my experience, it is usually the simple copula that is omitted, that is, the word “is,”
Mt 7:4 ἕπως ἔρεις τῷ ἀδελφῷ σου, Ἄρεις ἑκβάλω τὸ κάρφος ἕκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκής 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 ὑποκρίτη, ἑκβαλε πρῶτον τὴν δοκόν ἕκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἑκβαλεῖ τὸ κάρφος ἕκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ 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 δώσε τὸ ἄγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ύμων ἐμπροσθεν τῶν χοίρων, μὴ ποτε καταπατήσουτε αὐτούς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξουσιν ύμᾶς.

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 Λαῖτε, καὶ δοθήσεται ύμῖν· ἵπτετε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχθήσεται ύμῖν.

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

Mt 7:8 πάς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιχθήσεται.

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 ἐξ ύμων ἁνθρώπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἁρτον – μὴ λίθον ἐπιδώσει αὐτῷ;

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

Mt 7:10 ἢ καὶ ἵνα αἰτήσῃ – μὴ δίκιν ἐπιδώσει αὐτῷ;

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

Mt 7:11 εἰ οὖν ύμεῖς ποιησετε ὅτες οἴδατε δόματα ἁγαθα διδόναι τοῖς τέκνοις ύμων, πόσῳ μᾶλλον ὁ πατὴρ ύμων ἐν τοῖς οὐρανοῖς δώσει ἁγαθὰ τοῖς αἰτοῦσιν αὐτὸν.

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 ὅσα ἕαν θέλητε ἣν ποιῶσιν ύμῖν οἱ ἁνθρώποι, οὕτως καὶ ύμεῖς ποιεῖτε αὐτοῖς· οὕτως γὰρ ἐστιν ὁ νόμος καὶ ὁ προφήτης.

12In 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 Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσίν οἱ εἰσερχόμενοι δι’ αὐτῆς·

13Enter 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 τῆς στενῆς ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὁλίγοι εἰσίν οἱ εὐρίσκοντες αὐτήν.

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

Mt 7:15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προφάτων, ἐσωθὲν δὲ εἰσίν λύκοι ἄρπαγες.

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

Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτε συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλᾶς ἢ ἀπὸ τριβόλων σύκων;

16By 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 ἁγαθὸν 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 δόναται δένδρον ἁγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαρπὸν καρποὺς καλοὺς ποιεῖν.

18A good tree cannot bear evil fruit, nor a weed tree bear good fruit. Mt 7:19 πάν δένδρον μη ποιοῦν καρπὸν καλὸν ἐκκοπήσεται 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 ἃρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς.

20Thus by their fruits you will find them out.

The Wise and Foolish Builders

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

21"Not everyone saying to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one doing the will of my Father who is in heaven. Mt 7:22 πολλοί ἔρωσιν μοι ἐν ἑκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὄνοματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὄνοματι δαιμόνια ἔξεβάλομεν, καὶ τῷ σῷ ὄνοματι δυνάμεις πολλὰς ἐποίησαμεν;

22Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name perform many miracles?' Mt 7:23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι ὀδηγεῖτε ἔξων ὡμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνόμιαν.

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

Mt 7:24 Πάς ὁ δὲ ἐκόψει μου τοὺς λόγους τούτους καὶ ποιεῖ ἄρα πολλοὶ ὁμοιωθήσαται ἄνδρι φρονίμῳ, διότι ὁμοιόμοιος αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. Mt 7:25 καὶ κατέβη ἢ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἑκείνη, καὶ οὐκ ἔπεσαν, τεθεμελιωτὸ γάρ ἐπὶ τὴν πέτραν.

24"Everyone therefore who hears these words of mine and practices them shall be likened to a prudent man who built his house on the bedrock. Mt 7:26 καὶ πάς ὁ ἀκούσας μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἄνδρι μωρῷ, διότι ὁμοιόμοιος αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἀμμον. Mt 7:27 καὶ κατέβη ἢ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἑκείνη, καὶ ἔπεσαν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

25And the rain came down, and the rivers came up, and the winds blew and beat against that house, and it did not fail, for it had been founded on the rock. Mt 7:28 καὶ ἔγνετο ὁ ἡμέρας και ἐπελήσοντο οἱ ὄχλοι ἐπί τῇ διδαχῇ αὐτοῦ·

26"And everyone who hears these words of mine and does not practice them shall be likened to a foolish man who built his house on the sand. Mt 7:29 Καὶ ἔγνετο ὁ ἡμέρας και ἐπελήσοντο οἱ ὄχλοι ἐπί τῇ διδαχῇ αὐτοῦ·

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."

Mtf 7:28 Καὶ ἐγένετο ὁ ἡμέρας και ἐπελήσοντο οἱ ὄχλοι ἐπί 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 διδάσκων 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 αὐτὸῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ.

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

Mt 8:2 καὶ ἵδον λεπρῶς προσελθὼν προσεκόνει αὐτῷ λέγων, Κύριε, εἰκόνησέ με καθαρίσαι.

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

Mt 8:3 καὶ ἐκηκίνησε τὴν χείρα ἃματον αὐτοῦ λέγων, θέλω, καθαρίσθητί· καὶ εὐθέως ἔκαθαρίσθη 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 Ἰησοῦς, ὃς μηδὲν εἶπης, ἄλλα ὑπάγῃ σεαυτὸν δείξῃ τῷ ἱερεῖ, καὶ προσένεγκον τὸ δώρον ὁ προσέταξεν Μωυσῆ, 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 Εἰσελθών δὲ αὐτοῦ εἰς Καφαρναοῦ προσήλθεν αὐτῷ ἕκατονταρχὸς παρακαλών αὐτοῦ

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

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

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

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

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

Mt 8:8 καὶ ἀποκριθεῖς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθης· 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' ἐμαυτῶν στρατιῶτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλω, Ἔρχον, καὶ ἔρχεται, καὶ τῷ δοῦλῷ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

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

Mt 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἔθεαμεν καὶ εἶπεν τοῖς ἀκολούθουσιν, Ἀμὴν λέγω ὑμῖν, παρ' οὑσιν τοσαύτην πίστιν ἐν τῷ Ἰσραήλ εὑρόν.

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 ἤξουσιν καὶ ἀνακληθήσονται μετὰ Ἄρματα καὶ Ἰσαὰκ καὶ Ἰάκωβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

11And I tell you, many will come from east and west, and will recline with Abraham and Isaac and Jacob in the kingdom of heaven.

Mt 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

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

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65 8:3 The Greek word was used for various diseases of the skin—not necessarily leprosy.
66 8:5 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort—1,000 men, would have ten centurions, each commanding 100 of the men.
Mt 8:13 and eipen o Ἰησοῦς τῷ ἑκατοντάρχῃ, "Ὑπαγε, ὡς ἐπίστευσας γεννηθήτω σοι. καὶ ἱάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

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 Kai ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου ἐδεῖν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

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

Mt 8:15 καὶ ἰψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτὴν ὁ πυρετὸς· 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 Ὅψιας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλοὺς καὶ ἔξεβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακοὺς ἔχοντας ἐθέράπευσεν·

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 ῥήματος ἡσυχίας καὶ ἰδοὺ τοῦ προφήτου λέγοντος, Ἀὐτὸς τὰς ἀσθενείας ἠμῶν ἔλαβεν καὶ τὰς νόσους ἔβαστασεν.

17so that the thing spoken through the prophet Isaiah might be fulfilled, which says: “Our infirmities he picked up, and our diseases he carried.”67

The Cost of Following Jesus
Mt 8:18 Ἦδων δὲ ὁ Ἰησοῦς ὄχλον 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 γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔἀν ἀπέρχῃ.

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

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἁλώπεκες φωλεοὺς ἠκούσιν καὶ τὰ πετεινά τοῦ ὀφρανοῦ κατασκηνώσεις, ἵ ὦ ὑπὸ τοῦ ἀνθρώπου οὐκ ἔχει πιὸ τὴν κεφαλήν κλίνη.

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

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

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

Mt 8:22 δὲ ὁ Ἰησοῦς λέγει αὐτῷ, Ακολουθεί μοι, καὶ ἄρτης τοῦς 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 ἐμβὰντι αὐτῷ εἰς τὸ πλοῖον ἡκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

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

Mt 8:24 καὶ ῥεῖναι σεισμὸς μέγας ἐγένετο ἐν τῇ βαλάσσῃ, 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 and prostrating themselves, they entreated him, saying, “Lord, save us! We are perishing!”

Mt 8:26 and he said 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 calm.

Mt 8:27 when he had come to the other side, the country of the Gadarenes saw him coming out of the tomb; and there was a herd of many pigs feeding.

Mt 8:28 when he had come near to the country of the Gadarenes, two men came out of the tombs, demon-possessed, extremely dangerous, such that no one was able to pass that way.

Mt 8:29 and they entreated him, saying, “Help, Lord Jesus, save us!”

Mt 8:30 He said to them, “Go!” So coming out they went into the herd; and behold, the whole herd rushed down into the sea, and perished in the water.

Mt 8:31 and some distance from them there was a herd of many pigs feeding.

Mt 8:32 Now it came to pass when the herdsmen saw what had happened, they fled, and reported it in the city and in the countryside.

Mt 8:33 And when they had gone into the town they reported all things, including the things about the demon-possessed men.

Mt 8:34 And behold all the town came out to have a meeting with Jesus. And when they saw him, they begged him that he would move out of their borders.

Chapter 9

Jesus Heals a Paralytic

Mt 9:1 And entering a boat, he crossed over and came into his own town.

Mt 9:2 when he had gone into the town, they reported all things, including the things about the demon-possessed men.

Mt 9:3 and they begged him to let him” come near to their city, and when he went up, he took the paralytic and set him on the mat.

Mt 9:4 when he saw their faith, he said to the paralytic, “Take heart, son; your sins are forgiven.”
Mt 9:3 καὶ ἴδιοί τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, ὅτι θησαυρίζετε.

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

Mt 9:4 καὶ εἶδὼς ὁ Ἱσσοῦς τάς ἐνθυμήσεις αὐτῶν εἶπεν, ἵνατι ἐνθυμεῖσθε πονηρά ἐν ταῖς καρδίαις ὑμῶν;

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

Mt 9:5 τί γὰρ ἔστιν εὐκοπώτερον, εἰπέν, Ἀφιένται σοι αἱ ἀμαρτίαι, ἢ εἰπέν, Ἐγείρε και περιπάτει;

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

Mt 9:6 ἦν δὲ εἶδητο ὅτι ἐξοσοσίαν ἔχει ὁ γίνος τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφρεῖν αἱ ἀμαρτίαι—τότε λέγει τῷ παραλυτικῷ, Ἐγέρθησιν δρόν σου τῆς κλίνης καὶ ὑπάγῃ εἰς τὸν ὁίκον σου.

6But so that you may know that the Son of Man has authority on earth to forgive sins..." Then he says to the paralytic, "Get up, take your mat and go to your house."

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

And he stood up and went away to his house.

Mt 9:8 ᾿Ιδόντες δὲ οἱ δῆλοι ἐφοβήθησαν καὶ ἠδόξασαν τὸν θεόν τὸν δόντα ἐξοσοσίαν τοιαύτην τοῖς ἀνθρώποις.

8After seeing this, the crowd feared and praised the God who had given such authority to humans.

The Calling of Matthew

Mt 9:9 Καὶ παράγων ὁ Ἰσσοῦς ἐκεῖθεν εἶδεν ἀνθρώπων καθήμενον ἐπὶ τὸ τελώνιον, Μαθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθε μοι. καὶ ἀνάστασις ἠκολουθήσαν αὐτῷ.

9And moving on from there, Jesus saw a man named Matthew sitting at the taxes post, and he says to him, "Follow me." And he got up and followed him.

Mt 9:10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένον ἐν τῇ οἰκίᾳ, καὶ ἴδιον πολλοί τελώναι καὶ ἀμαρτωλοὶ ἔλθοντες συνανέκειντο τῷ Ἱσσοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

10And it came about that Jesus and his disciples were reclining at table in the house of Matthew, and a large crowd of revenue agents71 and sinners came and were eating with them.

Mt 9:11 καὶ ᾿Ιδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τής τάτω τῶν τελώνων καὶ ἀμαρτωλῶν ἐσθίη ὁ διδάσκαλος υἱῶν;

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

70 9:4 τακτ καὶ εἰδὼς Β Ε' Μ π ι′ 157 205 565 597 700 1079 1195 1424 1546 syrb arm geo Chr ys WH NA25 SBL THGNT // εἰδὼς δὲ Θ syrg coph,mes geo1 καὶ ιδών Κ Δ Ε* F G Κ Λ Σ Υ Χ Α Θ Ζ Ω Ω 0233 F 3 2 33 180 579 892 1006 1010 1071 1216 1230 1242 1243 1253 1292 1342 1365 1505 1646 2148 ‡ M Lect itaur,b,c,d,ii,ff,gl,k,liq vg copbo Chrom Aug TR RP NA28 // τος βλασφημεν εἰς τοιούτως τοῦ Ἰσσοῦ καὶ τοῖς μαθηταίς αὐτοῦ.

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

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

Mt 9:13 πορευόμενος δὲ μάθετε τί ἔστων, ἡ ἔλεος τῆς θέλω καὶ οὐ θυσιάν οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλούς εἰς μετάνοιαν.

But 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 προσέχονταί αὐτῷ οἱ μαθηταὶ ἱωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;

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

Mt 9:15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μή δύνανται οἱ υἱοὶ τοῦ νυμφώνος πενθεῖν ἐφ᾽ ὅσον μετ᾽ αὐτῶν ἔστιν ὁ νυμφίος; ἔλευσονται δὲ ἡμέραι ὅταν ἄπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.

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

Mt 9:16 οὖν δὲ ἐπιβάλλει ἐπίβλημα βάκους ἁγάφου ἐπὶ ίματίως παλαιώς ἀφεῖ γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἰματίου, καὶ χεῖρον σχίσμα γίνεται.

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

Mt 9:17 οὖν βάλλουσιν οἶνον νέον εἰς ἁμαρτίας παλαιώτερος εἰ δὲ μηδένες, ἵνα γίνηται οἱ ἁμαρτίαι καὶ οἱ ἁμαρτίαι ἀπολλύνεται ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἁμαρτίας καινοῦς, καὶ ἁμφότεροι συνθηροῦνται.

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

A Dead Damsel and a Sick Woman

Mt 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἴδιού ἄρχων εἰς ἔλθεν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησιν ἀλλὰ ἔλθεν ἐπὶ τὴν χειρὰ σου ἐπ᾽ αὐτῆς, καὶ ζησεῖ·

While he was speaking these things to them, behold a certain ruler came, prostrating himself to him, saying, "My daughter has just now died. But come and put your hand on her and she will revive."

Mt 9:19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἐκκυθοῦσεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And getting up Jesus followed him, including his disciples.

Mt 9:20 Καὶ ἴδιον γυνὴν αἰμορροούσα δώδεκα ἐπὶ προσελθοῦσα ὤπεθεν ἡμᾶς τοῦ κρασέδου τοῦ ἰματίου αὐτοῦ·

And behold a woman suffering a twelve year flow of blood came up behind and touched the tassel3 of his cloak.

Mt 9:21 ἔλεγεν γὰρ ἐν ἑαυτῇ τὸν μόνον ἄμφος τοῦ ἰματίου αὐτοῦ σωθῆμαι.

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

Mt 9:22 ὁ δὲ Ἰησοῦς στραφέας καὶ ἴδιον αὐτῆς εἶπεν, θάρσοι, θύγατερ· ἢ πίστις σου σέωσκέν σε καὶ ἐσώθη · γυνὴν ἀπό τῆς ὦρας ἔκεινος.

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

Mt 9:24 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 9:25 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 9:26 And this news went out into all that region.

Jesus Heals the Blind and Mute

Mt 9:27 And Jesus went on from there, two blind men followed him, crying out and saying, "Have mercy on us, O Son of David!"

Mt 9:28 And as Jesus went on from there, two blind men followed him, crying out and saying, "Have mercy on us, O Son of David!"

Mt 9:29 When Jesus saw them, he was moved with compassion for them, and healed every disease and every sickness.

Mt 9:30 And when they saw it, they brought those who were tormented by unclean spirits to him, and he cast out the unclean spirits.

Mt 9:31 And Jesus went through all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness.

Mt 9:32 And Jesus went through all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness.

Mt 9:33 And Jesus went through all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness.

Mt 9:34 And he said, "Wherever you enter a town and people receive you, eat whatever they set before you,

Mt 9:35 And he said, "Wherever you enter a town and people receive you, eat whatever they set before you, pay your respects to the house, and if the house will not accept you, when you leave that town, shake off the dust from your feet as a testimony against them."

Mt 9:36 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: Then he says to his disciples, "The harvest is truly plentiful, but the workers are few.

Mt 9:38: "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: 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: 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: and Thaddaeus; Nicodemus; and Bartholomew; and Matthew the revenue agent; James son of Alphaeus and Thaddaeus;

Mt 10:4: Simon from Cana and Judas of Kerioth, the one who also betrayed him.

Mt 10:5: Then he says to the twelve, 'Go to the lost sheep of the house of Israel.

Mt 10:6: But go rather to the lost sheep of the house of Israel.

Mt 10:7: And as you go, preach saying: 'The kingdom of heaven has drawn near.'

Mt 10:8: And heal the sick, raise the dead, cleanse the lepers, drive out the demons. Freely you have received; freely give.

43 Or brother
44 Text kananaios B C d l n f1 33 892 latt cop FMSG TG SBL NA28 / / καναναίις Κ Ε Φ Κ Μ Υ Ψ Γ Α Θ Π Φ f1 3 2 28 157 346 565 579 700 788 1071 1424 2111 TR RP || lac Ψ48 A H P Q G 69. BDAG: "Kavanáïtis, ou, ó 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.; ápó kómyan tinos (Cana near Tarsus) was given. Numerous mss. replace the apparently unintelligible Kavanáïös with this term." Under Kavá it says the home of these, "according to many, also of Simon, Mt 10:4 (s. Kavanáïos). - Heinz Noelzeli, 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 twelve, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says Kavanáïtis (G2581) is derived from Γκαναν

45 This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words יְשׁוֹנֵא, "to be traitor," and Judas was the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Mt 10:9 Μὴ κτῆσθε χρυσόν μηδὲ ἄργυρον 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 ὑπόδημα μηδὲ ῥάβδουν· ἄξιος γὰρ ὁ ἐργατὴς τῆς τροφῆς αὐτοῦ.

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

Mt 10:11 εἰς ἣν δ’ ἤν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἔστιν· κἀκεῖ μείνατε ἕως ἃν 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 ἤ ὡς οἰκία ἄξια, ἐλθάτω ἢ εἰρήνη ὑμῶν ἐπ’ αὐτήν· εὰν δὲ μὴ ἤ ἄξια, ἢ εἰρήνη ὑμῶν πρὸς υἱὰς ἐπιστρεφῶν·

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 δ’ ἢν μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας·

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 ἑκείνη.

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 ἵδον ἐγὼ ἀποστέλλω υἱὰς ώς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὐν φρόνιμοι ώς οἱ ὄρεις καὶ ἀκέραιοι ώς αἱ περιστεραί.

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 υἱὰς εἰς συνεδρία, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν υἱὰς·

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 ἔπι ἠγεμόνας δὲ καὶ βασιλεῖς ἁχθήσεσθε ἕνεκεν ἐμοὶ εἰς μαρτύριον αὐτῶι καὶ τοῖς ἑθνεῖσι.

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 παραδώσωσιν υἱὰς, μὴ μεριμνήσῃτε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἑκείνῃ τῇ ὑπὲρ τί λαλήσητε·

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

Mt 10:20 οὐ γὰρ ὑμεῖς ἔστε 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 ἀδελφὸς ἀδελφῶν εἰς θάνατον καὶ πατήρ τέκνου, καὶ ἑπαναστήσονται τέκνα ἐπὶ γονέως καὶ θανατώουσοι αὐτούς.

11And brother will betray brother to death, and a father a child; and children will rise up against parents and put them to death.

Mt 10:22 καὶ ἔσεσθαι μισοῦμεν ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ υπομείνασι εἰς τέλος ὦτος 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.

Mt 10:23 ὃταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτης, φεύγετε εἰς τὴν ἔτεραν ἁμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ ἐξω [ἄν] ἐλθῆ ο ὦ τίος τοῦ ἄνθρωπου.

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

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

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

Mt 10:25 ἀρκετὸν τῷ μαθητῇ ἵνα γεννητίς ὃς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὃς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοῦ ἐπέκαλέσαν, πόσω μᾶλλον τοὺς οἰκίακους 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, how much more the members of his household.

Mt 10:26 ἡς ὅν φοβηθήτε ἀυτοῦς· οὐδὲν γὰρ ἔστιν 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 σκοτίᾳ, εἰπάτε ἐν τῷ φωτὶ καὶ δὲ εἰς τὸ ὄσο 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 μή φοβεθῶτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένου ἀποκτείναν· φοβεῖτε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσατε ἐν γεέννῃ.

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

78 Or perhaps, "rescued"
79 Or perhaps, "rescued"
80 Or perhaps, "rescued"
Mt 10:29 οὐχὶ δύο στρουθία ἁσσαρίου πωλεῖται; καὶ ἕν ἕξιν αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.

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

Mt 10:30 ὃς οὖν ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡρθημέναι εἰσίν.

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

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

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

Mt 10:32 Πᾶς οὖν ὁσίος ὑμῶν ὑμῖν ἔμπροσθεν τῶν ἀνθρώπων, ὡμολογήσας κἀγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς·

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

Mt 10:33 ὃς δὲ ἄρνησθαι με ἐμπροσθεν τῶν ἀνθρώπων, ἄρνησομαι κἀγὼ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

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

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

Mt 10:35 Ἡλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθέρας αὐτῆς,

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

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

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

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

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

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

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

Mt 10:39 ὁ εὐφρόνων τῆς ψυχῆς αὐτοῦ ἀπολέσει αὐτὴν, καὶ ὁ ἀπολέσας τῆς ψυχῆς αὐτοῦ ἐνεκεν ἐμοῦ εὐρήσει αὐτὴν.

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

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

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

Mt 10:41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

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

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81 10:29 Literally, "an assarion," which was a little fragment of brass coin. It is a saying or expression, not meant to be exact, which means "a pitance, a trifle, a doit." This saying is used in a scoffing manner, and in American English, we say, "I sold it for peanuts." We don’t say exactly how many peanuts, like "I sold it for three peanuts." That is not the point. A farthing is one quarter of a penny. A hay-penny is a half of a penny, a very small, light coin. In America we do not have any coins representing a fraction of a penny, but the word penny itself would do, since a penny by itself will currently buy absolutely nothing. The American penny is, in fact, only a fragment of copper, since it appears to be made mostly of aluminum, with a copper gilding!

82 10:36 Micah 7:6
Mt 10:42 καὶ δὲς ἂν ποτίσῃ ἑνά τῶν μικρῶν τοιῶν ποτηρίων ψυχροῦ μόνον εἰς ὅνομα μαθητοῦ, ἀμήν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42Truly I tell you, whoever gives even just a cup of cold water to one of these little ones because of the title of disciple, will certainly not lose his reward.”

Chapter 11

Jesus and John the Baptist

Mt 11:1 Καὶ ἔγενετο ὅτε ἔτελεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ ἱηρόσειν 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 Ο̂ 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 ἡ ἑτερον 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 ὃ ἀκούετε καὶ βλέπετε:

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

Mt 11:5 τυφλοὶ ἀναβλέπουν καὶ χωλοὶ περιπατοῦσιν, λεπτοὶ καθαρίζονται καὶ κωφοὶ ἀκούονται, καὶ νεκροὶ ζητοῦνται 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 μακρύς ἑστὶν ὃς ἐὰν μὴ σκανδαλίσῃ ἐν ἑμοί.

6And tell him, ‘Blessed be whoever is not offended on account of me.’ ”

Mt 11:7 Τούτων δὲ πορευμένων ἦρατο ὁ Ἰησοῦς λέγειν τοῖς χλοῖς περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θέασασθαι; κάλαμον ὑπὸ ἄνεμου 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 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἀνθρώπων ἐν μαλακοῖς ἡμιφρεσθῶν; οἶδοι οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς σύκοις τῶν βασιλέων εἰσίν.

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

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

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

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

Mt 11:13 πάντες γὰρ οἱ προφῆται καὶ οἱ νόμοι ἔως ἰωάννου ἐπροφήτευσαν·

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

Mt 11:14 καὶ εἶ θέλετε δεξασθαι, αὐτοῦ ἔστιν θηλας ὁ μέλλων ἐρχεσθαι.

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

Mt 11:15 ὃ ἔχων ὑπάκουέτω.

15Let the one who has ears, hear."

Mt 11:16 Τίνι δὲ ὁμοίουσι τὴν γενέαν ταύτην; ὡμοία ἐστὶν παιδίος καθημένου ἐν ταῖς ἁγοραῖς ᾧ προσφωνοῦσα τοῖς ἔτεροις

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

Mt 11:17 λέγουσιν, Ὑμᾶς ἐμὲ καὶ ὑμᾶς ἐφρησασθαν·

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

Mt 11:18 ἦλθεν γὰρ ἰωάννης μήτη εὐθῶν μήτη πίνων, καὶ λέγουσιν, Δαμιόνιον ἐχεῖ·

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

Mt 11:19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος φάγος καὶ σύνοπτης, τελωνίων φίλος καὶ ἀμαρτωλος. καὶ ἔδεικνυθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

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

84 11:10 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
85 11:12 The Greek verb translated "aggressively advancing" is βιάζω, but also possibly the deponent βιάζομαι. The Greek substantive translated "the aggressive" is βιαστής, a derivative of the Greek verb just mentioned. The passage is difficult to translate because in the New Testament this Greek substantive is found only here, and the verb is found only here and in a similar passage in Luke 16:16. The verb could mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that a less pejorative use for the word did not exist, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the Baptist. Jesus had just finished describing John. He was no wimp swayed back and forth by wind. He wore rough and tough clothing, ate a rough and tough diet, lived in the rough and tough desert, and fearlessly rebuked Herod. My impression is that, just as it was such a strong, tough man pushing the kingdom forward, so also it was such people who were the first to eagerly snap it up for the treasure it was: aggressive or assertive people. Those who were forceful in the best sense of forceful. They "seized the day." Such people were also quick (labeled impetuous by some) to discern trends, and recognize an opportunity. Street wise people, not fastidious. John represented a somewhat 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 Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented:

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

Mt 11:21 Ovid, Χαράζειν: οὐάι, Βηθσαίαδα: ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν υἱοῖς, πάλαι ἄν 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 Πλῆν λέγω υἱοῖς, Τύρῳ καὶ Σιδώνι ἰν αἰνητότερον ἦταν ἐν ἡμέρᾳ κρίσεως ὑμῶν.

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 οὖ, Καραφαναοῦ, μὴ ἔως ύπαινον υψωθῆση; ἔως ἄδου καταβήσῃ, ὅτι εἰ ἐν Σοδόμηις γενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σι, ἐμείνεν ἄν 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 Πλῆν λέγω υἱοῖς ὅτι γῆ Σοδόμης αἰνητότερον ἦτα ἐν ἡμέρᾳ κρίσεως ὑμῶν.

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 ἐκείνῳ τῷ καιρῷ ἀποκρίθης ὁ Ἰησοῦς εἶπεν, Ἔξομολογοῦμαι σοι, πάτερ, κύριε τοῦ υἱοῦ καὶ τῆς γῆς, ὅτι ἐκρυψας 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 εὐδοκία ἐγένετο ἐμπροσθέν σου.

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

Mt 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγνώσκει τὸν υἱόν εἰ μὴ ὁ πατήρ, οὗτος τὸν πατέρα τις ἐπιγνώσκει εἰ μὴ ὁ υἱός καὶ ὁ υἱός οὐ ποιεῖ.

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 μὲ πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω υμᾶς.

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

Mt 11:29 ἄρατε τὸν χριστὸν μου εἰρήνης ἄρατε τῷ καρδίᾳ καὶ ἀναπαυεῖ τὰς ψυχάς υμῶν.

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 txt ἀπὸ τῶν ἔργων αὐτῆς Β* W syrnh copa²ms b slavms Hierm( (Apollinaris); msagc. to Jerome N27 [B] ἀπὸ πάντων τῶν ἔργων 124 346 788 pc ἀπὸ τῶν τέκνων αὐτῆς Β* C D E F G K L N Δ Θ Π Σ Φ j² 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 1405 1505 1546 1646 2148 2174 Lect ltngr,cd,f,g3,h,lα, vg syr,h,388 copa²ms,mae arm (eth) geo slavms goth Origen Epiphanius Chrysostom; Hilary Ambrose Jerome Augustine TR HF RP ἁπὸ πάντων τῶν τέκνων αὐτῆς 13 346 543 826 828 983 (L Θ ab omnibus fils suis ἁπὸ τῶν τέκνων αὐτῆς πάντων 2680 Θ50 pc ἁπὸ ἔργων κατὰ σοφῶν ἐπιπλούσιων δικαίωσα μάλλον ἢ ἁπὸ λέγων σοφός 1507 (acc. to Willker) ᾧ δεῖ Ἀ Ρ 69 copa²ms a. 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 j² does not work here, because that family is divided here. Part of it are 13, 124, 174, 346, 543, 788, 826, 828, 983.)
Mt 11:30 ὁ γὰρ ἱματός 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 ἐκείνῳ τῷ καιρῷ ἐπορεύθη ο Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οὶ δὲ μαθηταί αὐτοῦ ἐπείνασαν, καὶ ἤραν τοῦ τίλλειν στάχυνας καὶ ἔσθειν.
1At that time Jesus on a Sabbath was going through the grain fields. And his disciples were hungry, and began to pluck and eat some heads of grain.87
Mt 12:2 οἱ δὲ Φαρισαίοι ἰδόντες εἶπαν αὐτῷ, Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν δ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.
2And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible to do!"
Mt 12:3 ὅ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησαν Δαυίδ ὁτε ἐπείνασαν καὶ οί μετ' αὐτοῦ;
3And he said to them, "Have you not read what David did, when he and those with him were hungry?
Mt 12:4 πῶς εἰσῆλθεν εἰς τὸν ὦκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, δ οὐκ ἔξον ἡ αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῖσι μόνοις;
4How he entered the house of God, and the loaves of offering he ate, which for him was not permissible to eat, neither for those with him, but only for the priests?
Mt 12:5 ὦ γὰρ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβλοῦσιν καὶ ἀναιτίως εἰσίν;
5Or haven't you read in the Torah that on the Sabbath the priests can, in the temple, desecrate the Sabbath, and yet are innocent?
Mt 12:6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μειξόν ἔστιν ὅδε.
6And 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 ἂν κατεδικάσατε τοὺς ἀναιτίους.
7But 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 ἔστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
8"For the Son of Man is lord of the Sabbath."
Mt 12:9 Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν·
9And going on from that place, he went into their synagogue,
Mt 12:10 καὶ ἰδοὺ ἀνθρώπους χείρα ἐχὼν ξηράν. καὶ ἐπηρώτησαν αὐτόν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύσαι; ἢν κατηγορήσωσιν αὐτοῦ.
10and behold, a man with a shivered hand. And they questioned him, in order that they might accuse him, saying, "Is it permissible to heal on the Sabbath?"

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

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

Mt 12:12 καὶ διαφέρει ἄνθρωπος προβάτων. ὡστε ἔξεσθιν τοὺς σάββασιν καλῶς ποιεῖν.

And 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, "Ἐκτείνων σου τὴν χείρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιῆς ὡς ἡ ἄλλη."

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

Mt 12:14 ἐξελάβοντες δὲ οἱ Φαρισαῖοι συμβούλιον ἐλαβον κατ’ αὐτοῦ ὡς αὐτὸν ἀπολέσωσιν.

And 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 πολλοί, καὶ ἔθεράπευσαν αὐτοὺς πάντας.

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

Mt 12:16 καὶ ἐπετίμησαν αὐτοῖς ἵνα μὴ φανερὸν αὐτόν ποιήσωσιν·

and ordered them not to make him manifest,

Mt 12:17 Τόθ᾽ ἡμῖν πληρῶθη τὸ ρήθην διὰ Ἰσαὰκ τοῦ προφήτου λέγοντος,

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

Mt 12:18 ἵνα τίς μου ἔξετι, ὁ ἀγαπητός μου εἰς ἐν εὐδόκησαν ἢ πυρρὴ μου; θήσομεν τὸ πνευμάμα μου ἐπ᾽ αὐτῶν, καὶ κρίνων τοὺς ἔθνες ἀπαγγελεῖν.

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 ἔρυσεν οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνήν αὐτοῦ.

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

Mt 12:20 κάλαμον συντετριμμένον οὐ καταέξει καὶ λίνον τυφόμενον οὐ σβέσει, ἔως ἄν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

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

Mt 12:21 καὶ τῷ ὄνοματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

And in his name the Gentiles will put their hope.91

Jesus and Baalzibbul

Mt 12:22 Τότε προσηνεχθῇ αὐτῷ δαμονιζόμενος τυφλός καὶ κωφός· καὶ ἔθεράπευσεν αὐτὸν, ὡστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

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

Mt 12:23 καὶ ἔξεσθαι πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι σοῦ ἔστιν ὁ υἱός Δαυὶ;

And all the multitudes were astonished and said, “Could this be the Son of David?”92

Mt 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὕτως οὐκ ἐκβάλλει τὰ δαμονία εἰ μὴ ἐν τῷ Βεελζεβοῦ ἄρχοντι τῶν δαιμόνων.

But 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.”

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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 εἰ δὲ τὰς ἐνθυμήσεις αυτῶν εἶπεν αὐτῶς, Πᾶσα βασιλεία μεριθείσα καθ’ ἑαυτῆς ἐρημοῦται, καὶ Πᾶσα πόλις ἢ οἰκία μεριθείσα καθ’ ἑαυτῆς οὐ σταθήσεται.

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

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

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

Mt 12:27 καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ οίκι οὗμέν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταί ἔσονται οὐμόν.

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

Mt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἥρα ἐφθασεν 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 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἱσχυροῦ καὶ τὰ σκεῦτα αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἱσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρράψαι. 

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

Mt 12:30 ὅ μὴ ὄν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἔστιν, καὶ ὅ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει.

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

Mt 12:31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

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

Mt 12:32 καὶ ὅ εὰν εἴπῃ λόγον κατὰ τοῦ οἰου τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ ὃς δ’ ἂν εἴη κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ ὡς ἐν τούτῳ ὃς γένεται 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 Ὡ ποίησαι τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἥ ποίησαι τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν ἐκ γάρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

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

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93 12:24 txt beelzeboul P[C D L] W Θ Φ 0281 f1 f13 33 it syr ρ (copia, bo) HF RP NA27 ∥ B.  

Beelzebub (there are only non-Greek witnesses to this TR reading) it-ε(η)l† vg syr-κε TR. The spelling Beelzebub would represent the Hebrew בֶּלֶזבּוּב - ὑα' al zahib as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בֶּלֶזבּוּל - ὑα' al zabul 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 Baalzebub and Beeldeba, "Beeelzebub," 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.


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 And behold, one greater than Solomon is here. 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. 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.

40Men 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.

41The 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.

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

44Then it says, ‘I will return to my house from which I came.’ And when it arrives, it finds the house standing empty, swept clean and put in order.

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

Mt 12:46 "Ετι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἵδον ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔστήκεισαν ἐξω ζητοῦντες αὐτῷ λαλῆσαι.

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 εἶπεν δὲ τις αὐτῷ, ἵδον ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐξω ἐστήκασιν ζητοῦντες σοι λαλῆσαι.

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 ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ, Τίς ἐστίν ἡ μήτηρ μου, καὶ τίνες εἰσίν οἱ ἀδελφοὶ 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 ἔκτεινας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, ἵδον ἡ μήτηρ μου καὶ οἱ ἀδελφοὶ μου·

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

Mt 12:50 δότις γὰρ ἐν ποίησι τὸ θέλημα τοῦ πατρὸς μου τὸ ἐν οὐρανοῖς αὐτὸς μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν.

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 Ἔν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρά 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 καθῆσαί, καὶ πάς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰσῆκεν.

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 ἔλαλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, ἵδον ἐξῆλθεν 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 ὁ μὲν ἐπεσεν παρὰ τὴν θάλασσαν, καὶ ἐλθόντα τὰ πετεινά 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 πετρώδη ὅπου οὐκ ἔχειν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

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

Mt 13:6 ἡλίου δὲ ἄνατελαντος ἐκαματισθεὶς καὶ διὰ τὸ μὴ ἔχειν ρίζαν 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 ἁκάνθας, καὶ ἀνέβησαν αἱ ἁκάνθας καὶ ἐπνιξαν 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 καλὴν καὶ ἐδίδου καρπὸν, ο μὲν ἐκατόν, ο δὲ ἐξήκοντα, ο δὲ τριάκοντα.

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

Mt 13:9 ο ἔχων ὃτα ἀκουέτω.

9"Let the one who has ears, hear."

96 134 Or possibly, "beside the row." The way or road for seed is the row.
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 those who have, 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 to the one who has, it will be given, and he will have an abundance. As for the one who does not have, even what he has will be taken away from him.

Mt 13:13 This is why I speak to them in parables: 'Because seeing they do not see; and hearing they do not understand;

Mt 13:14 For this reason I speak to them in parables, that ‘Though looking they do not see, and though listening they neither hear nor understand.’

Mt 13:15 For to this people’s heart has become impervious; they hardly hear with the ears, and they have shut up their eyes, lest they see with the eyes and hear with the ears and understand with the heart, and turn, and I would heal them.”

Mt 13:16 But blessed are your eyes because they see, and your ears, because they 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 Then the parable of the sower:

Mt 13:19 That which was sown beside the way was what was sown in his heart. This is the seed sown beside the way.

Mt 13:20 And what was sown on the rocky spots, this is someone who hears the word and immediately with joy receives it.

Mt 13:21 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.

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97 13:15 Isaiah 6:9,10; This and other quotes of the Old Testament may differ from what your English Old Testament says, because your Old Testament was translated mainly from the Masoretic Text. When the gospels writers were recalling the words of Jesus, the differences between how they say Jesus quoted the O.T. and what our Old Testament says could be because they were quoting from the Septuagint, which is the Greek translation of the Hebrew Old Testament, done a couple hundred years before Christ.
Mt 13:22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὔτός ἦστιν ὁ τὸν λόγον ἀκούων καὶ ή μέριμνα τοῦ αἰῶνος [τοῦτον] καὶ ἡ ἀπάτη τοῦ πλοῦτος συμπήγει τὸν λόγον, καὶ ἄκραπος γίνεται.

22 And what was sown in the thorns, this is someone who hears the word, and the worry of the world, and the seductiveness of wealth 98 choke the word, and it becomes unfruitful.

Mt 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὔτος ἦστιν ὁ τὸν λόγον ἀκούων καὶ συνείδης, ὃς ἐκ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἐκάτον, 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 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ἡμοιώθη ἡ βασιλεία τῶν σῶρων ἀνθρώπων σπείραντι καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ.

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

Mt 13:25 ὡς δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτῷ ὁ ἔχθρος καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σπόρου καὶ ἀπῆλθεν.

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

Mt 13:26 τὸ δὲ ἔβλαστησεν ὁ χώρος καὶ καρπὸν ἐποίησεν, τότε ἔρανη καὶ τὰ ζηζάνια.

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

Mt 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδομῶτου ἐίπον αὐτῷ, Κῦριε, οὐχὶ καλὸν σπέρμα ἐπείρας ἐν τῷ τῷ ἄγρῳ; πόθεν οὖν ἔχει ζηζάνια;

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

Mt 13:28 ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρώπου τούτου ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

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

Mt 13:29 ὁ δὲ φησίν, Οὐ, μὴ ποτὲ συλλέξοντες τὰ ζηζάνια ἐκρίζωσητε ἀμα αὐτοῖς τὸν σπόρον.

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

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

99 13:25 Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the 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 tarahā, (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 ἀφετε συναυξάνεσθαι ἁμρότερα ἑως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοὺς θερισταί. Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτά εἰς δέσμας πρὸς τὸ κατακαύσαι αὐτά, 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."
Mt 13:41 ἀποστελεῖ ὁ υἱὸς τοῦ ἄνθρωπον τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἁνομίαν.

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 πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὁδόντων.

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 ὡς ὁ ἠλιός 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 ὁμοία ἦστιν ἡ βασιλεία τῶν υἱῶν τῶν ἁσιασίων ἀλληλομετροῦν ἐν τῷ ἄγρῳ, ἐν ἑαυτῶν ἄνθρωπος ἐκρυφθεὶς, καὶ ᾗ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὧν ἔχει καὶ ἀγοράζει τὸν ἄγρον ἑκείνον.

44"The kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it again. Then out of his joy he goes and sells what things he has, and buys that field.
Mt 13:45 Πάλιν ὁμοία ἦστιν ἡ βασιλεία τῶν υἱῶν τῆς ἀνθρώπου ἐμπόρῳ ἐμπορεύοντας καλοὺς μαραγρίτας·

45"Again, the kingdom of heaven is like a merchant who was looking for fine pearls.
Mt 13:46 εὐρόν δὲ ἔνα πολύτιμον μαραγρίτην ἀπελαυνεῖν πάντα ὧν ἔχειν καὶ ἐκβάλεσαν αὐτοῦ.

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

The Parable of the Net
Mt 13:47 Πάλιν ὁμοία ἦστιν ἡ βασιλεία τῶν υἱῶν τῶν ἁσιασίων ἀλληλομετροῦν εἰς τὴν ἄγγλασαν καὶ ἐκ παντὸς γένους συναγαγοῦσι·

47"Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish,
Mt 13:48 ᾗ ὅτε ἐπηληφθῇ ἀναβιβασόντως ἐπὶ τὸν αἰγαλὸν καὶ καθίσαντως συνέλεξαν τὰ καλὰ ἐκ γλυκών καὶ ἔδεισαν αὐτοῖς·

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 ἀφορισοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων.

49This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous,
Mt 13:50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὁδόντων.

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 γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν υἱῶν τῶν ἁσιασίων ἦστιν ἄνθρωπος ὁκοδεσποτής διότι ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ κατὰ 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 ἡ γένετο ὅτε ἔτελεσεν 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 ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὐτῇ καὶ αἱ δυνάμεις;

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

Mt 13:55 oὐχ ὁ δήμος οὗτος ἦτα τό τέκτων νικός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ αδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

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

Mt 13:56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πάσαι πρὸς ἡμᾶς εἰσίν; πόθεν οὖν τούτῳ ταύτα πάντα;

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

Mt 13:57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς οἶπεν αὐτοῖς, οὐκ ἐστὶν προφῆτης ἁτίμος 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 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοήν Ἰησοῦ.

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

Mt 14:2 καὶ οἶπεν τοῖς παῖσιν αὐτοῦ, ὡστε ἦταν Ἰωάννης ὁ βαπτιστής· αὐτός ἦν ἐπὶ τῶν νεκρῶν, καὶ διὰ τούτοι 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 γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτόν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῴδιαδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ

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

Mt 14:4 ἔλεγεν ὁ Ἰωάννης αὐτῷ, ὦ γάρ οἶκες τοι βαπτίζεις ἡ θυγατέρα τῆς Ἡρῴδιαδος ἐν τῷ μέσῳ καὶ ἔσεθεν τῷ Ἡρώδη.

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

Mt 14:5 καὶ θέλων αὐτόν ἀποκτεναὶ ἐφοβῆθη τὸν ὄχλον, ὡς ἐφοβηθην αὐτὸν ἐφοβήθη.

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

Mt 14:6 γενέσεως δὲ γενομένοις τῷ Ἡρώδῳ ὄρχησατο ἡ θυγατέρα τῆς Ἡρῴδιας ἐν τῷ μέσῳ καὶ ἔσεθεν τῷ Ἡρώδῃ.

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

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103 13:55 txt Ἰωσήφ Ν* B C N Θ f* 33 700+ 892 lat syri* ch* cop* mac* bar* Orp* NA28 ῾Ἰωσήφ Π* TR RP ῾Ἰωσήφ 700+ syrh* cop* mac* bar* ῾Ἰωάννης Κ* D Γ 579 1424 vg* orp* 104 1461 It is difficult to follow Herod's family tree. But this is little wonder, the way they fornicated, adulterated, and married relatives. For example, who was Herodias' first husband? But the following is what can be distilled from all accounts. Herodias' first husband, named Philip in the Bible and Herod in Josephus, was also known as Herod Philip. That's all. They were the same man. Herodias then divorced Herod Philip and married Herod Antipas, who was Herod Philip's half brother (the father of both was Herod I, king of Judea, 4 B.C., who had eight wives in his lifetime. Herod Philip's mother was Mariamme II, the third wife, and Herod Antipas' mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of The Works of Josephus, trans. William Whiston, Hendrickson, 1988; or Antiquities book 18,
Mt 14:7 δόθην μεθ' ὀρκου ωμολόγησεν αὐτῇ δοῦναι ὁ ἔαν αἰτήσηται.

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

Mt 14:8 ἦ δὲ προβιβασθείσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὥδε ἐπὶ πίνακι τὴν κεφαλήν Ἰωάννου τοῦ βαπτιστοῦ.

8 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 τούτου ὀρκούσας καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

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

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

10 and sent orders and beheaded John in the prison.

Mt 14:11 καὶ ἠνέχθη ἡ κεφαλή αὐτοῦ ἐπὶ πίνακι καὶ ἔδοθε τῷ κορασίῳ, καὶ ἤγεγκεν τῇ μητρίᾳ αὐτῆς.

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

Mt 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτῶμα καὶ ἔθαψαν αὐτό, καὶ ἐλθόντες ἀπῆγγελεν τῷ Ἡσυχῳ.

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

Jesus Feeds the Five Thousand

Mt 14:13 Ἀκούσας δὲ ὁ Ἡσυχὸς ἀνεχώρησαν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

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

Mt 14:14 καὶ ἐξέλθων εἰδὲν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπὶ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀφρόστους αὐτῶν.

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

Mt 14:15 ωφίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρημὸς ἔστιν ὁ τόπος καὶ ἡ ὅρα ἡ ἐξανάβληθεν ἀπὸλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τάς κώμας ἁγοράσωσιν ἑαυτοῖς βρώματα.

15 Now as evening came on, the disciples came to him, saying, “The place is remote, and the hour is already late. Therefore, dismiss the crowds, so they can go away into the villages and buy food for themselves.”

Mt 14:16 δὲ ὁ Ἡσυχὸς εἶπεν αὐτοῖς, Ὁ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὡμεῖς φαγεῖν.

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

Mt 14:17 οἱ δὲ λέγουσιν αὐτῷ, Ὦκύ ἔχομεν ὥδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύς.

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

Mt 14:18 δὲ εἶπεν, Φέρετε μοι ὥδε ἅρτους.

18 And he said, “Bring them here to me.”

Mt 14:19 καὶ κελέυσας τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τοῦ χόρτου, λαβών τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβάλλεσας εἰς τὸν ὀφάλμον εὐλόγησεν καὶ κλάσας ἐδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

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

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

105 14:9 The Greek for oath is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. ’Deaths,’ for example, would mean “ways of dying,” or “cases of death.” Here it would mean something like ”words of oath.” Other examples are Matthew 14:9 and Luke 5:21.
Mt 14:20 καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν, καὶ ἦραν τὸ περισσεῦν τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.

20 And all ate and were satisfied. And they picked up the extra of the fragments, twelve large baskets\(^\text{106}\) full.

Mt 14:21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρίς γυναικῶν καὶ παιδίων.

21 Now the ones eating were about five thousand men, without\(^\text{107}\) women and children.

**Jesus Walks on the Water**

Mt 14:22 Καὶ εὐθείως ἤναγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἦς ὁ ἄπολύσα τοὺς ὅχλους.

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

Mt 14:23 καὶ ἀπολύσα τοὺς ὅχλους ἄνεβη εἰς τὸ ὅρος κατ' ἱδίαν προσεύξασθαι. ὑπὸς δὲ γενομένης μόνος ἤν ἐκεῖ.

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

Mt 14:24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θάλασσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

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

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

25 And in the fourth watch\(^\text{108}\) of the night he went out toward them, walking on the lake.

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

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

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

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

Mt 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ οὐ εἰ, κέλευσόν με ἐλθεῖν πρὸς ἑν τὰ ὅδατά σου.

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

Mt 14:29 οἱ δὲ ἐπίσεν, Ἐλθε, καὶ καταβας ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπατήσας ἐπὶ τὰ ὅδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

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

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

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

Mt 14:31 εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὁλιγόπιστε, εἰς τὸ ἔδοτασας;

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

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\(^{106}\) Mt 14:20 κόφινος (κόφινος) a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000 all two of the gospels that contain the event used the Greek word σπυρίς. A kophinos was used for many things, including carrying manure, while a spurius was a smaller basket used for carrying edibles.

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

\(^{108}\) Mt 14:25 Between 3 a.m. and 6 a.m.
Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοίον ἐκόπασεν ὁ ἄνεμος.

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

Mt 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκόψαντο αὐτῶν λέγοντες, Ἀληθῶς θεοῦ υἱός εἶ.

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

Mt 14:34 Καὶ διαπερσάσθησαν ἤθθον 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 περιχώριον ἐκείνην, καὶ προσήνεγκαν αὐτῶ πάντας τοὺς κακῶς ἔχοντας.

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

Mt 14:36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἤψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ δοσὶ ἤμαντο διεσώθησαν.

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

Chapter 15

Clean and Unclean

Mt 15:1 Τότε προσέρχονται τῷ Ἰησοῦ ὁπό τεροουλύμων Φαρισαίοι καὶ γραμματεῖς λέγοντες,

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

Mt 15:2 Διὰ τὸ οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ κτίστονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθιόν.

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

Mt 15:3 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τι καὶ όμεις παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

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

Mt 15:4 δὲ γὰρ θεός εἶπεν, Τύμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα μεθανάτω τελευταῖον

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

Mt 15:5 ύμεις δὲ λέγετε, Ὁς ἐν ἐπὶ τὸν πατρὶ ἢ τῇ μητρὶ, Δώρων δὲ ἐὰν ἐξ ἐμοῦ ὄφελήθης,

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

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

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

Mt 15:7 ύποκρίται, καλῶς ἡμετήριεσσεν περὶ ύμῶν Ὅσα σάς λέγων,

7"You hypocrites! Isaiah has prophesied rightly about you, in saying,
Mt 15:8 Ἐγινείς μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καί τοῖς χείλεσιν με τιμᾷ· ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἃπ' ἐμοῦ.
8ο 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 ἄνθρωπων.
9ο They worship me in vain, teaching as Torah the decrees of human beings.
Mt 15:10 Καὶ προσκαλεσάμενος τὸν ὄχλον ἐπείπ οὖν τοὺς, Ἀκούετε καὶ συνίετε·
10ο And calling the crowd forward, he said to them, "Listen, and understand:
Mt 15:11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινὸ τὸν ἄνθρωπον.
11ο The thing entering into the mouth does not make a human being unclean, but rather the thing coming forth out of the mouth, that is what makes the human being unclean."
Mt 15:12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὦν οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἕκαστοι οὕτως ἔκρισαν;
12ο 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 ὃ δὲ ἄποκριθεῖς εἶπεν, Πάσα φρετείᾳ ἴνα οὐκ ἔφυτεσαν ὁ πατήρ μου ὁ οὐρανιός ἐκρίζωθησαται.
13ο And he in answer said, "Every plant that my heavenly Father has not planted will be uprooted.
Mt 15:14 ἄρετε αὐτοῦς· τυφλοὶ εἶσον δηνηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.
14ο 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 Ἀποκριθές δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φασάν ήμιν τὴν παραβολήν.
15ο And in response Peter said to him, "Explain the parable to us."
Mt 15:16 δὲ εἶπεν, Ἀκμήν καὶ ὑμεῖς ἀσύνετοι ἐστε;
16ο And he said, "Are you also this unintelligent?
Mt 15:17 οὐ νοεῖτε ὅτι πάν τὸ εἰς πορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρόνα ἐκβάλλεται;
17ο 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 ἐξέρχεται, κάκεινα κοινὸ τὸν ἄνθρωπον.
18ο But the things coming forth out of the mouth come from the heart, and those things make the human being unclean.
Mt 15:19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοί πονηροί, φόνοι, μοιχεία, πορνεία, κλοπαί, ψευδομαρτύριαι, βλασφημίαι.
19ο For out of the heart, come forth evil reasoning, murder, adultery, fornication, theft, false testimony, slander.

110 Mt 15:8 Ἐγινείς μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καί ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καί τοῖς χείλεσιν με τιμᾷ· ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἃπ' ἐμοῦ. Ἐγινείς μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καί τοῖς χείλεσιν με τιμᾷ· ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἃπ' ἐμοῦ.
111 Mt 15:9 μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἄνθρωπων. Καὶ προσκαλεσάμενος τὸν ὄχλον ἐπείπ οὖν τοὺς, Ἀκούετε καὶ συνίετε· ἔκαστοι οὕτως ἔκρισαν.
Mt 15:20 ταὐτά ἦστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χεριῶν φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

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

The Faith of the Canaanite Dog
Mt 15:21 Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδώνος.

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

Mt 15:22 καὶ ἵδον γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἑκείνων ἐξελθοῦσα ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε, υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

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

Mt 15:23 ὅ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτησαν αὐτὸν λέγοντες, Ἀπόλουσον αὐτήν, ὅτι κραζεῖ ὡσποδεῖν ἡμῶν.

Jesus’ response begins with the interjection Ὦ. This is an interjection that Jesus used in only two other contexts according to their use of the word ναί

Mt 15:24 ὅ δὲ ἀποκρίθησις εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα σικών Ἰσραήλ.

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

Mt 15:25 ὅ δὲ ἀποκρίθησις εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

Mt 15:26 ὅ δὲ ἀποκρίθησις εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

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

Mt 15:27 ὅ δὲ εἶπεν, Ναὶ, κύριε, καὶ γὰρ τὰ κυνάρια ἔσθει ἀπὸ τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

And he in answer said, “It is not right to take the children’s bread and toss it to the dogs.”

Mt 15:28 τὸ τότε ἄρτον ὧν εἶπεν αὐτῷ, Ω γύναι, μεγάλη σου ἢ πίτις γεννηθήτω σοι ὡς θέλεις, καὶ ίαθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

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

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

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

Mt 15:29 Kai metafisainen O 'Ierous hlen parat tin thalassan tin Galilaias, kai anavias eis to dron ekatheto ekei.

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

Mt 15:30 kai prosbldon auto dctx poalloi exontes, me' eautwn xholous, tufloous, kyllouvs, kwoous, kai etereous poalloi, kai eirypasan autous para tois podas autou, kai ethereusin autous.

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

Mt 15:31 Oste toin dchloin thumasa blepontaika kwoous lalountas, kyllouvs ygeias, kai xholous peripatoynatas kai tufloous blepontaika kai edoxasan ton theon Israeli.

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

Mt 15:32 O de 'Ierous proskalessamekou tois mathetas autou eipe, Splagchnizomai epi ton dchlon, oti hde hemera treis prossemvounaini kai ouk eoxousin ti fagosin' kai apoludasi autous nsteis o o thelw, mhpote eklywsin en th odw.

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

Mt 15:33 kai legousin autw o mathetai, Pothen hemin en erimia artoi tosoi ooste xortasa dchlon tosothos;

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

Mt 15:34 kai legei autous O 'Ierous, Pousous ar touss xepte; o de eipavn, 'Epata, kai oliva ithodia.

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

Mt 15:35 kai paraggeilas twn dchlov anapesein episth tin gwh

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

Mt 15:36 elabven ton epata arton kai tonon ithvasa kai euhrlosthas eklaesan kai edidou ton mathetai, o de mathetai tonos dchlois.

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

Mt 15:37 kai ephaygon pantes kai ehortasthsan, kai to periososei ton klasmatwn hran, epata spuriads plpheres.

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

Mt 15:38 o de esfoynous hran tetraikiosiloi anedres xwris ynavikwn kai paidwn.

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

Mt 15:39 Kaiapoludasa tonos dchlous enebi eis to ploion, kai hlen eis ta ora Magadan.

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 kyllos - kylllos, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kylllos here is found with another word meaning "lame" having already been used, so you would think that kylllos is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kylllos 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 ἐκ τοῦ οὐρανοῦ ἐπιδείξῃ αὐτῷς.

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

Mt 16:2 ὃ δὲ ἀποκρίθησεν εἶπεν αὐτῶις, Ἡγίας γενομένης λέγετε, Ἐδώδι, πυρράζω γὰρ ὁ οὐρανός;

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

Mt 16:3 καὶ πρῶι, Σήμερον χειμών, πυρράζει γάρ στυγνάζων ὁ οὐρανός. [[Ὑποχρεία,]] τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνετε, τὸ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]

3And in the morning, 'Today, stormy weather, for the sky is red and threatening.' [["You hypocrites." The face of the sky you know how to judge, but the signs of the times you are not able to?] 114

Mt 16:4 Γενεὰ πονηρᾷ καὶ μοιχαλίς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ ἐὰν μή το σημεῖον ἰώνα, καὶ καταλίπειν αὐτοὺς ἀπῆλθεν.

4"A wicked and adulterous generation demands a sign, but no sign will be given it except the sign of Jonah." And he left them and went away.

Mt 16:5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἀρτοὺς λαβεῖν.

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

Mt 16:6 ὃ δὲ Ἰησοῦς εἶπεν αὐτῶις, Ὦράτε καὶ προσέχετε ἀπὸ τῆς ᾧμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

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

7And they were deliberating among themselves, saying, "We didn't bring bread loaves." Mt 16:8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόποισι, ὅτι ἁρτοὺς οὐκ ἔχετε;

8And Jesus knowing, said, "You of little faith, why are you reasoning among yourselves, 'We have no bread loaves?'

Mt 16:9 οὕτω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἁρτους τῶν πεντακισχιλιῶν καὶ πόσους κοφίνους ἔλαβετε;

9Do 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 ἐπτά ἁρτους τῶν τετρακισχιλιῶν καὶ πόσας σπυρίδας ἔλαβετε;

10Nor the seven loaves for the four thousand, and how many basketfuls did you pick up?

114 162-3 txt include without Ὑποχρεία, δ (W) Δ 33 [NA27] [C] || include all bracketed E F G H K L (M) (N) Ο U Θ Π Σ Φ (δὲ τά) f² 25 118 180 205 346 565 597 700 892 1006 1009 1010 (1071 οἱποκριταί) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582 c 1646 2148 2174 Lect itasaur,b,c,d,e,f,ff,fl,flg,flq,vg syrp,h copbof eth geo slav Euseb Chrysost; Jevencus Hilary Jer Aug TR TF RP † insert w. variation after v. nine 579 † omit all bracketed K B X Y Γ 047 yacc. to Gregory f² 2* 157 788 1216 syr,c copazmaebof arm; Or Hier Φ msacc. to jer † lacuna Φ 45 A F P 28 69. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρράζω - purrazō, is found only in literature by Byzantine writers. (The Septuagint has πυρράζω - purrázō.) 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.
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 ἀνθρώποι εἰναι 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, Ὡι μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἔτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν.

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

Mt 16:15 λέγει αὐτοῖς, Ὡμείς δὲ τίνα με λέγετε είναι;

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

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

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

Mt 16:17 ἦλθεν δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριώνα, ὅτι σάρξ καὶ αἷμα οὐκ ἀπεκάλυψεν σοι ἄλλο 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 ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ζῴου οὐ κατισχύσουσιν αὐτῆς.

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

Mt 16:19 δῶσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ εἶδεν δήσεις ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ εἶδεν λύσεις ἐπὶ τῆς γῆς ἔσται λειμαγένον 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 ἵνα μηδενὶ εἴποσιν ὅτι αὐτὸς ἔστιν ὁ Χριστός.

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

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116 Mt 16:12 Many witnesses add various words after "yeast," in five varieties. It appears that the shorter reading is original, and the additions are various attempts to explain the seeming contradiction, where Matthew says Jesus said yeast, then here he says he did not say yeast. But, the phrase "said" can also mean "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 Απὸ τότε ἤρατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεὶ αὐτὸν εἰς Ἰεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτάνθηναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήηαι.

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 προσάλαβόμενος αὐτὸν ὁ Πέτρος ἤρατο ἐπιτιμᾶν αὐτῷ λέγων, ἢλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

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

Mt 16:23 ὃ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὄπαγε ὅπισώ μου, Σατανά· σκάνδαλον εἶ ἐμοῦ, ὅτι ὁ φρονεῖς τά τού θεοῦ ἄλλα τά τῶν ἀνθρώπων.

23But he turned and said to Peter, "Get behind me, Satan! A hindrance you are to me, because you are not considering the concerns of God, but the concerns of mortals."

Mt 16:24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἐὰν τις θέλει ὅπισώ μου ἐλθεῖν, ἀπαρνήσασθω ἑαυτόν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθήσετο 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 διὰ γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ ὁ σώσαι ἀπολέσει αὐτὴν· διὰ γὰρ ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἑνεκεν ἐμοῦ εὑρήσει αὐτὴν.

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

Mt 16:26 τι γὰρ ὠφεληθῆσεται ἀνθρώπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιοθῇ; ἢ τι δῶσει ἀνθρώπος ἀντάλαλμα 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 ἄγγελων 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 ὅτι εἰς τὴν ἡμέραν τῶν ὁδῶν ἐστώσων οἵτινες οὐ μὴ γεύσονται βασιλείαν ἔως ἂν ἰδοῦν τὸν ὑιόν τοῦ ἀνθρώπου ἐρχομένου ἐν τῇ βασιλείᾳ αὐτοῦ.

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

Chapter 17

The Transfiguration

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

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 ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἠλιος, τα 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 ὄψην αὐτοῦς Μωϋσῆς 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 εἰς θέλεις, ποιῆσον ὡς τρεῖς σκηνὰς, οἱ μὲν καὶ Μωσῆς μίαν καὶ Ἡλία μίαν.

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

Mt 17:5 ἔτι αὐτῷ ἀλαλοῦντος ἰδοὺ νεφέλη φωτεινῆ ἐπεκάισεν αὐτοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Ὠτός ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκοῦετε αὐτοῦ.

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

Mt 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν 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 ἀφήμενος 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 ἔπαραντες 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 ἔνετειλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἴπητε τὸ ὀραμα ἐκεῖνο ἐκείνος ὁ ὄρος 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 σὺν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐξετάσει πρῶτον; Ἡλίαν δεῖ ἐξετάσει πρῶτον;

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

Mt 17:11 ὅ 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 ἐγὼ λέγω ὅτι Ἡλίας ἤδη ἤλθεν, καὶ οὐκ ἐπένυωσεν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὡσ ἡμέραν· ὡσ αὐτῷ ὁ ὄρος 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 Baptistizer.

The Healing of a Boy Who Had an Evil Spirit

Mt 17:14 Καὶ ἔλθον τῶν ὄχλων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονοπετῶν αὐτῶν

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

Mt 17:15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνίαται καὶ κακῶς πάσχει· πολλάκις γὰρ πέπει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὅδωρ.

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

Mt 17:16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἐδυνάμησαν αὐτὸν θεραπεύσαι.

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

Mt 17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἀπιστοῦ καὶ διεστραμμην, ἐως πότε μεθ' ὑμῶν ἔσομαι· ὡς πότε ἀνέξομαι ὑμῶν· φερέτε μοι αὐτὸν ὡδε.

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 ἐπετύμησαν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὑπαγορείας ἐκείνης.

18And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.
Mt 17:19 Tōte proselethōntes oi mαθηται tō 'Ιησου κατ' ἰδιαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠνυνήμημεν ἐκβαλεῖν αὐτό;  

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

Mt 17:20 ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλιγοποιήσαν ὑμῶν ἀμην γὰρ λέγω ὑμῖν, ἐὰν ἔχετε πίστιν ὡς κόκκων σινάπεως, ἐρείτε τῷ ὁρεί τοῦτῳ. Μετὰβα ένθεν ἐκεί, καὶ μεταβιβαστείν καὶ οὐδέν ἀπονατήρει ὑμῖν.

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

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

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

Mt 17:22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χέιρας ἀνθρώπων,  

22 And when they were gathering back together in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings, Mt 17:23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγέρθησαν καὶ ἔλυσθησαν σφόδρα.

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

The Two Drachma Tax  

Mt 17:24 Ἠλθόντων δὲ αὐτῶν εἰς Καφαρναοῦ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὡν διδάσκαλος ὑμῶν οὐ τελεί τὰ δίδραχμα;  

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

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120 Mt 17:21 text omit N* B Θ 0281 33 579 788 892* 1604 2680 óż53 itc<fl> syrs<phi> cop>sa>bt1,msc2 ethms geo NA28 {A} || Τοῦτο δὲ τὸ γένος οὐκ ἐκπορευέται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ N3 || Τοῦτο δὲ τὸ γένος οὐκ ἐκπορευέται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ C D E F G H K L M O S U W X Y Δ Σ Φ Ω J* || 2 28 157 180 565 597 700 892* 1006 1009 1010 1071 1079 1216 1230 1241 1242 1243 1292 1342 1446 1464 2174 2184 ζητησόμενης ΑΚΕΙΓ\L\N.g1 (syrr<phi>) cop>slav arm eth slav  

121 Mt 17:24 A Drachma was worth about a day’s wage. The two drachma collection, 6 grams of silver, was the so-called temple tax in Exodus 30:11-16. But this payment was not intended to be a tax at all. Quoting Exodus 30:12, "When you take a census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to Yahweh, so that no plague may come upon him for being numbered." The money was primarily an offering as atonement for the evil act of a man being numbered. Then it was merely incidental that as long as the temple personnel had this money anyway, "You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before Yahweh it will be a reminder of the ransom given for his life." Ex. 30:16. It was an offering or ransom money to atone for the repugnant stench to God caused by the act of numbering the people. There are other scriptures indicating God's displeasure with the idea of his people being numbered. See for example, 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 ἐλθόντα εἰς τὴν οἰκίαν προσέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Εἴης; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κήσουν; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλων ἄνθρωπων;  

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

Mt 17:26 εἰπόντος δὲ, Ἀπὸ τῶν ἄλλων ἄνθρωπων, ἐξή αὐτῷ ὁ Ἰησοῦς, Ἀρα γε ἐλέειπήρετο οἴσιν οἱ υἱοί.  

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

Mt 17:27 ἤν δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βαλε ἄγκιστρον καὶ τὸν ἀναβάντα πρώτον ἰχθύν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.  

27But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. 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 ἄρα μεῖζων ἐστίν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;  

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

Mt 18:2 καὶ προσκαλεσάμενος παιδίον ἔστησαν αὐτὸ ἐν μέσῳ αὐτῶν  

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

Mt 18:3 καὶ ἐπιευ, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇ 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 δοτὶς οὖν ταπεινώσῃ εἰαυτόν ὡς τὸ παιδίον τούτο, οὐτὸς ἐστίν ὁ μεῖζων 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 δὲ ἐὰν δέχῃται ἐν παιδίον τοιοῦτο 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 υἱοί, "sons," here, could be an extended meaning; that is, "from their own relatives in race and culture, extended to their countrymen, from their citizens." This is a possible interpretation because it is made an antonym of ἄλλοις, 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 ‘Or is it better for you to enter into life one-eyed, than to be thrown into fiery Gehenna with two eyes.  
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 or if he happens to find it, truly I tell you, he rejoices over it more than if he finds a treasure in the ground.

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

Mt 18:8 If it is good to have both hands or both feet, it is better for you to enter into life maimed and crippled, than to be thrown into everlasting fire.

8And if your hand or your foot scandalizes you, tear it out, and throw it away from you. It is better for you to enter into life one-eyed, than to be thrown into fiery Gehenna with two eyes.

Mt 18:9 If your eye scandalizes you, tear it out, and throw it away from you. It is better for you to enter into life one-eyed, than to be thrown into fiery Gehenna with two eyes.

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

Mt 18:10 ‘Or is it good to have both hands or both feet, it is better for you to enter into life maimed and crippled, than to be thrown into fiery Gehenna with two eyes.

10And if your hand or your foot scandalizes you, tear it out, and throw it away from you. It is better for you to enter into life one-eyed, than to be thrown into fiery Gehenna with two eyes.

Mt 18:11 ‘Or is it better for you to enter into life one-eyed, than to be thrown into fiery Gehenna with two eyes.

11For the Son of Man came to seek and to save what was lost.’

Mt 18:12 ‘Or is it better for you to enter into life one-eyed, than to be thrown into fiery Gehenna with two eyes.

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

13And if he happens to find it, truly I tell you, he rejoices over it more than if he finds a treasure in the ground.

127 18:11 txt omitt N B L* Θ* f13 (not 346) I* 9 33 146 556 788 837 892* 899* 929* 933 146 556 788 837 892* 899* 928* 2317 2680 ιταλ vos fgal

copa, same, bo geo, Origen Eusebius; Jevencus Jerome NA27 {B} (CharSequence) ‘Ἡλθεν γάρ ὁ Υἱὸς τοῦ Ἀνθρώπου σῶσαι τὸ ἀπολωλός.’

geol Κοντιν Lpt, FHK LTH M* (M* + ζητήσαι, M* + ζητήσαι) N U W (Δ - before Υἱὸς) Θ* Π Φ 078* 11* 12* 22 28 118 124 180 205 565 597 700 1006 1071 1079 1230 1241 1242 1253 1292 1344 1365 1424 1546 1582* 1584 1586 1646 2148 2174 (01, 1, 360 minutes) Lectρ* ad[[H[laor,(b,c,d)],(f,g)],(j),ag,r]] vg syr, cph, copis, arn geo Gres Chrysostom; Hilary Chromatius TR HF RP ‘Ἡλθεν γαρ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητήσαι καὶ σῶσαι τὸ ἀπολωλός.’ G (Lctγ has ζητήσα for ζητήσαι) 157 346 579 892* 1009 1010 1195 1216 1243 1342 1505 (250 minutes) Lectρ* 590 (01, 066, 090, 110, 140, 170, 180, 182, 185, 220, 280, 311, 327) Μ 642 | Ġacuma Π* A C R 69. The UBS Editorial Committee says that there can be little doubt that the words ἥλθεν γαρ ὁ Υἱὸς τοῦ θεοῦ (ζητήσαι) καὶ σῶσαι τὸ ἀπολωλός are spurious here, being absent in the earliest witnesses representing several textual types (Alexandrian, pre-Caesarean, Egyptian, Antiochian), and manifestly borrowed by copyists from Lk 19:10 [or Matthew 9:13]. The reason for the interpolation was apparently to provide a connection between ver. 10 and verses 12-14. On the other hand there appears no reason why it might have gotten deleted or removed if original.
Mt 18:14 οὐχὶς ὁκ ἔστιν θέλημα ἐμπροσθεν τού πατρός ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τοῖς μικρῶν τούτων.

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

A Brother Who Sins

Mt 18:15 Εὰν δὲ ἀμαρτήσῃ [eἰς σὲ] ὁ ἀδελφὸς σου, ὑπαγε ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνον. ἕαν σου ἀκούσῃ, ἐκείρθησα τὸν ἀδελφὸν 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 Εὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἕτε ἐν τῷ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἤ τριων σταθη τὰς ῥήματα.

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 Εὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ: ἕαν δὲ καὶ τῇ ἐκκλησίᾳ παρακούσῃ, ἐστιν σοὶ ὑσπερ ὁ ἐθνικός καὶ ὁ τελωνής.

17And if he refuses to listen to them, tell it to the assembly. And if he refuses to listen to the assembly, he should be considered by you as no different than a gentle or a revenue agent.

Mt 18:18 Ἀμὴν λέγω ὑμῖν, ὅσα ἕαν δήσητε ἐπὶ τῆς γῆς ἐσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἕαν λύσητε ἐπὶ τῆς γῆς ἐσται λευμένα ἐν οὐρανῷ.

18Truly I tell you, what things you apostles on earth declare to be forbidden, shall have been forbidden in heaven; and what things you on earth declare to be permitted, shall have been permitted in heaven.130

Mt 18:19 Πάλιν λέγω ὑμῖν ὅτι ἕαν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὐ ἕαν αἰτηθοῦνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

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

Mt 18:20 οὐ γὰρ εἰσὶν δύο ἡ τρεῖς συνημμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

20For where two or three are gathered together in my name, there am I in the midst of them.

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128 18:14 Or, "...that even one of these little ones be ruined."
129 18:15 txt [ἐ] ἀμαρτήσῃ [εἰς σὲ] δὲ ἀδελφὸς σου, ὑπαγε ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνον. ἕαν σου ἀκούσῃ, ἐκείρθησα τὸν ἀδελφὸν σου.'
130 18:18 Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 16:19. It should be noted that here in 18:18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles, whereas in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only.
The Parable of the Unmerciful Servant

Mt 18:21 Tóte prosegelhón ó Péteros éipen autò, Kúrie, posákis āmartyssé eis ēmē ó ádelphós mou kai φωτισμένος autò; ἐως ἐπτάκις;

21At that time Peter approached and said to him, "Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?"

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

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

Mt 18:23 διὰ τούτου ὡμοίωσε ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπως βασιλείας ὃς ἠθέλησεν συνάραι λόγον μετά τῶν δούλων αὐτοῦ.

23Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants.

Mt 18:24 Ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέκαθι αὐτῷ ἐς ὀψελέτης μυρίων ταλάντων.

24So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talents.

Mt 18:25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοθεῖται ἐκέλευσαν αὐτὸν ὃ κύριος πρασθήκη καὶ τή γυναῖκα καὶ τά τέκνα καὶ πάντα δόσῃ ἔχει, καὶ ἄποδοθήναι.

25But since he did not have the means to repay, the master ordered him to be sold as a slave, and also his wife and children and everything he had, and then to be paid back.

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

26The servant therefore fell down, and was entreating him, saying, 'Be patient with me, and I will pay you back everything.'

Mt 18:27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δοῦλου ἐκένων ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

27And moved with compassion, the master released him, and forgave his debt.

Mt 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκέεινος εὗρεν ἑνα τῶν συνδούλων αὐτοῦ ὃς ὀψελέτη αὐτῷ ἐκατόν δηνάρια, καὶ κρατήσας αὐτὸν ἑπνευσεν λέγων, Ἀπόδοσις ἐτὶ ὀψελείες.

28But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, 'Pay me back everything you owe.'

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

29The 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 ὀψελέμουν.

30But 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 ἐδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἑλυπήσαν σφόδρα, καὶ ἐλθόντες διεσφάρησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.

31When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀψελήν ἐκένων ἀφηκά σοι, ἐπεὶ παρεκάλεσας με·

32Then summoning him, his master is saying to him, You wicked servant! All that debt of yours I forgave you, because you begged me.

Mt 18:33 οὖν ἔδει καὶ σε ἔλησα τὸν σύνδουλόν σου, ὡς κάγω σε ἥλησα;

33Aren'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 ὄργιοθείς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἑώς οὐ ἀποδῷ πάν τὸ ὀρφείλμενον.

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

Mt 18:35 Οὕτως καὶ ὁ πατὴρ μου ὁ οὐφάνιος ποιήσει ὕμιν ἕαν μή ἀφήσει ἐκαστὸς τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδίων ὑμῶν.

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

Chapter 19

Jesus Tested on Divorce

Mt 19:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τοῦτους, μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρη 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 ἤκολούθησαν αὐτῷ δύο χιλιάδες πολλοὶ, καὶ ἐθεράπευσαν αὐτοὺς ἐκεῖ.

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

Mt 19:3 Καὶ προσηλθὸν αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες, Εἶ ἔξεσθιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

3And some Pharisees came to him, testing him, and saying, “Is it permitted for someone to release132 his wife for any cause at all?”

Mt 19:4 ὁ δὲ ἀποκρίθησεν εἴπεν, ὡς ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἀρσεν καὶ θηλυ ἐποίησεν αὐτούς;

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

Mt 19:5 καὶ εἶπεν, Ἐνεκα τοῦτοι καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθῆται τῇ γυναικὶ αὐτοῦ, καὶ ἐσονται οἱ δύο εἰς σάρκα μίαν.

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

Mt 19:6 ὡστε οὐκέτι εἶδον δύο ἀλλὰ σάρκε μία. ὡς ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

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

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

7They are saying to him, “Why then did Moses command to give a release of interest form133 in order to release?”

Mt 19:8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν ὅτως.

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.

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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 1 Corinthians 7:4, "The wife has no authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

134 197b txt ἀπολύσαι N L Z Θ it,laur,arm eth ms geo Origen; Jerome Augustine ἀπολύσαι αὐτήν B C N W 078 087 it,lb,ms syrֳית ℏ cop pal mod (ptol)
Mt 19:9 ἐλέγω δὲ ὑμῖν ὅτι δὲν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μή ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται.  

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

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

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

Mt 19:11 ὁ δὲ ἔπει οὗτος, Ὑπὸ πάντας χωροῦσιν τὸν λόγον, ἄλλα οἷς δέχοται.  

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

Mt 19:12 εἰςιν γὰρ εὐνοίας οὐτίνες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοίαι οὐτίνες εὐνοικεῖσθαι ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοικεῖσθαι οὐτίνες εὐνοικεῖσθαι ἀειτοῦς διὰ τὴν βασιλείαν τῶν ὑφανων. ὁ δυνάμενος χωρέτῃ χωρεῖτω.  

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

**The Little Children and Jesus**

Mt 19:13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χείρας ἐπίθη αὐτοῖς καὶ προσεύξηται οἱ δὲ μαθηταί ἐπετίμησαν αὐτοῖς.  

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

Mt 19:14 ὁ δὲ ἤρεσσι εἶπεν, Ἀφετε τὰ παιδία καὶ μὴ κωλύσετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν ὑφανων.  

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

Mt 19:15 καὶ ἐπίθεις τὰς χεῖρας αὐτοῖς ἑπορεύθη ἐκεῖθεν.  

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

Mt 19:16 Kai ἵδεν εἰς προσελθὼν αὐτῷ εἶπεν, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

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

Mt 19:17 ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἁγαθόν; ὦ δὲ ἀγάθος, εἰ μὴ εἰς, ὁ θεός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

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

Mt 19:18 λέγει αὐτῷ, Ποιάς; ὁ δὲ Ἰσούς εἶπεν, Τὸ ὁδ φωνεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ φευγομαρτυρήσεις,

18 He 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, but if you want to enter eternal life, keep the commandments.”

Mt 19:19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἀγαπήσεις τὸν πλήσιον σου ως σεαυτόν.

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

Mt 19:20 λέγει αὐτῷ ὁ νεανίκος, Πάντα ταῦτα ἐφύλαξε; τί ἔτι ὑστερῶς;

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

Mt 19:21 ἔρη αὐτῷ ὁ Ἰσούς, Εἰ θέλες τέλειον εἶναι, ὑπαγε πώλησον σου τὰ ὑπάρχοντα καὶ δός τοῖς πιστοῖς, καὶ ἔξεις θαυμάσων ἐν ὑπάρχοντι, καὶ δεύορ ἀκολουθεῖ μοι.

21 Jesus said to him, “If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me.”

Mt 19:22 ἀκούσας δὲ ὁ νεανίκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦ γὰρ ἔχων κτήματα πολλά.

22 But when the young man heard this statement, he went away regretting, for he was owner of much property.
Mt 19:23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἄμην λέγω ὑμῖν ὅτι πλοῦσιος δυσκόλως εἰσελθεῖται 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 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερον ἔστιν κάμηλον διά τρυπήματος ῥαφίδος διελθεῖν ἢ πλοῦσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
24And again, I say to you, it is easier for a camel140 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 ἔξεπλήσσοντο σφόδρα λέγοντες, Τίς ἀρα δύναται σωθῆναι;
25And when they heard this, the disciples were greatly astonished, saying, "Who then can be saved?"

Mt 19:26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δύνατα.
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 ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολούθησαμεν σοι, ὥστε ἁρά ἐστιν 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 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν ὅτι ἡμεῖς οἱ ἀκολούθησαντες μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθήσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσετε καὶ ἡμεῖς ἐπὶ δώδεκα θρόνους κύριοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.
28And Jesus said to them, "Truly I say to you, you who are hearing me: In the new beginning, when the Son of Man sits on his glorious throne, you also will sit, upon twelve thrones, judging the twelve tribes of Israel.

Mt 19:29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφάς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἁγρόυς ἐνεκεν τοῦ ὄνοματός μου ἐκατονταπλασίονα λήμφεται καὶ ζωὴν αἰωνίου κληρονομήσει.
29And everyone who has left houses or brothers or sisters or fathers or mothers or children or lands for the sake of my name, will receive a hundred times as much, and inherit eternal life.

Mt 19:30 Πολλοὶ δὲ ἐσονται πρῶτοι ἔσχατοι καὶ ἐσχατοὶ 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 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων οἰκοδομητῆς ὅστις ἐξῆλθεν ἃμα πρῶτοι μισθώσασθαι ἐργάταις εἰς τὸν ἀμπελώνα αὐτοῦ.
1Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.

Mt 20:2 καὶ συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελώνα αὐτοῦ.
2And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

140 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 καὶ ἔξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστώτας ἐν τῇ ἀγορᾷ ἀργοὺς·

3And when he went away, about the third hour, 4 he saw others, standing in the market place idle.

Mt 20:4 καὶ ἐκεῖνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἄμπελονα, καὶ δὲ ἐὰν ἤδη δίκαιον δῶσον ὑμῖν.

4To them also he said, “You also go out into my vineyard, and whatever is right, I will give you.”

Mt 20:5 οἱ δὲ ἀπῆλθον, πάλιν [δὲ] ἔξελθὼν περὶ ἐκτῆν καὶ ἐνάτην ὥραν ἐποίησεν ὑσαύτως.

5So they left. And again, he went away about the sixth hour and also the ninth hour, and did the same thing.

Mt 20:6 περὶ δὲ τὴν ἐνδεκάτην ἔξελθὼν εὗρεν ἄλλους ἐστώτας, καὶ λέγει αὐτοῖς, Τί ὕδε ἐστήκατε θλιν τὴν ἡμέραν ἀργοί;

6And about the eleventh hour he went away and found others standing, and he says to them, “Why are you standing here the whole day idle?”

Mt 20:7 λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἦμι ἑμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἄμπελονα, καὶ δὲ ἐὰν ἤδη δίκαιον λήψεσθε.

7They say to him, “Because no one has hired us.” He says to them, “You also go out into my vineyard. And whatever is right, that you will receive.”

Mt 20:8 ψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἄμπελονος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἑράγατας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἁρξάμενος ἀπὸ τῶν ἐσχάτων ἐκ τῶν πρῶτων.

8And when evening had come, the owner of the vineyard says to his foreman, “Call the workers and pay them their wages, starting from the last ones, to the first ones.”

Mt 20:9 καὶ ἔλθοντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

9And those who had arrived at about the eleventh hour, each received a denarius.

Mt 20:10 καὶ ἔλθοντες οἱ πρῶτοι ἔνομισαν ὅτι πλεῖον λήψονται· καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί.

10And the ones who had arrived first expected to receive more, yet they received a denarius each themselves.

Mt 20:11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

11So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, Οὗτοι οἱ ἐσχατοὶ μιᾶν ὥραν ἐποίησαν, καὶ ίσους ἦμι αὐτοὺς ἐποίησας τοὺς βαστάσασα τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσονα.

12saying, “These last ones worked one hour, and you have treated them the same as us who have borne the burden of the whole day, and the scorching heat.”

Mt 20:13 δὲ ἀποκρίθησις ἐνι αὐτῶν εἶπεν, Ἐστάρε, οὐκ ἄδικως σε ὑστηρισίον συνεφώνησας μοι;

13And he in answer to one of them said, ‘Friend, I am not doing you wrong. Did you not agree to a denarius with me?’

Mt 20:14 ἃρον τὸ σὸν καὶ ὑπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ψι καὶ σοί.

14Take what is yours and go your way. So this is what I want to give to the last ones, as I also gave to you.

Mt 20:15 [ὁ] οὐκ ἐξεστίν μοι δὲ θέλω ποίησαι ἐν τοῖς ἐμοῖς; ἦ ὁ ὀφθαλμὸς σου πονηρός ἐστιν ὅτι ἐγὼ ἄγαθός εἰμι;

15Is 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 Οὕτως ἔσσονται οἱ ἐσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἐσχατοὶ.

16Thus, the last will be first, and the first will be last.143

141 20:3 That is, about 9 a.m. Then again at 3 p.m. and 5 p.m. The Jewish clock began at sunrise and sunset; thus the third hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.

142 20:15 ὀφθαλμὸς πονηρός, "evil eye," is a Semitic concept, in which the attitude of the heart or the force of a person’s thoughts, are focused out through, and cause the narrowing of the person’s eye, out of envy, resentment, scheming, or even voodoo, toward one’s neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.
Jesus Again Predicts His Death

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν, καὶ ἐν τῇ ὅδε εἶπεν αὐτοῖς,

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

Mt 20:18 ἵνα ἀναβαίνωμεν εἰς ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεύσι καὶ γραμματεύσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ.

18 Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death.

Mt 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἐθνεῖσι εἰς τὸ ἐμπαίξαι καὶ μαστιγώσαι καὶ σταυρώσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

19 And he will be handed over to the Gentiles, to be ridiculed and crucified, and during the third day he will rise again."

A Mother’s Request

Mt 20:20 Τότε προσήλθαν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσα τι ἁπ’ αὐτοῦ.

20 At that time, the mother of the sons of Zebedee approached him, along with her sons. She is worshiping him and asking a favor from him.

Mt 20:21 δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν ὑμεῖς δύο υἱοί μου εἰς ἕκ δεξιῶν σου καὶ εἰς ἕξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

21 And he said to her, "What do you want?" She says to him, "Decree that these two sons of mine sit one on the right and one on the left of you in your kingdom."

Mt 20:22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὑμοὶ οἴδατε τί αἰτεῖσθε· δύνασθε πεῖν τὸ ποτήριον ὅ εἰγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

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

Mt 20:23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πέσει, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων ὑμῶν ἐστιν ἐμόν τοῦτο δοῦναι, ἀλλ’ ἦσαν ἡτοιμασται ὑπὸ τοῦ πατρὸς μου.

23 He says to them, "My cup you will indeed drink, but to sit on my right or on my left is not mine to grant, but is only for those for whom it has been prepared by my Father."

Mt 20:24 Καὶ ἀκούσαντες οἱ δεκα ἤγανακτήσαν περὶ τῶν διὰ ἀδελφῶν.

24 And when the other ten heard, they were upset about the two brothers.

Mt 20:25 δὲ ὁ Ἰησοῦς προσκαλεσάμενος αὐτούς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακριβεύοντας αὐτῶν καὶ οἱ μεγάλοι κατεξουσίασαν αὐτῶν.

25 And Jesus, calling them to him, said, "You know that the rulers among the nations lord it over them, and the great ones exercise authority over them.

Mt 20:26 οὖν οὕτως ἔσται ἐν ὑμῖν· ἀλλ’ ὡς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος.

26 It shall not be so among you. Instead, whoever wants to be great among you shall be your servant,

Mt 20:27 καὶ ὁς ἔνθα θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος;

27 and whoever wants to be first among you must be your slave.

143 20:16 Most witnesses add πολλοὶ γὰρ εἰσίν κλητοί, ὁλίγοι δὲ ἐκλεκτοῖ (For many are called, but few are chosen). It is more likely that these words were incorporated by copyists from 22:14, where they terminate another parable, than that so many witnesses deleted these words (K B L Z 085 892* 1243* 1342 (1424) cod.[1424], bo[1424] Pist. or ass.). 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 20:22 In this phrase, "you are asking" is plural. Whereas, when the mother was worshiping and asking, it was singular. Whether or not it was the mother’s idea, or the sons’, or both, Jesus addresses them in the plural. In the next sentence when he asks, ‘Are you able...’, plural, he is surely addressing the sons, not the mother.
Mt 20:28 ὥσπερ ὁ υἱὸς τοῦ ἄνθρωπος οὐκ ἠλθεν διακονηθῆναι ἀλλὰ διακονήσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λόφον ἀντὶ πολλῶν.

28Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.”

Two Blind Beggars Receive Their Sight
Mt 20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ ἡκολούθησαν αὐτῷ ὀχλος πολὺς.

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

Mt 20:30 καὶ ἔδω τοὺς τυφλοῖς καθήμενοι παρὰ τὴν ὄδόν, ἀκούσαντες ὅτι ἤσος παράγει, ἔκραζαν λέγοντες, [Κῦριε,] ἐλέησον ἡμᾶς, ὑιὲ Δαυίδ.

30And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, “Have mercy on us, Lord, Son of David!”

Mt 20:31 ὅ δὲ ὀχλος ἐπετίθησαν αὐτοῖς ἵνα σιωπῆσον· οἱ δὲ μείζον ἔκραζαν λέγοντες, Κῦριε, ἐλέησον ἡμᾶς, ὑιὲ Δαυίδ.

31But the crowd scolded them, that they should be quiet. But they cried out the more, saying, “Have mercy on us, Lord, Son of David!”

Mt 20:32 καὶ στὰς ὁ ἦσος ἐφώνησαν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιῆσαι ὑμῖν;

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

Mt 20:33 λέγουσιν αὐτῷ, Κῦριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

33They are saying to him, “Lord, that our eyes be opened.”

Mt 20:34 σπαγχνισθεὶς δὲ ὁ ἦσος ἔφατο τῶν ὄμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἡκολούθησαν 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 ὁ ἤγγισαν εἰς Ἰερουσαλήμ καὶ ἠλθον εἰς Βηθαφαγὴ εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε ἦσος 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, Πορεύσεθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὅνον δεδεμένην καὶ πολον μετ’ αὐτῆς λόσαντες ἀγάγετε μοι.

2telling them, “Go into the village ahead of you, and immediately you will find a donkey tied up, and her colt with her. Untie them and bring them to me.”

Mt 21:3 καὶ εἶν τις ὑμῖν εἶπη τι, ἐρεύνη ὅτι ὁ κύριος αὐτῶν ἔχει οὐδὲ ἄποστελεῖ αὐτοὺς.

3And if anyone says anything to you, say, ‘The Lord needs them, and will send them right back.’”

Mt 21:4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,

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

Mt 21:5 Ἐπάπτε τῇ θυγατρί Σιών, ἵδον ὁ βασιλεὺς οὐ ἔρχεται οἱ, πρᾶξε καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ ἐπὶ πάλαις οἴνῳ ὑποκυνοῦ.

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.”’}

145 21:5a It appears to me that Matthew (or a later editor of Matthew) mistook this exegegetical "and" in the Greek of the Septuagint Zechariah 9:9 as meaning both a donkey and its colt. An exegegetical "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 ἤλεγχον οἱ μαθηταὶ καὶ ποιήσαντες καθώς συνέταξεν αὐτὸς ὁ Ἰησοῦς

6And those disciples went, and did just as they were instructed by Jesus.

Mt 21:7 ἦγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ’ αὐτῶν τὰ ἰμάτια, καὶ ἐπεκάθισαν ἐπάνω αὐτῶν.

7They brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:8 ὃ δὲ πλεῖστος ὄχλος ἐστρωσαν ἑαυτῶν τὰ ἰμάτια ἐν τῇ ὀδῷ, ἄλλοι δὲ ἐκοπτον κλάδους ἀπὸ τῶν δέντρων καὶ ἐστρώνουσαν ἐν τῇ ὀδῷ.

8And the large crowd of people spread their garments on the road; and some were cutting branches off the trees and spreading those on the road.

Mt 21:9 οἱ δὲ ὄχλοι οἱ προδότες αὐτῶν καὶ οἱ ἀκόλουθοι τῶν ἔκραζον λέγοντες, ὤσαν ἕως δαίμων ἐλυγημένος ἐρχόμενος ἐν ὄνοματι κυρίου ὤσαν ἐν τοῖς ψύστοις.

9And the crowd proceeding ahead of him, and those following after, were shouting out as follows: "Hosha na" to the Son of David!" "Blessed is he who comes in the name of the Lord!"148 "Hosha na in the highest!"

Mt 21:10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἰερουσαλήμ ἐσείσθη πάσα ἡ πόλις λέγουσα, Τίς ἐστίν οὗτος;

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

Mt 21:11 οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφήτης ὁ Ἰησοῦς ὁ ἀπὸ Ναζαρεθ149 τῆς Γαλιλαίας.

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

Jesus Clears the Temple

Mt 21:12 καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοραζόντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστρέφας.

12And Jesus went into the temple, and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers150 he overturned, and the seats of the ones selling doves.

Mt 21:13 καὶ λέγει αὐτοῖς, Γῆγραπται, ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται, ὡμένης δὲ αὐτὸν ποιεῖτε σπήλαιον ῥηντῶν.

13And he says to them, "It is written: 'My house shall be called a house of prayer';151 but you are making it 'a den of thieves.'152"

Mt 21:14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσαν αὐτούς.

14And the blind and the lame came to him in the temple, and he healed them.
Mt 21:15 Ιδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἐπέοιησεν καὶ τοὺς παίδας τούς κραίνοντας ἐν τῷ ίερῷ καὶ λέγοντας, ἦσαν νὰ τῷ υἱῷ Δαυίδ, ἢγανάκτησαν

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, Ἄκουσείς τι οὗτοι λέγουσιν; ὃ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναὶ οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

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 Καὶ καταλιπὼν αὐτοὺς ἔξηλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡ πόλις ἤκει.

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

The Withered Fig Tree

Mt 21:18 Πρώτα δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

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

Mt 21:19 καὶ ἤδων συκῆν μίαν ἐπὶ τῆς δοῦλῃ ἠλθεν ἐπὶ αὐτὴν, καὶ οὐδὲν εὑρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπός γένηται εἰς τὸν αἰώνα, καὶ ἐξηράνθη παραχρῆμα ἢ συκῆ.

19And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

Mt 21:20 καὶ Ιδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες Πώς παραχρῆμα ἐξηράνθη ἢ συκῆ;

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

Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἄμην λέγω υμῖν, εὰν ἔχετε πίστιν καὶ μὴ διακριθήτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὀρεί τούτῳ ἐπίστητε, ἄρθητι καὶ βλήσθη εἰς τὴν θάλασσαν, γενίστηται ὑπὸ θυσίας αὐτῶν καὶ ἐξηράνθη παραχρῆμα τῆς συκῆς.

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 δόσα ἐν αὐτῷ ἐπὶ τῇ προσευχῇ πιστεύοντες ἠλίμησαν.

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

The Authority of Jesus Questioned

Mt 21:23 Καὶ ἔλθοντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἔν ποιά ἐξουσία ταῦτα ποιεῖς καὶ τις σοι ἐδωκεν τῇ ἐξουσίᾳ 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 Ἐρωτήσατε ὑμᾶς κἂν λόγον ἔναν, ὅν ἐὰν εἰπήτε μοι κάγῳ χρόνῳ ἐπὶ τῇ θυσίᾳ ταύτῃ ποιών;

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 τοῦ βαπτισμα το Ἰωάννου πόνε χν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων οἰ δε διελεύγοντο εν ἐαυτοῖς λέγοντες Ἔν αἰεί ποιεύειν ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;

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 ἐὰν δὲ εἴπωμεν, ἔξ άνθρώπων, φοβοῦμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφῆτην 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 οίδαμεν. Ἐφη αὐτοῖς καὶ αὐτοῖς, Οὔδε ἐγὼ λέγω ὅμως ἐν ποιά ἐξουσία τάσσεται ποιώ.

27 And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I telling you by what authority I am doing these things."

The Parable of the Two Sons

Mt 21:28 Τί δὲ ὑμῖν δοκεῖ; ἀνθρώπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνων, ὅπως σήμερον ἐργάζον ἐν τῷ ἀμπελῶνι.

28 So what do you think? A man had two sons. And he went to the first son and said, 'Son, go work in the vineyard today.'

Mt 21:29 ὅ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὦτερον δὲ μεταμεληθεὶς ἀπῆλθεν.

29 And he in answer said, 'I will not,' but with a subsequent change of heart, he went.

Mt 21:30 προσελθὼν δὲ τῷ ἔτερῳ εἶπεν ὡσαύτως. ὅ δὲ ἀποκριθεὶς 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 τέλημα τοῦ πατρός; λέγουσιν, ὁ πρώτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὅμως ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν υἱὰς 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 υἱὰς ἐν όδῳ δικαιοσύνης, καὶ οὐκ ἐπιστεῦσατε αὐτῶν δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῶν υἱὰς, δὲ ἠλθεν ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὦτερον τοῦ πιστεύσαι αὐτῶ.

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. Ἀνθρώπος ἦν οἰκοδεσπότης ὃσις ἐφύτευσεν ἀμπελῶνα καὶ φραγμον αὐτῷ περιέθηκεν καὶ ὄρυξεν ἐν αὐτῷ λῆγον καὶ ὑκοδύμησεν πῦργον, καὶ ἔξεδο τὸν γεωργοὺς καὶ ἀπεδήμησαν.

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 ὅτε δὲ ἠγίασεν ὁ καρπὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δοῦλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς 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 δοῦλους αὐτοῦ ὅν μὲν ἔδειραν, ὅν δὲ ἀπέκτειναν, ὅν δὲ ἔλιθοβόλησαν.

35 And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned.

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154 21:31 This phrase προάγουσιν υἱὰς — praagousin humas, "are going ahead of you," is a "comparative expressing exclusion," according to BDF 8245a(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."
Mt 21:36 pālin ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτων, καὶ ἐποίησαν αὐτοῖς ὁμαλοῦς.

36 Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 ὃς ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱόν μου.

37 So finally he sent his own son to them, thinking, 'They will respect my son.'

Mt 21:38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὕτως ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

38 But the farmers when they saw the son said to each other, 'This is the heir. Hey, let's kill him, and his inheritance will be ours.'

Mt 21:39 καὶ λαβόντες αὐτὸν ἔξεβαλον ἐξὼ τὸν ἀμπελώνος καὶ ἀπέκτειναν.

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

Mt 21:40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελώνου, τί ποιήσει τοῖς γεωργῶις ἐκείνοις;

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

Mt 21:41 λέγοντι αὐτοῖς, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελώνα ἐκδώσει ἄλλους γεωργοὺς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καρποῖς αὐτῶν.

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

Mt 21:42 λέγει αὐτοῖς ὁ Ἰησοῦς, ὢν ἄνεγερσι ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπέδικμασαν οἱ σικοδομοῦντες αὐτὸς ἐγενήθη εἰς κεφαλὴν γρανίας· παρὰ κυρίου εὐγένετο αὐτή, καὶ ἔστιν θαυμασίη ἐν ὁρθιαλμίως ἡμῶν;

42 Jesus says to them, "Have you never read in the scriptures, " A stone which the builders rejected, this one has become the chief cornerstone. From the Lord this came about, and it is marvelous in our eyes?"

Mt 21:43 διὰ τούτο λέγω υμῖν ὅτι ἀρβησάται ἄφρος· ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἕξενι ποιοῦτις τοὺς καρποὺς αὐτῆς.

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

Mt 21:44 καὶ ὁ πέσων ἐπὶ τὸν λίθον τούτον συνθλασθήσεται· ἐφ' ὃν δ' ἀν πέσῃ λικμήσει αὐτὸν.

44 And the person who trips over that stone will be broken into pieces, and upon whomever the stone falls, it will turn him into powder.

Mt 21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἐγνώσαν ὅτι περὶ αὐτῶν λέγει·

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

Mt 21:46 καὶ ἦσυχοντες αὐτὸν κρατῆσαι ἐφοβήσαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν ἔιχον.

46 And 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 – ἱκακοῦ κακῶς (bad guys badly), where the word for bad guys starts with the same sound as the word for badly. He will kill those bad guys badly. Thus, many translations render it "bring those wretches to a wretched end." The reason they chose those words is that they start with the same sound, not necessarily because those words are the best translation for the Greek words. The reason I chose three words starting with the K sound is that that sound is generally considered an unpleasant sound. (Although Kappa was a softer K than was Xi, Kappa being the unaspirated and Xi being the aspirated K sound.) Thus we get the word "capacabonos." And the Spanish word "caca."

156 21:42 Psalm 118:22,23

157 21:44 text include v. 44 Ν K B C I W Z Φ 0102 itaur.eg6,f,0,0,1ας vgy syr-c-p-h cop genb, meg bo arm 1414 eth geo slav Chrystostom Cyril; Jerome Augustine TR TG [WH] RP [NA28] SBL 1 omit v. 44 D 33 itabde,fr,fr,fr f1 syr 1renaeus584 irigen eusebius357. Possibly also lacking in Papyrus 104 http://tinyurl.com/694eg7 from Oxyrhynchus (early 3rd 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 aorīς (last word of ver. 43) to aorōv (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 αὐτοῖς λέγων,
1And once again Jesus in response to them spoke by means of a parable, saying,
Mt 22:2 Ὄημοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπω βασιλεία, δότις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.
2The kingdom of heaven may be likened to a king, who put on a wedding feast for his son.
Mt 22:3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.
3And he sent his servants to summon those who were invited to the wedding, and they did not want to come.
Mt 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, ἵδον τὸ ἀριστόν μου ἡτοίμακα, οἱ ταύροι μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα δεῦτε εἰς τοὺς γάμους.
4But they disregarded this and went off, one to his own field, another on his trade route,
Mt 22:5 ὃ δὲ βασιλεὺς ὄργισθαι, καὶ πέμψας τὰς στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκεῖνος καὶ τὴν πάλιν αὐτῶς ἐνέπτησεν.
5And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.
Mt 22:8 ἡγεῖτο τοὺς δούλους αὐτοῦ, ὁ μὲν γάμος ἐτοιμός ἦστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.
6Then, he says to his servants, Seeing as how my wedding feast is ready, and the ones invited were not worthy,
Mt 22:9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ οὗς έέλητε καλέσατε εἰς τοὺς γάμους.
7Go out therefore on the roads, those servants gathered everyone that they could find, both the evil and the good. And so the wedding hall was filled with guests reclining.
Mt 22:11 εἰσελθὼν δὲ ὁ βασιλεὺς ἐκαίνισεν τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδύμα γάμου.
8So 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 22:12 καὶ λέγει αὐτοῖς, Ἐταύρε, πῶς εἰσῆλθες ὅδε μὴ ἔχων ἐνδύμα γάμου; ὁ δὲ ἐφριμώθη.
9Now when the king went in to observe the ones reclining, he saw there a man who was not dressed in wedding clothes.
Mt 22:13 τότε ὁ βασιλεύς εἶπεν τοῖς διακόνοις, ἠδόντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξωτερικόν· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμὸς τῶν ὁδόντων.
10And he says to him, 'Friend, how is it you have come here without having wedding clothes?' And he was speechless.
Mt 22:14 πολλοὶ γὰρ εἰσίν κλητοὶ ὁλίγοι δὲ ἐκλεκτοί.
11Then the king said to his servants, 'Bind his feet and hands, and throw him outside, into the outer darkness; there, there will be keening, and gnashing of teeth.'
Mt 22:15 ὕπνοι ἐγέρσεσθαι, ἓναν αὐτοῦ δέσμευσιν καὶ ἀπαλαβεῖν.
Paying the Tribute Tax to Caesar

Mt 22:15 Tότε πορευθέντες οἱ Φαρισαίοι συμβουλήν ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

15Then the Pharisees left, and plotted how they might entrap him in a saying.

Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρώδιανῶν λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ἀλήθείας εἶ καὶ τὴν ὄδον τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδένος, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

16And they send disciples of theirs to him, along with Herodians, saying as follows, "Teacher, we know that you are honest, and that you teach the way of God with integrity," and it makes no difference to you about anyone, for you pay no attention to the personage of people.

Mt 22:17 εἶπεν οὖν ἤμιν τί σοι δοκεῖ· ἐξεστὶν δοῦναι κήνουν Καίσαρι ἢ οὐ;

17Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?"

Mt 22:18 γινόμεν δέ οὗ ἤσοις τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;

18But aware of their evil, Jesus said, "Why are you testing me, you hypocrites?

Mt 22:19 ἐπιδειξάτε μοι τὸ νόμισμα τοῦ κήνου. οἱ δὲ προσήνεγκαν αὐτῷ δινάριον.

19Show me the coinage used for the tribute." And they brought him a denarius.

Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκῶν αὐτή καὶ ἢ ἐπιγραφή;

20And he says to them, "Whose image is this, and whose inscription?"

Mt 22:21 λέγουσιν αὐτῷ, Καίσαρος, τότε λέγει αὐτοῖς, Ἀπόδοστε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

21They say to him, "Caesar's." Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."

Mt 22:22 καὶ ἀκούσαντες ἔθαμμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

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

Marriage at the Resurrection

Mt 22:23 Ἐν ἑκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαίοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπερώτησαν αὐτὸν.

23During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.

Mt 22:24 λέγοντες, Διδάσκαλε, Μώσῃς εἶπεν, 'Εάν τις ἀπόθηνη μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

24As follows: 'Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man’s wife, and raise up descendants for his brother.'

Mt 22:25 ἦσαν δὲ παρ’ ἡμῖν ἐπτὰ ἀδελφοί· καὶ ὁ πρῶτος γῆς ἐπτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

25Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife.

Mt 22:26 ὅμοιος καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἐως τῶν ἐπτά.

26And it was the same with the second, and the third, up till and including all the seven.

Mt 22:27 ὅστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

27And last of all, the woman died.

Mt 22:28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτά ἢ τῆς γυνής πάντων ἀρέσχον αὐτὴν.

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

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158 22:15 The Greek phrase συμβουλήν ἔλαβον ὅπως is a Latinism from consilium capere, and it says literally, "took counsel how to."


160 22:16b In other words, "It makes no difference to you who you are dealing with, as far as their status in society."
Mt 22:29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μή εἰδότες τὰς γραφὰς μηδὲ τὴν δόναμιν τοῦ θεοῦ.

39And 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 ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν.

30For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

Mt 22:31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ ἄγγελον;

31Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,

Mt 22:32 Ὁ γὰρ εἶμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ισαὰκ καὶ ὁ θεὸς Ιακώβ; οὐκ ἐστιν [ὁ] θεὸς νεκρῶν ἀλλὰ 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 ἀκούσαντες οἱ ὁχλοὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

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

The Weightiest Commandment

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὑπενθύμισαν ὅτι ἐφώνεσαν τοὺς Σαδδουκαίους διανόησαν ἐπὶ τὸ αὐτὸ.

34And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same place,

Mt 22:35 καὶ ἐπηρώθησαν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτῶν,

35and one of them, a lawyer,162 questioned him, testing him:

Mt 22:36 Διδάσκαλε, ποία ἐν τῷ νόμῳ ἡ μεγάλη ἡμών;

36"Teacher, which is the greatest commandment in the law?"

Mt 22:37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις τὸν θεὸν καὶ τὸν οὐρανόν ἐν ὀλίγῃ τῇ καρδίας καὶ ἐν ὀλίγῃ τῇ ψυχῇ καὶ ἐν ὀλίγῃ τῇ διανοίᾳ σου·

37And he told him, "You shall love Yahweh your God with all your heart and with all your soul and with all your strength."

38This is the greatest and primary commandment.

Mt 22:39 δεύτερα δὲ ὁμοία αὐτῆ, Ἀγαπήσεις τὸν πλησίον σου ως σεαυτόν.

39And the second one is like it: 'You shall love your neighbor as yourself.'

Mt 22:40 ἐν ταύταις ταῖς δύο ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

40On these two commandments hang all the law and the prophets."

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161 22:32 Exodus 3:6
162 22:35 τὸν νομικὸν Κ B D E F K L S W Δ Θ Π Σ Φ 0102 0161 0197 f3 (but 124 without αὐτῶν preceding, and 828 νομικὸς ἐξ αὐτῶν) 28 33 157 180 346 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 ppa,ux,c,al,fr,ha,bi,la,am vg sylb,ch,ha,fr,gal capsa,seg bo ethos geo slav.

163 22:39 ἡμῶν ὁμοία αὐτῇ ἡμῶν ἀγαπήσεις τὸν πλησίον σου ως σεαυτόν.

164 22:40 ἐν ταύταις ταῖς δύο ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.
Whose Son is the Messiah?

Mt 22:41 ἐν γεννημένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτούς ὁ Ἰησοῦς

41 And as long as the Pharisees were collected together, Jesus questioned them,
Mt 22:42 λέγοντι, ἔτι ὁ ὑμῖν 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 Εἶπεν κύριος τῷ κυρίῳ μου, Κάθοι ἐκ δεξιῶν μου ἐως ἃν τῷ τούτου ἐχθρόου 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 οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἔτολμησέν τις ἀπ’ ἑκείνης τῆς ἡμέρας ἐπερωτήσαι 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 ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

1 Then Jesus spoke to the crowd and to his disciples,
Mt 23:2 λέγοντι, Ἐπὶ τῆς Μωῖσεως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

2 saying, “The Torah scholars and Pharisees took167 the seat of Moses;
Mt 23:3 πάντα οὖν διὰ ἑαυτὸν εἶπον υἱοὺς ποιήσατε καὶ τηρεῖτε, καθά δὲ τὰ ἐργά αὐτῶν μη ποιεῖτε· λέγουσιν γάρ 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 φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς όμοιοὺς τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι 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 Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהֹוָה לָדוֹנִי 'אֲדֹנָי - ὁ Κύριος Υἱὸς θεοῦ ła’dōnī of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: :, to make them be in separate phrases, and thus the Masoretic text reads: יְהֹוָה לָדוֹנִי Δάוֹν - as יְהֹוָה לָדוֹנִי לָדוֹנִי - 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.

166 23:1a 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.

167 23:1b 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: if for anything greater
-Mt 23:6: the goal to be seen by people; for they enlarge their phylacteries, and lengthen their tassels;
-And they love the places of honor in the banquets, and the prominent seats in the synagogues.
-And the greetings in the marketplaces and to be called Rabbi by the people.

8And call no one on earth your father, because there is only one father for you, the heavenly one.
9Neither should you be called Teacher, because your teacher is the Messiah.
10But the greatest among you shall be your servant.
11And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13: O 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.
14Some manuscripts have before verse 13, this text: O οὐαί οὐμίν, γραμματεῖς καὶ Φαρισαίοι υποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι. Ἡ ταύτη λήμψατε περισσότερον κρίμα.
15For 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.
16Some manuscripts have before verse 13, this text: O οὐαί οὐμίν, ὦ Φαρισαίοι καὶ γραμματεῖς ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι. Ἡ ταύτη λήμψατε περισσότερον κρίμα.
Mt 23:18 καὶ ὁς ἐν ὁμόσῃ ἐν τῷ θυσιαστήριῳ, οὐδὲν ἔστιν· ὁς δὲ ἐν ὁμόσῃ ἐν τῷ δῷρῳ τῷ ἐπάνω αὐτοῦ δειλείᾳ.

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 τινος δὲ, τῷ γὰρ μείζον, τὸ δῶρον ἢ τῷ θυσιαστήριῳ τὸ ἀγιάζον τὸ δῶρον;

19 O you blind men! For which is greater—the gift, or the altar that makes the gift something holy?

Mt 23:20 ὁ δὲ ὁμόσας ἐν τῷ θυσιαστήριῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πάσι τοῖς ἐπάνω αὐτοῦ·

20 It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it.

Mt 23:21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτὸν·

21 and when you swear by the temple, you are swearing by it AND by the One residing in it.

Mt 23:22 καὶ ὁ ὁμόσας 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 οὐάι ὁμνή, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἄποδεκατοῦτε τὸ ἡφαίστειον καὶ τὸ άνήθην καὶ τὸ κύμινον, καὶ ἀφίηκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν ταύτα [δὲ] ἔδει ποιῆσαι κάκεινα μὴ ἀφίνεαι.

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 οὐάι τυφλοὶ, ὅτι διαλίγνοντες τὸν κόσμων τὴν δὲ κάμηλον καταπίνοντες;

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

Mt 23:25 οὐάι ὁμνή, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ οἶχων τοῦ ποστίριου καὶ τῆς παροιπίδος, ἐσώθην δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

25 Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grabbiness and intemperance.

Mt 23:26 Φαρισαῖε τυφλέ, καθαρίσαν πρῶτον τὸ ἐντός τοῦ ποστίριου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

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

171 23:21 txt κατοικοῦντι (linear participle) "by the One residing in it," N B Θ Φ f1-13 1424 copᵃᵇᵒ TR NA28 ‖ κατοικήσαντι (punctiliar participle) "by him who had dwelt in it," C D E K L W Z Γ Δ 0102 565 579 700 892 1241 5844 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 is singular, the whole phrase is singular.

172 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 also the other word in this sentence, intemperance.

173 23:25b txt ἀκρασίας N B D L Θ Φ 0102 f1-13 33 205 505 892 1010 1241 1424 1424 διὰ α.,ε.,d,e, f2,h, r1 arm geo slav Origen⁴ Basil TR NA28 ‖ ἄκρασις C E F G H K Γ 28 157 579 597 700 1006 1071 1292 1342 1505 syrP Chrysostom RP ‖ ἀκρασίας ἄκρασις W (syrP) ‖ ἄκρασις C E Ἄκρασίας; O S Ἂτρ., f2,l vg syr-pal Clement Jerome ‖ Φωνήσας 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 ἄκρασιαν here—"unrighteousness"—instead of ἀκρασία) But it is hard to say, "the inside is full of an absence of something," I was tempted to say here, "full of addictions," because that is the ultimate result of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. It is not solely a 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 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοίασετε τάφοις κεκοιμημένοις, ὅτινες ἔζωθεν μὲν φαίνονται ὑραίοι έσωθεν δὲ γέμουσιν ὅστεών νεκρῶν καὶ πάσης ἀκαθαρσίας.

27 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 ἔζωθεν μὲν φαίνεσθε τοὺς ἀνθρώπους δίκαιους, ἔσωθεν δὲ ἐστε μεσοὶ ὑποκρίσεως καὶ ἀνόμιας.

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

Mt 23:29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνήμεια τῶν δικαίων,

29 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 ἂν ἦμεθα αὐτῶν κοινωνοι ἐν τῷ αἵματι τῶν προφητῶν.

30 and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

Mt 23:31 Ὅτε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

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

Mt 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

32 You fill indeed the measure of your forefathers.174

Mt 23:33 δρείς γεννήματα ἐξιδώνων, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννησις;

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

Mt 23:34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε· καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώκετε ἀπὸ πόλεως εἰς πόλιν·

34 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 διὸς ἐλθῇ ἐκ τῶν αἵματος ἐκχυννόμενον εἰς τῆς γῆς ἀπὸ τοῦ αἵματος ᾿Αβέλ τοῦ δικαίου ἐξ αὐτοῦ ἡμῶν καὶ τοῦ σοφοῦ τοῦ Βαραχίου· καὶ ἑρωνεύσατε· καὶ τοῦ θυσιαστηρίου·

35 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, ἕξει τοῦτα πάντα ἐπὶ τὴν γενεάν ταύτην.

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

Mt 23:37 ῾Ιεροσαλήμ ῾Ιεροσαλήμ, ᾿Η ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἄπειπαλμένους πρὸς αὐτήν, ποικίλης ἡθηλῆς ἐπισυναγαγείς τὰ τέκνα σου· ὅτι τρόπον ἄριστος ἐπισυναγαγείς τὰ νοσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ ὑμεῖς ἰδοὺ ἕβελησάτε·

37 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 together 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 δόοτο - δια τοῦτο (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 ἵδι οὖν ἀφίεται ὑμῖν ὁ σικός ὑμῶν ἔρημος.

38Now behold, your house will be left to you desolate.\(^{175}\)

Mt 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἱδητε ἀπ’ ἄρτι ἠως ἄν εἴπητε, Εὐλογημένος ὁ ἔρχομενος ἐν οὖνόματι κυρίου.

39For I tell you, from now on, me you will not see, until such time you say, 'Blessed is he who comes in the name of the Lord.'\(^{176}\)

Chapter 24

Signs of the Times

Mt 24:1 Καὶ ἔξελθων ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηταί αὐτοῦ ἐπιδείξαι 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 ὃ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅ ἔπλεπτε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὡς καταλύθησεται.

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 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν λέγοντες, Ἑπε ἡμῖν πότε ταῦτα ἦσαν, καὶ τί το σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

3Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

Mt 24:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐλευθερίαν μὴ τις ὑμᾶς πλανήσῃ.

4And in answer Jesus said to them, "See that no one misleads you.

Mt 24:5 πολλοὶ γὰρ ἔλευσονται ἐπὶ τῷ ὄνοματί μου λέγοντες, Ἐγώ εἰμι ὁ Χριστὸς, καὶ πολλοὺς πλανήσουσιν.

5Then many will come in my name, saying, 'I am the Christ,' and they will deceive many.

Mt 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκούειν πολέμων· ὁ ὅτε, μὴ ἥρεμες· δεῖ γὰρ γενέσθαι, ἀλλ’ ὃ ὤφη 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 not yet.

Mt 24:7 ἐγερθήσεται γὰρ ἐθνὸς ἐπὶ ἐθνὸς 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 ταῦτα ἄρχη ὡδίνων.

8But all these are just the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσοδε μισοῦμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

9At that time they will deliver you over to trial, and you will be hated by all nations because of my name.

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\(^{175}\) 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 II 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 ὄ and μὲ are still used in questions as in classical." BDF §440 further explains, "Ὁ is employed to suggest an affirmative answer, μὲ (μητρί) a negative reply; in the latter, μὲ with the indicative is an external indication that it is a question, since independent μὲ can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word ὄ suggests a "yes" answer to Jesus' question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.
Mt 24:10 and tóte skandalištethsonnta polloi kai állhlous paradósousin kai mióðsousin állhlous.

10And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 kai polloi psiuedóproftai égerthsonnta kai plánnhsonnta polloúc

11and many false prophets shall arise, and lead many astray.

Mt 24:12 kai diá to plhtovnhtá tìn anòmian fsghtetai ò aŋápte tôn polllón.

12And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ó de úpomeína eìs têloç sóútos swhhstetai.

13But the person who remains to the end, that one will be saved.178

Mt 24:14 kai khrabhstetai toútto to épangglíon tís basileias én òlh tì oíkkuménh eìs mártúron pásin toús éthnain, kai tóte hñëi tò téloç.

14And this gospel of the kingdom will be preached in the whole inhabited earth, for a witness to all nations, and then the end will come.

Mt 24:15 ᾪtan oûn Íðeta to bðlêugma tís érhmówsews to ñthen diá Dânîyl tòu prôphètou èstòs èn tòpò ágîw, ò ánagínwskos nveîtw,

15When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)179

Mt 24:16 tóte ói èn tì 'Ìsoudía fsgwntswsan eìs tà ðrh,

16then those in Judea should flee to the mountains,

Mt 24:17 ó ñpì toû dómatoç mè katóba tw ñrà tì èk tís oíkias aútou,

17the one on the rooftop should not come down to take things from his house,

Mt 24:18 kai ò èn toû ágrîw mè ëpistrwftwm ñpíw ñrà to ìmáçtw aútou.

18and the person in the field should not turn back to take his coat.

Mt 24:19 óuaí ñ tàs èn ñastí ëxohúsas kai tàs ñhlaðwusas èn èkeinais tàs ëméras.

19And alas for those who are pregnant, and the ones giving milk during those days!

Mt 24:20 prswçèsthè ñ ñva mè ñênteta ò ñfyh ùmòn ñeìíwos mẽde sbaðbâtw.

20And pray that your flight not happen during winter or on a sabbath.

Mt 24:21 ëståi vàr tòtò ðlîpìs megalì sìa ñû ñêgonen ìpì ìrçhìs ëkosìì tòu vò ñòò ñû ñè ñênteta.

21For there will be great distress then, of a sort that has not happened from the beginning of the world till now, nor ever will again.180

Mt 24:22 kai ì ù evkolðwsthsan aì ëméraì ëkeîntaì, ñû ìn ëswth pássa sárçì ñìa ñ òtòs êklêktwos evkolðwsthsonnta aì ëméraì ëkeîntaì.

22And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.181

Mt 24:23 tòtë èfàn tìs ùmòn ñèpì, ïðò ou ñèð ð ëðstòs, ì, ñèð, mè ñipwstòpète.

23At that time, if anyone says to you, 'Behold, here is the Messiah,' or 'There is the Messiah,' do not believe it.

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178 24:13 or perhaps, "rescued."
180 24:21 Daniel 12:1; Joel 2:2
181 24:22 This word in the Greek for "made short" is kolóboû - kolóboû. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, will those days start out as regular 24-hour days, but then be shortened to days of less than 24 hours each? No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. This verse is more clearly put by Mark, in 13:20, because Mark puts it in the past tense, and says who did it also: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse it that, if that period of time went on longer, no flesh would survive.
Mt 24:24 ἔγερθησονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεία μεγάλα καὶ τέρατα ὡσεὶ πλανήσαι, εἰ δυνατόν, καὶ τούς ἑκλεκτοὺς·

24For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.

Mt 24:25 ἵδου προείρηκα ὑμῖν.

25See, I have told you ahead of time.

Mt 24:26 ἐὰν οὖν εἰπῶσιν ὑμῖν, ἵδον ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξελθῆτε· ἵδον ἐν τοῖς ταμείοις, μὴ πιστεύσητε·

26If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it.

Mt 24:27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἑως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ ισοῦ τοῦ ἀνθρώπου.

27For just as lightning comes out of the east and shines as far as the west, so shall the appearing of the Son of Man be.

Mt 24:28 ὅπου ἦν ἡ το πτώμα, έκει συναχθῆσονται οἱ ἄγητοι.

28Wherever the carcass is, there the vultures will be gathered.

Mt 24:29 Ἐνθέως δὲ μετὰ τήν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἡλιος σκοτιοθῆσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθῆσονται.

29And immediately after the tribulation of those days, the sun will be darkened and the moon will not give its glow, and the stars will fall from heaven, and the forces of the heavens will be shaken.

Mt 24:30 καὶ τότε φανησται τὸ σημεῖον τοῦ ισοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κοφναιται πᾶσαι αἱ φυλai τῆς γῆς καὶ ὄψται τὸν ισοῦ τοῦ ἀνθρώπου ἑρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

30And 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 ἀγγέλους αὐτοῦ μετά σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἑκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἀκρων οὐρανῶν ἐως ἀκρῶν αὐτῶν.

31And he will send his angels with a loud trumpet, and they will gather his elect from the four winds, from one end of sky to the other.

Mt 24:32 Ἀπὸ δὲ τῆς σκυθῆς μὴ δεῖτε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλός καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

32Now learn this parable from the fig tree: when its branch becomes tender and it puts forth leaves, you know that summer is near.

182 24:27 Or, so shall be the coming of the Son of Man. Both 'appearing' and 'coming' are true and appropriate, and included in the meaning of the Greek word παρουσία - parousia here. When someone comes to you, they also "show." Coming is also an appearing, in English.

183 24:28 Σκυλίς: ὁ ἀετός – ho aetos, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetos is ἰφάζα – ἱφάρα, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetos is eating carrion). Yet generally speaking, where ho aetos is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

184 24:28b The point seems to be that the return of Christ will not be a hidden thing, or something only a select few will be aware of. It will be as obvious, in the same way that it is obvious where the carcass is.

185 24:29 Isaiah 13:10; 34:4; Joel 2:31

186 24:30 See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κοφνατη ἡ γῆ κατὰ φυλὰς φυλὰς..."And the land [of Israel] will mourn tribe by tribe..."
The Day and Hour Unknown

Mt 24:36 ἴσως δὲ τῆς ἡμέρας ἐκείνης καὶ ὀρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἡγελοὶ τῶν οὐρανῶν οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ μόνος.  

But as for that day and hour, no one knows it except the Father alone; not even the angels of heaven, not even the Son.  

Mt 24:37 ἔσπερ δὲ αἱ ἡμέραι τοῦ Νόε, οὔτως ἦσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  

For just like the days of Noah, that is how the coming of the Son of Man will be.  

Mt 24:38 ὥσ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἐχρὶ ἡς ἡμέρας εἰσῆλθεν Νόε εἰς τὴν κλίμακον,  

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 ἠγνώσαν ἔως ἠλθεν ὁ κατακλυσμός καὶ ἤρεν ἀπαντας, οὔτως ἦσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  

And they did not know it right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man.  

Mt 24:40 τότε δύο ἦσαν ἐν τῷ ἄγρῳ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται.  

At that time, two men will be in the field; one will be taken and the other left.  

Mt 24:41 δύο ἄλλοι ἦσαν ἐν τῷ μίλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.  

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

Mt 24:42 γινησοῦρεται οὖν, ὅτι οὐκ ὦτα ποιεῖ ὡς ἡμέρα ὁ κύριος ὑμῶν ἐρχεται.  

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

Mt 24:43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῇ ὁ κλέπτης ἐρχεται, ἐγγυηγήρεσεν ἄν καὶ οὐκ ἐὰν εἰςεν διορυχθηίη 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 τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται.  

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 ἢρα ἠστίν ὁ πιστὸς δοῦλος καὶ φρόνιμος ἐν κατέστησαν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δούναι αὐτοῦ τὴν τροφήν 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 24:32 Luke in 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misinterpret this verse, from the error of limiting its meaning to only the fig tree. There is no significance to which tree Jesus picked for his parable, only the idea of the fresh green leaves in general being a sign of the times.

188 24:36 Thanks be to God, Jesus is clear and specific throughout this chapter concerning time periods. We will know the season, he says, but not the day or the hour. These words therefore must be taken at their ordinary face value: a season is about three months, a day is 24 hours, and an hour is 60 minutes. That is, when the season comes upon us, which we will recognize by all the signs given in this chapter, then at that time we will know that the his coming will be at most a few couple months after all these signs have taken place. We will never know the day or hour however.

189 24:45 Gnomic aorist
Mt 24:46 μακάριος ὁ δούλος ἐκείνος ὃν ἔλθὼν ὁ κύριος αὐτοῦ εὐφησεὶ οὕτως ποιοῦντα·
46Happy is that servant whom his lord will find so doing when he comes.
Mt 24:47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτούν.
47Truly I tell you, he will place him over all his possessions.
Mt 24:48 εἶναι δὲ ἐπὶ ὁ κακὸς δούλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Ἑρῴνησε μου ὁ κύριος,
48But if that servant says in his heart, 'My lord is taking a long time,'
Mt 24:49 καὶ ἀφεται τὰπέπτειν τοὺς συνδούλους αὐτοῦ, ἐσθήτη δὲ καὶ πάνη μετὰ τῶν μεθοδόντων,
49and his fellow servants he begins to slap around, but eats and drinks with the drunkards,
Mt 25:1 ἠκούσαν ἁγίαις ἑαυτῶν ἐν ἡμέρᾳ ἢ ὦ ὕποδοκοῖ καὶ ἐν ὠρᾷ ἢ ὦ γινώσκει,
50he lord of that servant will come at an hour he is not expecting, and at a time he does not know,
Mt 25:51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετά τῶν ὑποκρίτων θήσει· ἐκεῖ ἔσται ὁ
cut him in two, and appoint him his inheritance with the hypocrites. There, there
will be weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins

Mt 25:1 Τότε ὁμωοθητείται ἡ βασιλεία τῶν ὑπαρχόντων, αἰτίνες λαμβάνει τὰς
1′At that time, the kingdom of heaven will be like ten virgins who after grabbing their torches,
Mt 25:2 πέντε δὲ εἶναι οὕτωσιν μωρᾶτε καὶ πέντε φρόνιμοι.
Mt 25:5: five of them were foolish, and five of them were wise.
Mt 25:3 αἱ γὰρ μωραὶ λαμβάνει ἡ ἑαυτῶν ὅλα ἐγέρσην μεθ᾿ ἑαυτῶν ἑλικον·
Mt 25:4: For the foolish ones when they brought their torches, had not brought some oil along with
Mt 25:5: The wise, however, brought along with their torches, some oil in a container.
Mt 25:6: Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.
Mt 25:7: And in the middle of the night, there came a loud cry, 'Look, the bridegroom! Come out to
join him.'
Mt 25:8: Ὅτε ἤλεγχον πᾶσας αἱ παρθένοι ἐκεῖναι καὶ ἐκόψασιν ἡ ἑαυτῶν ἑλικον.
Then 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 ἔπαντησις (apanteesis) as well, as in verse 6 later in this chapter, and in the passages about meeting the Lord in the air, in 1 Thessalonians). Here it is referring to the Palestinian wedding custom that the bridesmaids join up with the bridegroom party after he has gone to the bride's father's house and gotten his bride. The official ceremony had already started with the groom and his companions' procession to the bride's father's house. And now, the bridesmaids go out and join the procession to the groom's house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them, along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom's house. And the groom takes a long time to come.

191 25:3 The plural genitive form of ἑαυτῶ - heauton, as found here, ἑαυτῶν - heauton, is the same form for all genders. Therefore, "along with them" could be referring either to the virgins, or to the torches. But we see, from verse 4, that it is referring to the torches.

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  
8 And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

Mt 25:9  
9 And the ones that had taken at their hand went out and worked with them and gained another two, because each one did as he had said in the beginning on the metal, time, and place used. The silver coin was not available for both us and you. Go to the vendor and buy more for yourselves.'

Mt 25:10  
10 But the wise ones answered saying, 'There may not be enough for us each or sufficient.' There is disagreement here between the NA27 apparatus and that of Swanson, in that NA27 lists A* and B C D L Θ mg, while Swanson lists those as supporting ἐποίησεν. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

Mt 25:11  
11 And later on, the other virgins also arrive, and they are saying, 'Sir! Sir! Open the door for us.'

Mt 25:12  
12 But in response, he said, 'Truly I tell you, I do not know you.'

Mt 25:13  
13 You all should keep watch therefore; because you do not know the day or the hour.'

The Parable of the Talants

Mt 25:14  
14 Ὅσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἱδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

Mt 25:15  
15 ὡς δὲ δύο, ὡς δὲ ἕν, ἕκαστῳ κατὰ τὴν ἱδίαν δύναμιν, καὶ ἀπεδήμησαν. εὐθέως,

Mt 25:16  
16 And to one he gave five talants, and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately, the one who received the five talants went out and worked with them and gained five more.

Mt 25:17  
17 ὡς αὐτῶς ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

Mt 25:18  
18 ὡς τὸ ἐν λαβὼν ἀπελθὼν ὄρυξεν γῆν καὶ ἐκρύψεν τὸ ἄργυρον τοῦ κυρίου αὐτοῦ.

Mt 25:19  
19 ὁ δὲ τὸ ἐν λαβὼν ἀπέλθὼν ὄρυξεν γῆν καὶ ἐκρύψεν τὸ ἄργυρον τοῦ κυρίου αὐτοῦ.

the Greek word translated "trim," is κοσμέω - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.

2515 A talant was a measurement of weight for gold, silver, or copper, from 80 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.

2516 txt ἐκέρδησενκοσμέω < A B C D L Θ f3 33 157 118 124 788 892 1424 B44 Ξ211 al syrh2516 cop2516 NA27 ἐποίησεν

2514 ἐποίησεν, the first corrector was ἐποίησεν, and a second corrector went back to ἐκέρδησεν. You can view the manuscript online at this link: http://images.csntm.org/Manuscripts/GA_02/GA_02_0005a.jpg . 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 f3 for ἐκέρδησεν, while Swanson lists those as supporting ἐποίησεν.
Mt 25:19 metá de polôn chrónon ἔρχεται ὁ κύριος τῶν δοῦλων ἐκείνων καὶ συναίρει λόγον ἐμ' αὐτῶν.

19 And after a long time, the lord of those servants returns, and he is settling accounts with them.

Mt 25:20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντα μοι παρέδωκας; ἵδε ἄλλα πέντε τάλαντα ἐκέρδησα.

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 ἔρη αὐτῷ ὁ κύριος αὐτοῦ, Ἐδ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ όλίγα ἢς πιστός, ἐπὶ πολλῶν σε καταστήσω εἰσέλθει εἰς τὴν χαρὰν τοῦ κυρίου σου.

21 His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:22 προσελθὼν δὲ καὶ τὸ δύο τάλαντα ἐπέν, Κύριε, δύο τάλαντα μοι παρέδωκας; ἵδε ἄλλα δύο τάλαντα ἐκέρδησα.

22 And when the one who had received the two talants came forward, he said, 'Lord, you entrusted to me two talants. Look, I have gained another two talants.'

Mt 25:23 ἔρη αὐτῷ ὁ κύριος αὐτοῦ, Ἐδ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ όλίγα ἢς πιστός, ἐπὶ πολλῶν σε καταστήσω εἰσέλθει εἰς τὴν χαρὰν τοῦ κυρίου σου.

23 His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:24 προσελθὼν δὲ καὶ τὸ ἐν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἔγων σε ὅτι σκληρὸς ἐγὼ ἄνθρωπος, θερίζων ὅπου ὅσα ἔσπερασ καὶ συνάγων ὅθεν ὅσα ἔσπερασα;

24 But then when the one who had received the one talant came forward, he said, 'Lord, I knew you, that you are a hard man, who reaps where he has not sown, and gathers what he has not winnowed.

Mt 25:25 καὶ φοβήθεις ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ ἴδε ἔχεις τὸ σῶν.

25 And because I was afraid, I went out and hid your talant in the ground. See here, you still have what is yours.

Mt 25:26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὄργανε, ἥδεις ὅτι θερίζω ὅπου ὅσα ἔσπερασ καὶ συνάγων ὅθεν ὅσα ἔσπερασα,

26 But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather where I have not winnowed?

Mt 25:27 έδει σε σύν βαλεῖν τὰ δρύωρα μου τοὺς τραπεζίτας, καὶ ἐλθὼν ἔγω ἐκομισάμην ἄν τὸ ἐμὸν σὺν τόκῳ.

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

Mt 25:28 ἀρατε σῦν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντά·

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

Mt 25:29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται τῷ δὲ μὴ ἔχοντος καὶ ὅ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

29 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 25:20a There are not exactly words corresponding to "to him" in the Greek, but the verb used here, προφέρω - prophéreō, means "bring to engift, pay or present to somebody." In this case, it is to the master.

196 25:20b The Greek word I translated "entrusted" here, is παραδίδωμι - paradidomi, the same word as in 25:14, where I translated it "handed over."

197 25:24a The verb λαμβάνω - lambánō (receive) changes from the aorist aspect found in v. 20, to no verb at all in v. 22, to the perfect aspect here in v. 24.

198 25:24b Or possibly, "who gathers from where he has not scattered seed." But that would seem redundant.

199 25:27 The word for bankers is interesting, in that it is a form of the word for table. In the Parable of the Ten Minas in Luke 19:23, the words are "Why did you not put my money on the table?" That is, the table of the money changers, or the counter of the bankers.
Mt 25:30 καὶ τὸν ἄχρεον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

30And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth.”

The Sheep and the Goats
Mt 25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ τὸν δίκαιον δίκης αὐτοῦ:

31"And when the Son of Man returns in his glory, and all the angels with him, then he will sit on his glorious throne,
Mt 25:32 καὶ συναχθοῦνται ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθη, καὶ ἀφορίσει αὐτοὺς ἀπ᾽ ἀλλήλων, ὥσπερ ὁ ποιμήν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

32and all the nations will be brought together before him, and he will separate them one from the other, just as a shepherd separates the sheep from the goats,
Mt 25:33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐνύμιων.

33and he will put the sheep on his right and the goats on his left.
Mt 25:34 τότε ἔρει ὁ βασιλέας τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομῆσατε τὴν ητοιμασμένην ἡμᾶς βασιλείαν ἀπὸ καταβολῆς κόσμου·

34Then, the king will say to the ones on his right, ‘Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world.
Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατε με, ἔξονος ἤμην καὶ συνήγαγετέ με,

35For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink. I was traveling through, and you invited me in.
Mt 25:36 γυμνός καὶ περιβάλετέ με, ἤθενεσα καὶ ἐπεσκέψασθε με, ἐν φυλακῇ ἤμην καὶ ἕθαβατε πρὸς με.

36Naked, and you put clothes on me. Sick, and you came to look over me. I was in prison, and you came to visit with me.'
Mt 25:37 τότε ἀποκριθήσονται αὐτῶι οἱ δίκαιοι λέγοντες, Κύριε, πότε σε ἐδομεν πεινώντα καὶ ἐβρέψαμεν, ἢ διψώντα καὶ ἐποτίσαμεν;

37Then the righteous will answer him saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you a drink?’
Mt 25:38 πότε δὲ σε ἐδομεν ἐξόνον καὶ συνήγαγομεν, ἡ γυμνόν καὶ περιβάλομεν;

38And when did we see you a traveler and invite you in, or naked and put clothes on you?
Mt 25:39 πότε δὲ σε ἐδομεν ἀσθενοῦτα ἢ ἐν φυλακῇ καὶ ἐλέησαν πρὸς σε;

39And when did we see you sick or in prison and come to visit with you?’
Mt 25:40 καὶ ἀποκριθείς ὁ βασιλέας ἐρέι αὐτοῖς, ἐμὴ λέγω ὑμῖν, ἐφ’ ὅσον ἐποτίσατε ἐν τούτων τῶν ἁδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποτίσατε.

40And in answer, the king will say, ‘Truly I say to you, as many times as you400 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 εὐνύμιων, Πορεύεσθε ἀπ’ ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τοῦ αἰῶνος τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἄγγελοις αὐτοῦ·

41Then, he will say also to the ones on his left, ‘Depart from me, accursed ones, into the everlasting fire prepared for the devil and his angels.

Notes:

400 25/40 The Greek formula here, ἐφ’ ὅσον ἐποτίσατε 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 epoieesate = (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 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ 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 ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιβάλετέ με, ἁσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέφσαθε με.

43I was traveling through, and you did not invite me in. Naked, and you did not put clothes on me. Sick, or in prison, and you did not come and look over me.’
Mt 25:44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντας ή δυσώντας ή ξένους ή γυμνούς ή ἁσθενείς ή ἐν φυλακῇ καὶ οὐκ ἐπικοινώσαμεν 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 ἀποκριθήσονται αὐτοῖς λέγοντες, Ἄμην λέγω οὕτων, ἐφ’ ὅσον οὐκ ἐποίησατε ἐν τούτοις τῶν ἐλαχίστων, 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 ἀπελέξονται οὗτοι εἰς κόλασιν αἰώνιον, οί 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 ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἰπεν τοῖς μαθηταῖς αὐτοῦ,

1And it came about that when Jesus had finished all these discourses, he said to his disciples,
Mt 26:2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τό πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσι εἰς τό σταυρωθήσεται.

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 αὐλὴν τοῦ ἁρχιερέως τοῦ λεγομένου Καϊάφα,

3Then the chief priests gathered together, along with the elders of the people, in the courtyard of the high priest, whose name was Kaiapha;
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, Μή 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 οἰκίᾳ Σίμωνος τοῦ λεπροῦ, ἐν τῷ δὲ λεπρῷ,

6Now once when Jesus was in Bethany, in the house of Simon the leper,
Mt 26:7 προσῆλθεν αὐτῷ γυνὴ ἐχούσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχευε ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

7a woman came to him holding an alabaster bottle of very expensive myrrh, and she poured it on his head as he was reclining.
Mt 26:8 ἴδοντες δὲ οἱ μαθηταὶ ἠγαπάτησαν λέγοντες, Εἰς τί ἡ ἄπωλεια αὕτη;

8And when the disciples saw this they were indignant, saying, “This is such waste, for what?
Mt 26:9 ἔδούνατο γὰρ τοῦτο πραθήναι πολλοῦ καὶ δοθήναι πτωχοῖς.

9Because this could have been sold for a lot of money, to be given to the poor.”
Mt 26:10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἤργασατο 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 ἐχεῖτε 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 τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφίασαι με ἐπόιησεν.

12For she did the pouring of this myrrh on my body to prepare me for burial.

Mt 26:13 ἀμὴν λέγω ὑμῖν, ὅπου ἔναν κηρυχῆ ἔθαψαν τὸ ἐναγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, ἀλληλεπιστρεφόμενα καὶ δ’ ἐποίησαν αὐτῇ εἰς μνημοσύνον αὐτῆς.

13Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her.

Mt 26:14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λέγόμενος Ἰούδας Ἰσαριώτης, πρὸς τοὺς ἀρχιερεῖς

14At that time one of the twelve went to the high priests, the one called Judas of Kerioth,

Mt 26:15 εἶπεν, Τί θέλετέ μοι δοῦναι κάγω ὑμῖν παραδώσω αὐτὸν; οἱ δὲ ἔστησαν αὐτῷ τρίακοντα ἀργύρια.

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 εὐκαρπίαν 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 ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα;

17And on the first day of Unleavened Bread, the disciples came to Jesus, saying, “Where do you want us getting the Passover meal ready for you to eat?”

Mt 26:18 ὅ δέ εἶπεν, 'Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δείκτη καὶ εἴπατε αὐτῷ, ὁ διδάσκαλος λέγει, ὁ καρπός μου ἐγγύς ἔστιν' πρὸς σὲ ποίω 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 αὐτούς ὁ Ἰησοῦς, καὶ ἤτοιμασαν τὸ πάσχα.

19And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Φυίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

20And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἐσθίοντος αὐτῶν ἐπεν, 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 λυποῦμαι σφόδρα ἥραστον λέγειν αὐτῷ εἰς ἐκάστος, Μήτι ἐγὼ εἰμί, κύριε;

22And deeply saddened, they began every single one to say to him, 202 "It's not me, is it, Lord?"
Mt 26:23And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me.

Mt 26:24 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 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."

And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

And he distributed the bread, and now the wine as well, as following: "And when he had taken the cup and given thanks, he gave it to them, saying, "Drink from it everyone."

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.'"

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

Though everyone else will be scandalized because of you, I will never be scandalized."

28For this is my blood of the covenant,204 being shed on behalf of many for the forgiveness of sins.205

29And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father."

30And when they had sung a hymn, they went out toward the Mount of Olives.

31Then Jesus is saying to them, "You will all be scandalized because of me this very night, for it is written: " 'I will strike down the shepherd, and the sheep of the flock will be scattered."

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

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

203 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,..." Luke 22:20, he says, "And the cup after the meal in the same way, saying,..."

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Mt 26:34 ἔφη αὐτῷ ὁ Ἰησοῦς, ἀμὴν λέγω σοί οτι ἐν ταύτῃ τῇ νυκτί πρὶν ἀλέκτορα φωνήσαι τρῖς ἀπαρνήσῃ με.

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

Mt 26:35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν σοι ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὅμοιος καὶ πάντες οἱ μαθηταί ἔιπαν.

35Peter says to him, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.

Gethsemane

Mt 26:36 Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἐως ἣν ἀπελθὼν ἐκεί προσεύχωμαι.

36Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here during such time I am gone over there to pray."

Mt 26:37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἔρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

37And 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, Περίλυπος ἐστίν ἡ ψυχή μου ἐως θανάτου μείνατε ὧδε καὶ γρηγορεῖτε μετ’ ἑμοί.

38Then 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 ἔπεσεν ἐπί πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ’ ἑμοί τὸ ποτήριον τοῦτο· πλην ὦς ἐγὼ ἡμέρας ἀλλ’ ὡς σοῦ.

39And then after he had moved forward a little, he fell on his face, praying and saying, "My Father, if it is possible, remove this cup from me. Nevertheless, not as I will, but as you will."

Mt 26:40 καὶ ἔρχεται πρὸς τοὺς μαθηταῖς καὶ εὐδοκεῖ αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, ὦτους οὐκ ἐγνώκατε μίαν ὥραν γρηγορήσατε μετ’ ἑμοί;

40And 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 πειρασμόν· τὸ μὲν πνεῦμα πρὸς ὑμᾶς, ἐὰν δὲ σάρξ ἀδελφήνης.

41Stay 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 προσημένατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν εάν μὴ αὐτὸ πίω, γεννήτω τῷ θέλεμα σου.

42Again for the second time he went away and was praying, saying, "My Father, if it is not possible for this cup to go away unless I drink it, may your will be done."

Mt 26:43 καὶ ἐλθὼν πάλιν εὐρέν αὐτοὺς καθεύδοντας, ᾧ οὐς ἐγὼ αὐτῶν οἱ ὀφθαλμοί βεβαρημένοι.

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

Mt 26:44 καὶ ἀφεῖς αὐτοὺς πάλιν ἀπελθὼν προσημένατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

44And 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 λοιπόν καὶ ἀναπαύεσθε; ἵδον ήγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χείρας ἀμαρτωλῶν.

Then at that time he comes to the disciples and says to them, “Still sleeping away and resting? Behold, the hour has drawn near, and the Son of Man is being betrayed into the hands of sinners.” Mt 26:46 ἔγειρεσθε, ἣνωμεν’ ἵδον ήγγικεν ὁ παραδίδος με.

46Get up, let’s go. Look, the one betraying me is approaching.”

Jesus Arrested
Mt 26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ἱούδας εἰς τῶν δώδεκα ἠλθεν καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ἐξώλων 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 ἔδωκεν αὐτοῖς σημεῖον λέγων, ὃν ἂν φιλῆσῃ αὐτὸς ἔστιν· κρατήσατε αὐτὸν.

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

Mt 26:49 καὶ εὐθεῶς προσελθὼν τῷ ἱησοῦ εἶπεν, Χαῖρε, ῥαββί· καὶ κατεφίλησαν αὐτόν.

And he came straight up to Jesus and said, “Good morning, Rabbi.” Then he kissed him.

Mt 26:50 ὁ δὲ ἱησοῦς εἶπεν αὐτῷ, Ἐτάιρε, ἔφ’ ὁ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χείρας ἐπὶ τὸν ἱησοῦν καὶ ἐκράτησαν αὐτόν.

And Jesus said to him, “Friend, why are you here?” Then at that time they came up and laid their hands on Jesus, and arrested him.

Mt 26:51 καὶ ἰδοὺ εἰς τῶν μετὰ ἱησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφέτεν αὐτοῦ τὸ ώτιον.

And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 τότε λέγει αὐτῷ ὁ ἱησοῦς, Ἀπόστρεψον τὴν μάχαράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολύονται.

And he said to them, “Return your sword to its place. For all who take up the sword will perish by the sword.”

Mt 26:53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστῆσει μοι ἄρτι πλείω δώδεκα λεγώνας ἄγγελον;

53Or do you think I am not able to call on my Father, and he make available to me right now twelve legions of angels?

Mt 26:54 πῶς οὖν πληρωθῶσιν αἰ γραφαὶ οἵ ὁμιῶς δεὶ γενέσθαι;

54But then how would the scriptures be fulfilled which indicate that all this needs to happen?”

Mt 26:55 Ἔν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ ἱησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ λήσθην ἐξῆλθατε μετὰ μαχαίρων καὶ ἐξώλων συλλαβεῖτε με; καθ’ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεξόμην διδάσκοιν καὶ οὐκ ἔκρατησατε με.

55At that time, Jesus said to the crowd, “As though after a bandit you have come out with swords and clubs to capture me? Every day I was sitting in the temple teaching and you didn’t arrest me.

Mt 26:56 τότε δὲ ὄλον γέγονεν ἵνα πληρωθῶσιν αἰ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

56But, this has all come about so the writings of the prophets would be fulfilled.” Then the disciples all abandoned him and fled.

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 Ὅπερ οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

57 And the ones arresting Jesus led him away to Caiaphas the high priest, where the Torah scholars and the elders had gathered.

Mt 26:58 Ὅπερ δὲ Πέτρος ἤκολούθη αὐτῷ ἀπὸ μακρόθεν ἐς τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἐσώ ἐκάθισεν μετὰ τῶν ὑπηρετῶν ἰδεῖν 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 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνεδρίον δόλων ἐξῆτον πεφυδομαρτυρίαν κατὰ τὸ Ἰησοῦν ὅπως αὐτῶν βανατώσωσιν,

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 ἔδωκαν πολλῶν προσελθόντων πεφυδομαρτυρῶν, ὡστερον 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 εἶπαν, ὅτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι.

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 ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὔ δὲν 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 ὍΠΕΡ Παύσῃς καὶ δὲ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξωρίζω σε κατὰ τοῦ θεοῦ τοῦ ζωντος ἢν εἴπης εἰ σὺ εἰ ὁ Χριστὸς ὁ ύιὸς 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 Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ’ ᾧ τρία δειξοῦμεν τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ ὀυρανοῦ.

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 ἀρχιερεὺς διειρήθη ταῦτα ἡμῖν αὐτοῦ λέγων· Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχουμεν μαρτυρῶν; ἢ δὲ νῦν ἢκούσατε 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 τί οὕμν ὀκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Εἴναυς χανάτου ἔστιν.

66 "How does it look to you?" And they said in answer, "He is guilty enough for death."

Mt 26:67 Γέτοντες ένεπτύσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ κατολάφθαν αὐτόν, οἱ δὲ ἔραπισαν

67 Then they spit on his face and humiliated him; they slapped him

Mt 26:68 λέγοντες, Προφήτευον ἡμῖν, Χριστέ, τίς ἐστιν ο παῖςας σε;  

68 while saying, "Prophesy to us, you Messiah— who is the one who hit you?"

Peter Disowns Jesus

Mt 26:69 Ὁ δὲ Πέτρος ἐκάθητο ἐξον ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἰησοῦ μετὰ Ἰησοῦ 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 ὍΠΕΡ ἤνησαντο ἐξορίσαντες πάντων λέγων, Οὔ δὲ τά λέγεις.

70 But he was denying it before all of them, saying, "I do not know what you are saying."
Mt 26:71 έξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεί, Οὕτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man was with Jesus the Nazarene."

Mt 26:72 καὶ πάλιν ἤρνησατο μετὰ ὅρκου ὅτι Όΰκ σιδὰ τὸν ἄνθρωπον.

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

Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστώτες εἶπον τῷ Πέτρῳ, Ἀλήθως καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλία σου δῆλον σε ποιεῖ.

73And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

Mt 26:74 τότε ἤρξατο καταθεματίζειν καὶ ομνύειν ὅτι Όΰκ σιδὰ τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ εὕρησεν.

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

Mt 26:75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ἰματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνήσας τρίς ἀπαρνήσῃ με· καὶ ἔξελθὼν ἔξω ἐκλαυσεν πικρῶς.

75And Peter was reminded of the statement Jesus had said, that "Before the rooster crows, you will deny me three times." And he went off outside, and wept bitterly.

Chapter 27

Judas Hangs Himself

Mt 27:3 Πρωΐς δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὡσε θανατώσαι αὐτὸν

1And very early in the morning, they all, the chief priests and elders of the people, reached the decision against Jesus that they would put him to death.

Mt 27:2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

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

Mt 27:3 Τότε ἵδων Ἰουνάδος τοῦ παραδίδοντος αὐτὸν ὃ παραδίδετο αὐτὸν ὃ ἴδων αὐτὸν ὃ κατεκρίθη μεταμεληθεὶς ἐστρέψει τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῖσιν καὶ πρεσβύτεροι

3Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders,

Mt 27:4 λέγων Ἡμαρτον παραδίδον αὕτην ἀθώνον. οὶ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ δὴ ὡς.

4saying, "I have sinned; I have betrayed innocent blood." But they said, "What is that to us? You deal with that."

Mt 27:5 καὶ ρύσας τὰ ἀργύρια εἰς τὸν ναὸν ἁνεχώρησεν, καὶ ἀπελθὼν ἀπήγατο.

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

Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανάν, ἐπεὶ τιμὴ αἵματός ἐστιν.

6And the chief priests when they picked up the pieces of silver, said, "It is not permissible to put them in the temple treasury, since it is blood price money."

Mt 27:7 συμβούλιον δὲ λαβόντες ἠγάρασαν εὖ αὐτῶν τὸν ἄργον τοῦ Κεραμέως εἰς ταφὴν τοῖς ἔξοις.

7And after conferring on a course of action, they bought with the coins the potter's field, as a burial place for foreigners.

Mt 27:8 διὸ ἐκλήθη ὁ ἄγρος ἐκεῖνος Ἅγρος Αἵματος ἐως τῆς σήμερον.

8For which reason that field has been called "the Field of Blood" to this day.
Mt 27:9 τότε ἔπληρθη τὸ ἰηθὲν διὰ Ἰερείμου τοῦ προφήτου λέγοντος, Καὶ Ἐλαβον τὰ τρίακοντα ἄργυρια, τὴν τιμὴν τοῦ τετειμένου ὑπὸ τῶν 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 ἔσωκαν αὐτά εἰς τὸν ἄγρον τοῦ κεραμέως, καθά συνέταξέν 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 ἐξπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησαν αὐτὸν ὅ ἡγεμόνι λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν ἱουδαίων; 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 κατηγορεῖσθαί αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὔδὲν 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, Οὐκ ἀκούεις πόσα οὐ καταμαρτυροῦσιν;

13Then Pilate says to him, "Don’t you hear all the things they are charging you with?"

Mt 27:14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὔδὲν ἐν ῥήμα, ὡστε θαυμάζειν 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 Καὶ δὲ ἐστήθη ἐν αὐτῷ ὁ ἡγεμόνι ἀπολοίειν ἑνα τῷ ὀχλῳ δέσμιον ὃν ἁθελον.

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 δέσμιον ἐπίσημον λεγόμενον Ἰησοῦν Βαραββᾶν.

16And they were holding at that time a particularly well-known prisoner named Barabbas.

211 27:9 The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.

212 27:10 Zechariah 11:12; 13: Jeremiah 32:6-9

213 27:11 The BDF grammar in §277(1) says that this use of the nominative of a pronoun was used for contrast or other emphasis. In this case, "you" is emphasized, as in "YOU are the king of the Jews?" Blass says Pilate is expressing surprise as follows: "A man like you, is king of the Jews?!" And in response also, Jesus' answer starts out with an emphatic you: "You are saying that, not I." In the gospel of John, it is more clear: "You are saying that, not I." It is possible 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 Βαραββᾶν Ν Δ A B D K L M U W Δ Π Φ 0250 f13 2 33 (69 Βαρρβᾶν) 157 180 205 346 565 579 597 700 788 892 1006 1011 1071 1241 1243 1292 1342 1424 1505 1582 Lect. Lect. 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, not I." It is possible that the original gospel of Matthew said "Jesus Barabbas." And possible that, according to the Editorial Committee of the United Bible Societies Greek New Testament, the word "Jesus" in connection to Barabbas was "deliberately suppressed in most witnesses for reverential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner [is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. In many even later witnesses, the copyists state in the margin that the earlier copies call Barabbas Jesus as well. But, they suppressed it, and the subsequent copies did not say Jesus Barabbas. Westcott and Hort however, state that the reading "Jesus Barabbas" was probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed contradistinction. The fact is, according to Josephus, Jesus was not an uncommon name among Jews. After all, Joshua was a big hero in Judaism, and Jesus is simply a form of the name Joshua.
Mt 27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω υμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

17When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,215 or Jesus who is called Christ?"

Mt 27:18 ἠδεία γὰρ διὰ φθόνον παρεδόθην αὐτῶν.

18(For he knew that it was out of envy that they had handed him over.)

Mt 27:19 Καθημένου δὲ αὐτοῦ ἵπ τοῦ βῆματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν οὐς κατὶ τὸ δικαίωμα ἐκεῖνῳ, πολλὰ γὰρ ἐπάθων σήμερον κατ' ὅνα ἤδειαν τοῦ αὐτῶν.

19And while he was sitting on the judgment seat, his wife sent word to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him."

Mt 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισοδίαν τοὺς ὀφθαλμοὺς ἤνα αἰτίζονται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωμαι.

20And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

Mt 27:21 ἀποκρίθης δὲ ὁ ἡγεμόνων εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω υμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.

21But when the governor answered, he said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

Mt 27:22 λέγει αὐτοῖς ὁ Πιλάτος, Τί σον ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Ἀστυρωθήτω.

22Pilate is saying to them, "What then should I do with Jesus who is called Christ?" They are saying, "Let him be crucified!"

Mt 27:23 δὲ ἤρις, Τί γὰρ κακὸν ἐποίησαν; οἱ δὲ περιεσώς ἐκραζόντως ἐγένοντο, Ἀρωσθήτω.

23But Pilate was saying, "Why? What crime has he committed?" But they kept shouting that much more, saying, "Let him be crucified!"

Mt 27:24 ιδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὄψει ἄλλα μᾶλλον θόρυβος γίνεται, λαβὼν ὀδόρ ἀπενίπτω τάς χεῖρας ἀπέναντι τοῦ ὀφθαλμοῦ, λέγων, Ἀρχώς εἰμι ἀπὸ τοῦ αἰματος τούτον ὑμῶν ὄψεθο.

24And when Pilate saw that he was accomplishing nothing, but that instead an uproar was starting, he took some water and washed his hands in front of the crowd, saying, "I am innocent of this man's blood." You see to that yourselves.

Mt 27:25 καὶ ἀποκρίθης πᾶς ὁ λαὸς ἔπειν, Τὸ αἷμα αὐτοῦ ἦρ τ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

25And in response the whole crowd said, "Let his blood be on us and on our children."

Mt 27:26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

26At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

215 Ἰησοῦν Βαραββᾶν Θ 700* C N P 28 syr arm geo slav

216 word Βαραββᾶν or τὸν Βαραββᾶν it appears to presuppose in an ancestor of this word.

217 "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 oî stratiōtai toû ἡγεμόνος paraλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν σπείραν.
27Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort.
Mt 27:28 καὶ ἐκδύσαστε αὐτὸν χαλάμδα κοκκίνην περιέθηκαν αὐτῷ,
28And they stripped him of his clothes and placed around him a scarlet robe,
Mt 27:29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γυνυπετήσαντες ἐξπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων,
29and after weaving together a crown of thorns they set that218 on his head, and a rod219 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 ἐμπύρωσαντες αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.
30And after they spit on him, they took the rod, and repeatedly beat on his head.
Mt 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξεδόσαν αὐτὸν τῇ χαλαμδᾷ καὶ ἐνέδωσαν αὐτὸν τὰ ιμάτια αὐτοῦ, καὶ ἀπῆγαγον αὐτὸν εἰς τὸ σταυρώσαι.
31And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion
Mt 27:32 Ἐξερχόμενοι δὲ εὗρον ἀνθρωπόν Κυρηναίον ὄνοματι Σίμωνα τούτον ἡγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
32And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross.
Mt 27:33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά, ο ἐστιν Κρανίου Τύπος λεγόμενος,
33And when they came to the place called Golgota, which is called the "skull" place,
Mt 27:34 ἔδωκαν αὐτῷ πιεῖν σίνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὖν ἠθέλησεν πιεῖν.
34they offered him wine to drink, mixed with a bitter drug;220 and after tasting it, he refused to drink it.
Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμείρασαν τὰ ιμάτια αὐτοῦ βάλλοντες κλῆρον,
35And once they had crucified him, they divided up his garments by casting lots.
Mt 27:36 καὶ καθῆμενοι ἔτηρουν αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὐτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.
36And sitting down, they kept watch over him there.
Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὐτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.
37And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

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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 - chôlê, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chôlos. Another reason it is most often associated with the gall bladder, was because it was yellow in color like bile, which is the secretion of the gall bladder. But the word was also used for many other things, such as the ink secretion of a certain fish, the poison of hemlock, a serpent’s venom, and of bitterness in general, including, according to the Liddell & Scott lexicon along with other lexical authorities, that in the New Testament, this word means a bitter, yellow ingredient of a drink. One thing certain about this word is that it referred to a substance that tasted very bad, and probably more specifically, tasted bitter. In conclusion, it was probably some kind of drug meant to ease the distress of his coming trauma.
Mt 27:38 Tότε σταυροῦνταί σὲν αὐτόν δύο λῃσταί, εἰς ἑκ δεξιόν καὶ ἑις ἑς εὐωνύμων.
38 There were being crucified along with him at that time two bandits, one on his right and one on his left.
Mt 27:39 Οἱ δὲ παραποτευόμενοι ἐβλασφήμουν αὐτόν κινούντες τὰς κεφαλὰς αὐτῶν
39 And those passing by defamed him, wagging their heads.
Mt 27:40 καὶ λέγοντες, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισίν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ υἱός εἰ τοῦ θεοῦ, [καὶ] καταβηθῇ ἀπὸ τοῦ σταυροῦ.
40 and 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 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαιζόντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἐλέγον, 41 In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying.
Mt 27:42 Ἀλλοις ἐσώσεν, ἑαυτὸν οὐ δύναται σῶσαι, βασιλεὺς Ἰσραήλ ἐστιν, καταβατὼν νῦν ἀπὸ τοῦ σταυροῦ καὶ προσεύχομεν ἐπί αὐτῶν.
42 "Others he saved; himself he cannot save. He is the King of Israel? Let him come down now from the cross, and we will believe in him.
Mt 27:43 πέποιθεν ἐπί τὸν θεόν, ρυσάθω νῦν εἰ θελε αὐτόν· εἰπὲν γὰρ ὁτι τὸ θεοῦ εἰμὶ υἱός.
43 He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God’s son.'"
Mt 27:44 τὸ δὲ αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνειδίζοντο αὐτόν.
44 In the same way the bandits who were crucified with him were also taunting him.

Jesus’ Death

Mt 27:45 Ἄπτο δὲ ἐκτῆς ὤρας σκότους ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἐως ὧρας ἐνατῆς.
45 And starting from the sixth hour, darkness came over the whole land until the ninth hour.222
Mt 27:46 περί δὲ τὴν ἐνατῆν ὦραν ἀνεβόθησαν οἱ ἱησοῦς φωνὴ μεγάλη λέγων, Ἡλι ἡλια λεμα σαβακῆναι; τοῦτο ἐστίν, Θεο τε μου θεο μου, ἱνατε ἐγκατέλιπες;
46 And 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 ἐκεί ἐστικτῶν ἀκούοντες ἐλέγον ὅτι Ἡλιαν φωνεὶ υἱός.
47 And some standing there who heard this were saying, "This man is calling Elijah."223
Mt 27:48 καὶ εὐθείως δραμὼν εἰς ἑαυτῶν καὶ λαβόν τὸν πλήρης τε δόξου καὶ περίτεις καλὰς ἐποίειν αὐτὸν.
48 And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.
Mt 27:49 οἱ δὲ λυπητὶ ἐλέγον, Ἄρες θεωμεν ἐι ἔρχεται Ἡλιαν σωσόν αὐτόν.
49 But the rest were saying, "Back off. Let’s see if Elijah comes to save224 him."225

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221 27:40 The nominative article used as vocative, that is, the case or lexical form for addressing someone.
222 27:45 That is, from noon until 3:00 p.m. In the Jewish system of that time, the first hour was the first hour of daylight, or 6:00 a.m. Thus, the sixth hour would be 12:00, six hours later, and the ninth hour was 9 hours after 6, which is 3:00 o’clock.
223 27:47 This shows that the bystanders did not know Hebrew or Aramaic. The sign above Jesus’ head was written in three languages for good reason. Most Jews of that day could not read the scriptures in Hebrew, and it is no surprise that they did not recognize this spoken form of the Hebrew name for God.
224 27:49a The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF 835(1), but see also 8418(4).
225 27:49b Text auteō. A D E F G H W Δ Θ Φ Σκοτ ι 1347 BPG 75 78 89 106 1006 1097 1071 1199 1216 1230 1241 1242 1243 1253 1292 1342 1357 1424 1505 1546 1646 2148 2174 2437c Let it be (and ἀπετίθην in P. A 1424 1423 1422 1421 1420 1421 1422 1423 1424 1505 1546 1646 2148 2174 2437c Let it be (and ἀπετίθην in P. A 1424 1423 1422 1421 1420 1421 1422 1423 1424 1505 1546 1646 2148 2174 2437c Let it be (and ἀπετίθην in P. A 1424 1423 1422 1421 1420 1421 1422 1423 1424 1505 1546 1646 2148 2174 2437c Let it be (and ἀπετίθην in P. A 1424 1423 1422 1421 1420 1421 1422 1423 1424 1505 1546 1646 2148 2174 2437c Let it be (and ἀπετίθην in P. A 1424 1423 1422 1421 1420 1421 1422 1423 1424 1505 1546 1646 2148 2174 2437c Let it be (and ἀπετίθην in P.
Mt 27:50 δὲ Ἰησοῦς πάλιν κράζεις φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

50But Jesus, after crying out again in a loud voice, gave up his spirit.

Mt 27:51 Καὶ Ἰδοῦ τὸ καταπέτασμα τοῦ ναοῦ ἐσχισθεὶ ἀπ' ἰσχυρὰς τίτλους κἂν, καὶ ἢ γῆ ἐσχισθη, καὶ αἱ πέτραι ἐσχισθησαν.

51And 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 ἀνεῴκθησαν καὶ πολλὰ σῶματα τῶν κεκομιμημένων ἁγίων ἤγερθησαν,

52and the tombs were opened, and many bodies of the saints who had fallen asleep were raised again,

Mt 27:53 καὶ ἐξελόθυτες ἐκ τῶν μνημείων μετὰ τῆς ἐγερσίας αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοίς.

53and 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 Ὅδε ἐκαταντηροῦσα καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἤδη ἔπρεπε τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀλήθεος θεοῦ υἱὸς ἦς οὗτος.

54And the centurion and the ones with him who were guarding Jesus, when they saw the earthquake and the other things that happened, they were severely frightened, saying, "This man really was the Son of God."

Mt 27:55 Ἰδοὺ δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρῶν θεωροῦσα, αὕτες ἡμολογήσασα τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ:

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

Mt 27:56 ἐν αἷς ἤνεατα Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

56among whom were Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons as well.

Jesus' Burial

Mt 27:57 Ὅψις δὲ γενομένης ἠλθεν ἀνθρώπως πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνόμα Ἰωσήφ, δὲ καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ.

57And when evening had come, a certain rich man of Arimathea by the name of Joseph came, who himself had also become a disciple of Jesus.

Mt 27:58 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτίθησε τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

58This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλυσεν αὐτὸ ἐν σινδόνι καθάρξ.

59And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἐβάλεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησαν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγα τὸν θύρα τοῦ μνημείου ἀπῆλθεν.

60and placed it in his own new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.
Mt 27:61 ἴν δὲ ἔκει Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

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

The Guard at the Tomb

Mt 27:62 Τῇ δὲ ἐπαύριον, ἣτις ἄτι τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Ἰουδαῖοι καὶ οἱ Φαρισαῖοι ἐπὶ τὸν Πιλάτον.

The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate.

Mt 27:63 λέγουν, Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος ἐπέν ἐτί ζών, Μετὰ τρεῖς ἡμέρας ἐγέρομαι.

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

Mt 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἐως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἶπον τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσοχὴ πλάνη χεῖρων τῆς πρώτης.

"Give orders therefore to secure the grave site through the third day, or his disciples might go steal him and then tell the people, 'He has risen from the dead,' and this last deception will be worse than the first."

Mt 27:65 ἔστω αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστῳδίαν ύπάγετε ἀσφαλίσασθη ὅσα σῆματε.

Pilate said to them, "You have a guard. Go secure it as best you know how."

Mt 27:66 οἶ δὲ πορευθεῖσσες ἀσφαλίσαστε τὸν τάφον οφραγίσαστες τὸν λίθον μετὰ τῆς κουστῳδίας.

So they went and secured the grave site, sealing the stone along with stationing the guard.

Chapter 28

The Empty Tomb

Mt 28:1 Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἤλθεν Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

And after the Sabbath, at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site.

Mt 28:2 καὶ ἰδοὺ σεισμὸς ἔγενετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ ὑφαντοῦ καὶ προσελθὼν ἀπεκάλυψεν τὸν λίθον καὶ ἐκάθισεν ἐπάνω αὐτοῦ.

And 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 ἴν δὲ ἡ ἐιδέα αὐτοῦ ως ἀστραπῆ καὶ τὸ ἐνδυμα αὐτοῦ λευκὸν ως χιόν.

And his face 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 accompaniment to the sealing of the stone." But he also says in parentheses that this could be an instrumental use of μετὰ, meaning that the placing of the guard was the means of sealing the stone. But also, under the entry for σφραγίζω - sfragizó, 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 φὸβου 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 γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι ἤσσων τὸν ἑσταυρωμένον ἦτείτεν:

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 γὰρ καθὼς εἶπεν· δεῦτε ἰδεῖτε 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 ταχὺ παρευθείσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προέγει υἱᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν δέξοντες· ἵδοι εἶπον ὑμῖν.

7And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you."

Mt 28:8 καὶ ἀπέλθοσαν ταχὺ ἀπὸ τοῦ μνημείου μετὰ φοβὸς καὶ χαρᾶς μεγάλῆς ἐξωμομομοίωσαν 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 ἵδοι Ἰησοῦς ὑπήντησαν αὐταῖς λέγων, Χαίρετε. αἵ δὲ προσελθοῦσαν ἐκράτησαν 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 αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ὑπαρκοθήσασιν εἰς τὴν Γαλιλαίαν, κάκει μοι ὁ λόγος τοῦτος.

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 Ἀπεσκοτείνων δὲ αὐτῶν ἰδοὺ τίνες τῆς κοινωνίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερείσιν ἀπαντα 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 ἱκανὰ ἐξωκαίρων τοῖς στρατιῶταις

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, Ἐπιπτε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλέφαν αὐτῶν ἡμῶν κοιμωμένων.

13Telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ ἐὰν ἀκοουθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσεμεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσωμεν.

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 ώς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερος ἡμέρας.

15And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

232 28:3a Some manuscripts say ἰδέα – idéa, and others say εἰδέα – eidéa. Both are words of vision, that is, appearance. The former has more the nuance of the face (visage) than does the latter. The latter is a word covering more of the appearance in general rather than just the countenance.

233 28:3b text ὃς ἐγένηθης Χ Β Δ NA28 || ὅπως A C L W F RP

234 28:4 ἐγένηθης Χ Β C* D L NA28 || ἐγένοντο A W F 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 And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:18 When they saw him, they worshiped him, though some hesitated.

Mt 28:19 And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Mt 28:20 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 28:21 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."
Endnote #1 – Names of God

How To Pronounce the Names of God in the Original Languages

There has been a surge of interest recently in how to pronounce God's and Jesus' real names exactly. Also, in how we got the name "Jesus." If you want to say "Jesus Christ" in Hebrew, following is how you do it, and then an explanation of how it became "Jesus Christ" in English. This is provided to the body of Christ as a ministry of David Robert Palmer, a servant of Jesus.

Joshua in places such as Deuteronomy 3:21 and Judges 2:7, was spelled the longer way:

יְהֹושׁוּעַ

(But remember, you read Hebrew from right to left.)

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

יְיַהוֹשָׁע

"yə-hō-shu-ʿa"

The letter shwa, ə, transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ֤, transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ְ, which is a shorter "o" sound. But putting the "w" in there is confusing, and does more harm than good. The "w" just means that you round your lips more when you say a holam, than when you say a kamats hatuf. The kamats hatuf, ְ, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ְ, or "a" as in father, looks just the same.)

The letter named ayin, ʿ, transliterated as ʿ, is a pharyngeal consonant, a sound for which we have no equivalent in English. It is accomplished by tightening the pharynx slightly, right as you begin saying the "a." It is something like when you gargle, how you tighten your throat to keep the stuff from going down no farther than the top of your throat.

The letter named shuruk, ư, transliterated as ū or oo, is a "u" sound like in "moon."

So the original name of Joshua was pronounced (according to the vowels inserted much later into the Masoretic text):

"yə-hō-shu-ʿa" (with the emphasis on the "ho" syllable)

But, according to Numbers 13:16, Moses changed Yehoshua's name to Yeshua, as follows:

יְשֹׁעַ

(Remember, you read Hebrew from right to left.)
Yeshuʿa, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."

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 Ἰησοῦς (Yaysoos) was the transliteration of the Hebrew יֵשׁוּע, yēšōʻa "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשׁע, yəhōshuʻa "Y'horeshu." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "s" was added on to the end of the name for Greek, because that is simply the ending that the Greek language added on to the end of masculine names. The endings of Semitic names were Hellenized (Grecized) in different ways, depending sometimes, for example, on whether they ended in a consonant or a vowel. Names ending with a consonant like Jacob and Eleazar received in their nominative case form a final 'os,' and thus Yacov became Lazaros (Lazarus). Names ending in a vowel, like Levi and Yeshu, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshu became Yesus. The 'Yesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshua and Yesous became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes "cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, the when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound, which is the voiced version of "s." For another example, when we speak of more than one car, we add an "s" to it, and the result is the word "cars." But now, the "s" has become a "z" sound, which is the voiced version of "s." This is the same principle of phonological assimilation that happens in the word "Jesus." The "s" becomes a "z" sound simply because of the influence of the two voiced vowels surrounding it.

The name Jesus was completely Jewish. In the time of Jesus Christ, many Jews did not speak Hebrew. Hence the need for the Greek Septuagint and the Aramaic "Targums." Hebrew was probably spoken only in and around Jerusalem, by the scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic, Greek or Latin, or two or all of them. According to the Jewish historian Flavius Josephus, the name "Jesus" was a not uncommon name for Greek-speaking Jews in the Greek speaking era. In Galilee especially, which was a cosmopolitan district, with Latin and Greek being necessary for effective commerce, there would have been many Jews who read their Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus' histories of the Jews.

Yahveh and Adonai in Hebrew font:

YHVH:
Sometimes you will see this name spelled "Yahveh," and other times, "Yahweh." Similarly, the name of the letter ו, "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this ו sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have actually been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vav" ( ו ) sound of Hebrew. In most Spanish words, there is neither difference in sound nor method of articulation, between the letters "B" and "V." Take for example, the name "Gustavo." If the name were spelled "Gustabo," they would pronounce it no differently. So also in Hebrew, the letter Beyt ( ב ) sounds identical and is produced the same way, as the letter "waw" ( ו ). Only when the Beyt has a dot in the middle ( ב ) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" ( ו ) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this יהוה name exactly right, you are on shaky ground, because no one is absolutely certain how it is pronounced, since the Hebrew scribes forgot exactly which vowels used to be included with these four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

מן שתיים | מֵאַדֹנָי לַֽאדֹנִי (remember, from right to left, so: num yahowah ladonoi)

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:

יהוה, thus, yahovah

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:

יהוה, the most sacred name of God, expressive of His eternal, Self-existence, first communicated to the Hebrews, Ex. 3:14, comp. chap. 6:3. This name appears to be composed of ויהי (fut. ויהיה, like 'והי from והיה) and יהי (preterite by aphaeresis for יהיה), the verb to be being twice repeated as in Ex. 3:14. If we supply רישכ between these words we obtain nearly the same sense as expressed there in the words אדונך יהוה אלוהים. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of יהוה, the vowels being alike in both words (with the exception of simple and composite Sheva), and according to these the punctuators suited the vowels of the prefixes when coming to stand before יהוה, asJEHOVAH. ב אדונך , ב אדונך , ב אדונך , ב אדונך .

Where, however, יהוה is already preceded by יהי , to avoid repetition, they furnished it with the vowels of יהوه , in order that it be pronounced with its consonants, so that יהוה is to be read יהוה .

The punctuators seem to intimate the originality of the vowels of יהוה by not pointing Yod with Hhateph Pattah ( יהו ) to indicate the reading of יהוה just as they point it with Hhateph-Segol to indicate the reading of יהוה . We could, moreover, not account for the abbreviated forms יהי , יהי prefixed to so many proper names, unless we consider the vowels of יהוה original.
Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

- God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

- The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

- The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.

- All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

- God is concerned about our heart attitudes, not that we pronounce things exactly.

- It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

- We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual- Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: http://www.stoa.org/diotima/essays/118267.pdf

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-ooos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.
Endnote #2 - Genealogies

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


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<td>Abraham</td>
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It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: [http://www.carm.org/diff/2geneologies.htm](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.

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**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: ὁ ἄνωθεν οὗτος ὢν ὁ Ναζωραῖος. 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 "naz" 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 sprout 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 ἄνθρωπος 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 (chōris), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the
groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.

Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word 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

"11 Then the LORD said to Moses, 12 When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13 Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14 Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15 The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16 You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life."

Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, 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?

"4 So all the elders of Israel gathered together and came to Samuel at Ramah. 5 They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' 6 But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 7 And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8 As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. 9 Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' 10 Samuel told all the words of the LORD to the people who were asking him for a king. 11 He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12 Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13 He will take your daughters to be perfumers and cooks and bakers. 14 He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15 He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16 Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17 He will take a tenth of your flocks, and you yourselves will become his slaves. 18 When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' 19 But the people refused to listen to Samuel. 'No!' they said. 'We want a king over us. 20 Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' 21 When Samuel heard all that the people said, he repeated it before the LORD. 22 The LORD answered, 'Listen to them and give them a king.'

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 After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD—the money from
everyone who is counted, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD—the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary. 6But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. 7So King Joash summoned the priest Jehoiada and the other priests. 'Why do you not repair the temple?' he asked them. 'Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.' 8The priests agreed that they would neither take funds from the people nor make the repairs on the temple. 9Then the priest Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. 10Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. 11When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, 12and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. 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 ἁπλὸς - ἁπλόος “simple” – ὀφθαλμὸς ἁπλοῦς - ὀφθαλμός ἁπλοῦς - ὀφθαλμός ἁπλοῦς ἁπλόος.  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 ἁπλὸς – ophthalmós haplōs. This word, in its uncontracted form, ὀφθαλμός, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχḕ ἀπλή - ψυχή haplē, "liberal soul," is translated from the Hebrew נְפֶשׁ בְרָכָ – nefesh Ḳorakhāh, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye ἁπλόος - ra'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 begradgement of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word ra' also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that ἁπλόος, ra' - 'ayin means "eye of envy."

Also helpful is to note as many antonyms of διπλόος 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 ἁπλόος was also translated into the Greek attributive noun βασκανός - baskanos, and the adjective βασκανία - baskanía. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye ἁπλόος - ra'āh 'ayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκανία - baskanía. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskanía for "bewitch" when he says, "O foolish Galatians, who has bewitched you...? The idea of Galatians chapter three is, "Who has worked the evil eye on you and deluded you into going back to thinking you are perfected by works of the law?"

But throughout, whether in Babylonian, Kabbalistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between baskanía and our English word "bask." We "bask" in the sun's radiation.) An evil eye emits malevolent darkness upon one's neighbor. Jesus says, emit from your eye the benevolent light of the love from God upon your neighbor. If you do this, the forces will work in your favor without your manipulation and narrow-eyed foxiness being necessary.

A fundamental principle of all magic is the belief in the power of thought. Evil people try to use magic to manipulate the environment in order to obtain their own selfish ends. The "evil eye" magically speaking was the focusing of the radiation of one's thought power by means of squinting the eye and beaming the energy out of the eye that way. This idea of squinting is essential to understanding why Jesus speaks of a good eye allowing fullness of light, but an evil eye causing darkness in the body. I am not saying that Jesus legitimized any aspect of magic, but that he was simply using the well known principle of a squinted eye to make a parable about the eye being the lamp of the body, and the idea of your eye letting light in or not.

Jesus, speaking of the eye as the lamp of the body in the Sermon on the Mount (Diatess. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a ἁπλόος - haploús 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 ἁπλόος - haploús, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassumming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the
other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

Endnote #7 – TC Matt 19:17

Textual Variant Matthew 19:17

Τί με λέγεις ἄγαθόν; Οὕδεις ἄγαθός, εἰ μὴ εἷς, ὁ θεός. C E F G H K M W Σ ἀ 2 28 33 118 124 157 180 205 346 565 788 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424* 1505 1546 1582c 1646 2148 2174 Lect itᵃ,q syr,h copᵃ,b,hom; ethms,TH slav (Ju) Basil Chrysostom TR HF RP

Τί με λέγεις ἄγαθόν; Οὕδεις ἄγαθῳ, εἰ μὴ εἷς, ὁ θεός. 579

Τί με ἄγαθόν οὐδεὶς ἄγαθός εἰ μὴ εἷς ὁ θεός. Δ

Τί με λέγεις ἄγαθόν; εἰς ἐστιν ὁ ἄγαθος Marifr

Τί με λέγεις ἄγαθόν; εἰς ἐστιν ὁ ἄγαθος, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς Marcusacc. to Irenaeus Justin Naassenesacc. to Hippolytus (Ps-Clementines)

Τί με ἢμωτάς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος. Χ B² L Θ 1424c 1582* pc ita,d (lat,syr,s,h,ms) copmae,bo Origen WH NA27 [A]

Τί με ἢμωτάς περὶ τοῦ ἄγαθου ἐστίν ὁ ἄγαθος. B

Τί με ἢμωτάς περὶ τοῦ ἄγαθου; εἰς ἐστιν ἄγαθος. D

Τί με ἢμωτάς περὶ τοῦ ἄγαθου; οὐδεὶς ἄγαθος, εἰ μὴ εἷς, ὁ θεός. ita,th Eusebius Augustine

Τί με ἢμωτάς περὶ τοῦ ἄγαθου; δεῖς ἐστιν ὁ ἄγαθος. 892

Τί με ἢμωτάς περὶ τοῦ ἄγαθου; οὐδεὶς ἐστιν ὁ ἄγαθος, εἰ μὴ εἷς, ὁ θεός. 892c

Τί με ἢμωτάς περὶ τοῦ ἄγαθου; εἰς ἐστιν ἄγαθος. f 22 700 1192* 1424ms pc

Τί με ἢμωτάς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος, ὁ θεός. iaur,h,c,(ff¹),ff¹,lt¹ vg (syr,c,h,ms,pm) copmae,bo geo²,(A) Novatian Jerome

Τί με ἢμωτάς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος, 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 ἢμωτάς περὶ τοῦ ἄγαθου; εἰς ἐστιν ὁ ἄγαθος; “Why are you asking me about what is good? There is only One who is Good.” In addition, that text does not contain the word ἀγάθε -“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 τινός (epidosis with tinos), "being given over to something." Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that...
is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14: 32, Paul says that a trait of a true prophet is that "the spirits of the prophets are subject to the prophets." That is, under the control of the prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or to eating, or to drinking, or drugs, or pornography, or to romance novels, or to sex, or to television, or to complaining, or cursing, or anything else. Whoever sins habitually is a slave to sin.

The "Majority Text" reads 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 μεθήν καὶ κορδακίσμου σὸν δυνάμενος φερεῖν, παρεώσθαι καὶ ἐν οὐδένος εἶναι μέρει τὸν τοιούτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account."

**Socrates, in Xenophon, Memorabilia, Book 4**

V. He did also try to make his companions efficient in affairs, as I will now show. For holding that it is good for anyone who means to do honorable work to have self-control, he made it clear to his companions, in the first place, that he had been assiduous in self-discipline; moreover, in his conversation he exhorted his companions to cultivate self-control above all things. Thus he bore in mind continually the aids to virtue, and put all his companions in mind of them. I recall in particular the substance of a conversation that he once had with Euthydemus on self-control.

"Tell me, Euthydemus," he said, "do you think that freedom is a noble and splendid possession both for individuals and for communities?"

"Yes, I think it is, in the highest degree."

"Then do you think that the man is free who is ruled by bodily pleasures and is unable to do what is best because of them?"

"By no means."

"Possibly, in fact, to do what is best appears to you to be freedom, and so you think that to have masters who will prevent such activity is bondage?"

"I am sure of it."

"You feel sure then that the incontinent are bond slaves?"

"Of course, naturally."

"And do you think that the incontinent are merely prevented from doing what is most honorable, or are also forced to do what is most dishonorable?"

"I think that they are forced to do that just as much as they are prevented from doing the other."

"What sort of masters are they, in your opinion, who prevent the best and enforce the worst?"

"The worst possible, of course."

"And what sort of slavery do you believe to be the worst?"

"Slavery to the worst masters, I think."

"The worst slavery, therefore, is the slavery endured by the incontinent?"

"I think so."

"As for Wisdom, the greatest blessing, does not incontinence exclude it and drive men to the opposite? Or don't you think that incontinence prevents them from attending to useful things and understanding them, by drawing them away to things pleasant, and often so stuns their perception of good and evil that they choose the worse instead of the better?"

"That does happen."

"With Prudence, Euthydemus, who, shall we say, has less to do than the incontinent? For I presume that the actions prompted by prudence and incontinence are exact opposites?"

"I agree with that too."

"To caring for what is right is there any stronger hindrance, do you think, than incontinence?"

"Indeed I do not."

"And do you think there can be aught worse for a man than that which causes him to choose the harmful rather than the useful, and persuades him to care for the one and to be careless of the other, and forces him to do the opposite of what prudence dictates?"

"Nothing."

"And is it not likely that self-control causes actions the opposite of those that are due to incontinence?"
“Certainly.”
“Then is not the cause of the opposite actions presumably a very great blessing?”
“Yes, presumably.”
“Consequently we may presume, Euthydemus, that self-control is a very great blessing to a man?”
“We may presume so, Socrates.”
“Has it ever occurred to you, Euthydemus—?”
“What?”
“That though pleasure is the one and only goal to which incontinence is thought to lead men, she herself cannot bring them to it, whereas nothing produces pleasure so surely as self-control?”
“How so?”
“Incontinence will not let them endure hunger or thirst or desire or lack of sleep, which are the sole causes of pleasure in eating and drinking and sexual indulgence, and in resting and sleeping, after a time of waiting and resistance until the moment comes when these will give the greatest possible satisfaction; and thus she prevents them from experiencing any pleasure worthy to be mentioned in the most elementary and recurrent forms of enjoyment. But self-control alone causes them to endure the sufferings I have named, and therefore she alone causes them to experience any pleasure worth mentioning in such enjoyments.”
“What you say is entirely true.”
“Moreover, the delights of learning something good and excellent, and of studying some of the means whereby a man knows how to regulate his body well and manage his household successfully, to be useful to his friends and city and to defeat his enemies—knowledge that yields not only very great benefits but very great pleasures—these are the delights of the self-controlled; but the incontinent have no part in them. For who, should we say, has less concern with these than he who has no power of cultivating them because all his serious purposes are centered in the pleasures that lie nearest?”
“Socrates,” said Euthydemus, “I think you mean that he who is at the mercy of the bodily pleasures has no concern whatever with virtue in any form.”
“Yes, Euthydemus; for how can an incontinent man be any better than the dullest beast? How can he who fails to consider the things that matter most, and strives by every means to do the things that are most pleasant, be better than the stupidest of creatures? No, only the self-controlled have power to consider the things that matter most, and, sorting them out after their kind, by word and deed alike to prefer the good and reject the evil.”
And thus, he said, men become supremely good and happy and skilled in discussion. The very word “discussion,” according to him, owes its name to the practice of meeting together for common deliberation, sorting, discussing things after their kind: and therefore one should be ready and prepared for this and be zealous for it; for it makes for excellence, leadership and skill in discussion.


Isocrates, Speeches and Letters (ed. George Norlin)
Περὶ ἀντιδοσεως
Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And, mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.

Let us next begin a fresh part of the subject by laying down that the states of moral character to be avoided are of three kinds—Vice, Unrestraint, and Bestiality. The opposite dispositions in the case of two of the three are obvious: one we call Virtue, the other Self-restraint. As the opposite of Bestiality it will be most suitable to speak of Superhuman Virtue, or goodness on a heroic or divine scale; just as Homer has represented Priam as saying of Hector, on account of his surpassing valor—

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 οὐρανοὶ and αἰῶνες are Semitisms, specifically, terms connected with Judaism and drawn from the Septuagint. That the pluralization of concrete subjects originally was to denote what is long or wide, or mysterious powers.

In BDF §141(1), Blass says that the plural, οὐρανοί, = the Hebrew "shamaim," yet most authors use it only in a figurative sense as the abode of God (sing. also), while the singular predominates in the literal sense, except for those instances where, according to the Jewish conception, several heavens were to be distinguished.

Bauer also says that for the abode of the Divine, the plural is preferred.

In BDF §141(1) DeBrunner also notes that οὐρανός is always plural when referring to "the Father in heaven" and to "the kingdom of heaven." He notes also that John never uses οὐρανός in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανός is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 ἐφη δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος καὶ ἰδοὺ ἦν εἰς οὐρανοὶ, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαίνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ’ αὐτόν;

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

Mt 5:12 Χαίρετε καὶ ἀγαλλιᾶσθε, ὦτι ὅ ἡμῶν πολὺς ἐν τοῖς οὐρανοῖς, συνεθως γὰρ ἔδιωξαν τοὺς προφήτας τοὺς πρὸ ἡμῶν.

12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.”
Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς
Mt 5:45 τοῦ πατρός ὑμῶν τοῦ ἐν οὐρανοῖς
Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
Mt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Ὅταν ἐγείρετε τοὺς ἁγιασθήτω τὸ ὄνομά σου
Mt 6:10 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
Mt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Ὅταν ἐγείρετε τοὺς ἁγιασθήτω τὸ ὄνομά σου
Mt 6:10 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
Mt 6:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει αὐτόν.
Mt 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει αὐτόν.
Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτὰ· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
Mt 10:32 Ὅστις δ’ ἄρνησηταί με ἐμπροσθεν τῶν ἀνθρώπων, ἄρνησομαι κἀγὼ αὐτὸν ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
Mt 11:23 καὶ σὺ, Καφαρναοῦμ, μὴ ἔχως οὐρανοῦ ψωφήσῃ; ἔως ἃ ἐκατακατήρησα, ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν τοις ἡγιασθέντιως, ἐμέεσον ἐν μέχρι τῆς σήμερον.
Rev. 12:12 Ὑπνομεῖνας ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμόν μέγαν, εἰδὼς ὅτι ὑπάνεται κατακαταληκτικά σήμερον ἐχει.
ENDNOTE #10 – Matt 27:9

Matthew 27:9
tὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,
the price of the priced him whom they priced (mid voice) from the sons of Israel

A very literal translation would have the word "price" in it three times, or forms of that word:

So first I will list the translations that contain three forms of the word τιμάω:

Wycliffe the prijs of a man preysid, whom thei preiseden of the children of Israel;
Tyndale the price of him that was valued whom they bought of the children of Israel
KJV the price of him that was valued, whom they of the children of Israel did value;
the price of him that was priced, whom certain of the children of Israel did price
the price of him that was set a price on, whom of the sons of Israel had set a price on
the price of him who hath been priced, whom they of the sons of Israel did price
The price of him who had a price been set, Whom some of the children of Israel priced,
the value of him who was priced, whom they of the children of Israel priced
the value of Him who was priced, whom they of the children of Israel priced
the price of the one upon whom a price had been set, on whom some of the people of Israel had set a price
the price of the one whose price had been fixed by some Israelites
the price of him on whom a price had been set by some of the sons of Israel,
the price of the one whose price had been set by the sons of Israel
the value of Him whose price was set by the sons of Israel
the price of the one on whom a price had been set, on whom some of the people of Israel had set a price
the price of the one whose price had been set by some of the sons of Israel,
the price of him who was valued by the children of Israel;
the price set on him by the people of Israel
which was the price the people of Israel had agreed to pay for him
the price of the one priced by some sons of Israel
the price at which he was valued by the people of Israel
the price the people of Israel had placed on him,
the value of a man with a price on his head, a price set by some of the Israelites
the price set on a man's head (for that was his price among the Israelites)
the price of a person among the people of Israel
Bauer says under τιμάω, def. 1, that the price set could have been the price set for the field, or, if referring to a man, then referring to Judas, as being the one who valued Jesus at 30 pieces of silver.

The BDF grammar offers no comment on this specific passage.
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